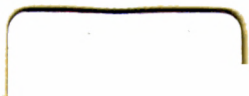


THE NEW NATION

John Morris (author of The new
nation.)





THE NEW NATION.

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THE NEW NATION.

BY

JOHN MORRIS.

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THE NEW NATION.

CHAPTER VII.

THE TESTIMONY OF BYGONE HUMANITY CONCERNING THE RACE OF SHEM, AS CONVEYED TO US IN FORTY LANGUAGES AND SEVERAL HUNDRED DIALECTS.

WE now approach another branch of our subject, for which the previous volumes of this work, have been a necessary preparation, as the whole book itself is a necessary preparation for the great results to follow; not that I pretend that these results will have been caused by me, or by the book I am now writing, they will have been caused by the facts themselves, these facts having in their turn been caused by nations still living, by nations long dead, by individuals remembered and by individuals forgotten, all of which in their turn were caused by Him who lives and rules for ever.

My work will no more cause the mighty changes about to result from it, than the match applied to the touch-hole causes the motive power stored up in the powder; I am no cause, for I have no creative power, these things belong to Him who has sustained me through the many trials and difficulties under which the weary labour of these pages has been so far accomplished, and in whose hands I trust that I am the instrument designed to prick the blown-out bubble of false religion, and to build in its place a solid structure of true humanity.

In the early part of the first chapter I stated that as the coming of our daily light gives indications of its arrival in the morning, so are the symptoms of a nation's approaching rise visible to those who scan the horizon of human thought; I added that such symptoms are now visible, and proclaimed the approaching rise of The New Nation. In the third chapter, about the time when I was speaking of Isaac, I explained that The New Nation now about to be sifted out from all humanity is the remnant of the race of Ham, I then inferred that they had been

specially designed in the beginning, by Him who lives and reigns for ever, to accomplish a certain object, and I now assert that, whatever that object may be, it will be brought about by the results of their attainment to a far higher form of human life than now exists, and for which they are especially adapted.

Can I make the sun shine at midnight? Can I ripen the corn amid snow? Can I hasten by one second the hour appointed by God from the first, when He shall rise in His glory, as the sun shines from the firmament on the rippling waters which reflect its beams, or can I advance the moment when man shall hail His universal presence, and, discarding all false gods, acknowledge that the air they breathe, the light they see by, and the life they live, are His atmosphere, His light, His life, and that nought exists but He? I can do nothing of the sort, but then, and then only, will man learn to know Him, to develop His will and attain those higher forms of life, for which he was designed. Can I hasten that hour? No, not by one moment, but I can see the dawn of that new day, I hear the waking sounds of that new life, and I thank Him that I have lived to see it and to say so.

The world in many ways is preparing for the change, old ties are being broken on all sides and new ones being formed which will not bind, communities are disintegrating, and the world is in pain, but when none knew the cause who could prescribe a cure? The world is in pain for the world labours to bring forth, but that which was called her burden will soon be her greatest pride and joy, for The New Nation will soon be a living fact and smiles will take the place of tears, and hearty laughs will take the place of sighs.

Will sorrow quit this rolling globe? Will pain for ever leave all forms of life? Heaven forbid! for then this world would end before the object had been accomplished for which sorrow and pain, the air we breathe, the globe whereon we live, and all the forms of life, were created by the One great source of all, in wisdom and in love.

Among the various signs of the great change at hand is the vastly increased knowledge which has recently been attained by man in an endless variety of ways, and, under God, by none has this been caused more than by Canaan the merchant, that is to say by the race of him concerning whom, Moses, in his expressed desire to seize the houses he had not built, the wells he had not dug, and the trees he had not planted, wrote "Cursed be Canaan," and pretended that Noah had uttered this curse and that our Creator, our Preserver, our one and only Friend, our God, had endorsed this draft, and given him and his followers the right to discount this imaginary bill at 200 per cent. per

minute, and exterminate the inhabitants of those peaceful villages, where Abraham grazed his flocks without let or hindrance, and where Ephron the Hittite said, "In the choice of our sepulchres bury thy dead."

Canaan the merchant, own brother and necessary link between Cush, Mizr and Phut, the cultivators and manufacturers of the earth, in rummaging up his brethren, wherever, after having been driven from the original dove-cote, they have since built their nests, has, in the going to and fro, worn down, rubbed out, and utterly effaced many of those barriers which parted man from man, so that they now know each other better than they ever did since the destroyer of their peaceful homes scattered the fledgelings far and wide. As knowledge has increased people have become more willing to listen to the truth, for the spirit of intolerance, which is the natural ally of ignorance, does not reign so absolutely as it did; and as the birds chirp to each other when darkness gives place to light, until bough seems to answer bough, and twig might be supposed to answer twig, so have the scattered toilers of Ham exchanged with each other such information as they possessed, and by the process have accumulated knowledge in more ways than the wisest among us could do more than epitomise.

Among the many ways in which Canaan the merchant, or as Moses has described him, Canaan the Cursed (which coming from the leader of a predatory mob is a great compliment, for it shows the difference between the man who earned nothing, and had nothing, but wanted all, and the patient toilers whose honest labours had turned the land of Canaan into vineyards and orchards, with beehives as plentiful as God intended when he provided food for bees), among the many ways, I say, in which Canaan the merchant has caused knowledge to increase has been the information which one home has learned from another, though separated by mountains of rock, or oceans of that dark blue sea which once, and once, and many times once again, has stood between Ham and the persecuting thieves, who, in the name of God, have burned his house, plundered his farm, ravished his daughters, killed him and kicked his corpse, leaving by inadvertence some baby boy to meet some baby girl of another ruined home, and by their united hearts to keep alive that lamp of love, where all else was envy, hatred, jealousy and grudge, glutted, in the name of God, for greed and lawless gain; from one such home to another the bees have buzzed, and the honey stored up in one was welcome to the toilers of another, honour and good faith linked the two, and industry made roads more precious than gold between them; but in all these things there was one difficulty to surmount, which nothing but good-

fellowship could ever have accomplished. Two savages, who cannot understand each other's lingo, batter each other's brains out, two sensible men patiently puzzle out what each other means, and have many a laugh over their own blunders, they presently discover that though one is black and the other white, that though one has a cocked hat, and a navy blue coat bedecked with more buttons and gold lace than would buy a freehold of the home, where the other, in his white cotton loin cloth, has worked with the labour of love for the mother of twins, there is nevertheless far more in common between them than they thought at first; so they help one another, become good friends, learn each other's language, and one of them either compiles a dictionary or gathers the materials for one. Had not this been so, my work would not have been possible, one hundred years ago it could not have been accomplished, fifty, forty, thirty, twenty years ago it could not have been done; it was not until now, in fact, that the materials had been gathered together, for other reasons and for other ends, that my work was ready and my time had come.

Who then could say that I make the changes which will ensue? The bee doth not make the sweets it gathers to its hive. I shall not have built the nation which I call into existence; other, and many other, bees have toiled before me, and though they knew not why they toiled, still they toiled on, as worms spin silk which eventually decks the forms of ladies they have never seen, so they built without knowing the chief value of their labour, with the results of which I have built; therefore, when I am gone, glorify me not, the merit of light is not in him who sees it, but in Him who gave it for our use.

By the light of the numerous languages now rendered accessible, by means of dictionaries, to all such as have a knowledge of English, and on the lines laid down in Chapter II., I am about to read the characters of Shem, Ham and their descendants, and the acts, facts, customs and pretensions of each race, as recorded in the languages of the world, in words derived from their names. A search of this kind must be practical, or it is valueless, that is to say, it must be sufficiently thorough to convince, or it will have no more effect than the sound of a fiddle in quelling an earthquake; and although it is not my object to exhaust the subject, but simply to bring forward sufficient for the purpose in view, leaving room for further research, which will add fresh confirmation to the points I have treated of, by the production of similar words and meanings in other languages than the ones quoted, I must nevertheless, at times, go more fully into the subject than may appear necessary to some, in order that I may overcome the prejudices of others by a sufficiently large array of consecutive evidence.

Gold can nowhere be dug up in spades-full as clay can ; and in most cases the more important and valuable a commodity is, the more it has to be gathered, or collected, bit by bit, and separated from the dross which adheres to it. In the case of gold, men, knowing the value of it, are quite contented to give up the idea of finding it in spades-full like clay, and will patiently wash tons of quartz to extract ounces of gold ; but inasmuch as man is worth more than gold, which would be comparatively valueless were it not for the fictitious value placed on it by man, so is the search for all that concerns man more worthy of labour than the search for gold ; man is a complicated problem, not only in the aggregate but also in his individual capacity, so complicated indeed that each of the race is a riddle to himself, there nevertheless is nothing, within human reach, which concerns man more than the knowledge of man, and as this enquiry results in that knowledge, and as it is not to be found all of a heap, we must patiently wash our tons of quartz to extract it.

I do not however ask the reader to perform that labour, I have done it, and over and above the question of Shem and Ham, and all the vast results connected with social and religious matters, this book, considered merely as a work on etymology, must receive a place of honour from the patient labour bestowed upon it, and as a work of reference, concerning etymology alone, it must become a standard work ; when to this is added, that it is the first work in which the race of Ham has ever found a champion, I doubt not that it will be preserved as the foundation stone of The New Nation, of which I am the herald.

Bearing in mind therefore the importance of the subject, the reader should refresh his memory by referring to the principal points in Chapter II. ; after he has done so, he will do well to skim over my remarks in Chapter VI., concerning the accumulative value of supported evidence in such matters, which I had the pleasure of explaining when treating of Moses *alias* Typhon. We will suppose what I said in these two places to be represented by the following double row of stars, and the reader to have perused the same a second time in this place.

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I will now make a few further remarks necessary to our purpose. If in *one* language Shem means tall and Ham means short, or if Shem means white and Ham means black, it may be but a mere coincidence, and nothing would be more dangerous than to assume upon such isolated evidence that Shem and his descendants were tall men or white men, or that Ham

and his descendants were short men or black men ; but if what appears in one language is backed up by what appears in others, and if a consecutive chain of similar meanings can be brought forward, linking together by similarity of attributes the whole race of Shem, and if various other chains can be produced linking them together again by other connections which do not conflict with the first ; and if a set of totally different, and equally consecutive, set of connections can be brought forward, linking together the whole race of Ham in a similar way, by words rooted into the ancient and modern tongues, the matter can then no longer be considered a mere coincidence, but must be acknowledged as the deliberate verdict and solemn record of bygone humanity, founded on their personal knowledge and experience ; for be it remembered that in the old days people lived together in families and tribes, each family or tribe being known by the name of its progenitor, and any peculiarity attaching to any one tribe in the aggregate would not only be well known to the surrounding tribes, but what is more important to our purpose, the name of the tribe would naturally become associated with the attribute or peculiarity, firstly in the minds, and finally in the language of their neighbours, and even in their own ; as for instance, if a family named Scott were very hasty, and one of them married into a family who were very quiet and slow, and in time had a son who grew up hasty, the neighbours, and even the family, would be apt to say he was very Scotty, for thus languages still grow.

But if this reasoning be not correct, and if the matter be not accepted as the deliberate verdict of bygone humanity, founded on their own experience of the various breeds of men, and preserved by the Providence of God for a grand purpose, then the whole affair must be considered as the special work of the Almighty Creator. In either case the result is the same, the only difference being, whether those who, using the names of families as various metals, coined them into words in order to perpetuate early history, did so blindly or by design ; for the clue was equally lost until now, and though etymology has long been one of the sciences, yet when a word was once traced to its Latin, Greek or Hebrew root there was an end of the matter ; nobody thought of working out *why* that original word expressed that meaning, for the time had not come, the materials were not ready to hand, the brain adapted to the task of unravelling the clue to those ancient records of the human race had not yet been fashioned ; but now the time has come, which in the beginning was appointed by the Supreme as the day of harvest for the seeds sown in this world's early spring ; the materials are at hand, dictionaries of a sufficiently large

number of languages, with their equivalents in one language, *viz.* English, have been compiled for the first time, and printed in English characters so that they are available for reference by all, a brain of sufficient retention has weighed them carefully, and, on a retrospect of the whole, has distinguished the various chains of meaning attached to both sets of names; and whether those various chains of meaning were attached to them by the contemporaries of the various progenitors and their early descendants with deliberate intention on their part, or whether they blindly carried out the will of God, the record is undeniable, and the original characteristics of each race stand out clearly revealed.

Such a result is strictly consistent with the way in which the Creator is known to work; there is no miracle about it, no clap-trap, no stage-lightning visible to bystanders only, but the effect intended is gradually evolved from the cause best calculated to produce it; and though, like electricity and scores of other marvellous works of God, it remained so long unknown, yet, like them, it existed all the time, and once discovered, or revealed, it is manifest to all; the continuity of God's work is evident, and the proofs are patent to all who can read and will follow these pages, if the Supreme should spare me to complete them, for I have all these matters at my finger tips, and it is now a mere affair of winding off the various clues of which the tangled web of human language is composed.

I shall take first the 166 Shemite names, as given in Chapter II., and shall show, in four distinct chains of evidence, that what is expressed by any one name is virtually expressed by each of the whole 166, or at any rate sufficiently so to show that one mind animated them all, and doubtless animates them still, that in fact the nature and customs of these 166 Shemites, *viz.* all those recorded as such from Shem himself to Jacob's grandchildren, demonstrate their unity of race, and it will be readily seen that in the branch to which they devoted themselves, they must practically have monopolised the ground. I do not say that the four chains of evidence which I am about to produce exhaust all the words derived from these 166 names; for many words founded on these sounds belong to other chains of minor importance, with which it would be tedious and profitless to trouble the reader, others again have apparently no bearing on the individuals or their descendants, their customs, superstitions, or anything else (but in the present state of our knowledge it would be premature to say for certain that they really have no bearing upon them), and even, in a comparatively few instances, meanings may be found cropping up in a desultory manner which are more or less opposed to, or, perhaps

more correctly speaking, inconsistent with the general testimony, for there is no rule without exceptions in any matter man has had a hand in, and even in nature itself there are exceptional varieties in all species. Neither is it pretended that the words here quoted exhaust all the sounds in the various languages which convey the meanings brought forward, many of those omitted are connected with names of which no record remains to tell to what family they belonged; for instance, if I were to show that Shem meant "a thief" in one language, and that, in some language or another, each of the 165 Shemite names which follow him also means "a thief," there would naturally remain some other words over and above these 166 with similar meaning, for we know that our list does not include the whole Shemite race, and the words have lived on though the genealogical record is incomplete.

I said that I should show, by four distinct chains of evidence, that one mind animates all the Shemite race, and it is for that purpose, and for the exposure of the wickedness of that mind, that I select these four as the principal chains which bind them to themselves; but although I purpose exhibiting but these four, it is only because I wish to spare the reader's patience, brains, and subsequent energy that I do so, for these are not the only chains of evidence at my disposal; but while the attentive reader, and more especially the student of Egyptian mystery, Israelite records, Assyrian inscriptions, Hindoo religion, Chinese thought, Grecian mythology, European folk-lore and nursery tradition, will follow these chains of evidence with interest, he will pause, from time to time, as, in an immense variety of ways, increasing in geometrical proportion to his fund of knowledge, they present fresh food for reflection in the unexpected concatenation of ideas, and the multiform train of thoughts, derived from the same source, which will arise as he proceeds; and he will pause, not once but many times, as he remarks how many apparently unconnected meanings attach to the same root word, and which have hitherto been treated by grammarians as really unconnected, although in actual fact they are the fundamental reflex of those consecutive ideas which influenced our earliest progenitors, and which, though elaborated according to varying circumstances, have been perpetuated to the present time.

In some instances the roots of several names of the same race are so much alike that it is impossible to decide from which of them a word is derived, and, being of the same race, it is of no consequence to our argument; which, being only between Shem and Ham, is not affected by whether a word meaning "dirty" is derived from *Hanoch* son of Midian son of Abraham (Gen. xxv. 4), or from *Hanoch* son of Reuben, son of

Jacob (Gen. xlvi. 9), for they are both Shemites, and they may divide the credit of the word between them without injustice to Shem, and with perfect justice to Ham. I have therefore in all these cases grouped the names together, that is to say, I have considered one name only and have missed the other, or others, in their proper sequence, so as to avoid useless repetition. The following is a list of the names which conflict with others of the same race, and which are consequently omitted, being considered under the name which immediately follows them in italics; it will be observed that in each case I have annexed the words to the most ancient name, with the exception of those few cases where the one coming afterwards is historically more important, thus, Sheba No. 64 is treated under and included with Sheba No. 24, for neither of them have historically any individual importance; while on the other hand, I have treated Mash (No. 10) under Mosheh (No. 162), because although Mosheh, better known in English as Moses, lived after Mash, he had so great an influence in his time, that words are much more likely to have been derived from him than from Mash, concerning whom we know nothing but his parentage, and (as regards Ham) it makes no difference, as they are both Shemites, and no Hamite name is known which is like either of them.

Shemite Names.

3. Asur,	considered with	75. <i>Isra-el.</i>
7. Us,	" "	165. <i>Ause.</i>
10. Mash,	" "	162. <i>Mosheh.</i>
25. Apher,	" "	12. <i>Aber.</i>
26. Evila,	" "	22. <i>Aebel.</i>
32. Nahor,	" "	30. <i>Nahor.</i>
34. Lot,	" "	5. <i>Lod.</i>
36. Sara,	" "	88. <i>Zara.</i>
43. Moab,	" "	159. <i>Maphi.</i>
44. Amon,	" "	85. <i>Iamin.</i>
45. Isaac,	" "	38. <i>Isca.</i>
46. Hus,	" "	165. <i>Hosa.</i>
51. Azau,	" "	165. <i>Ause.</i>
57. Keturah,	" "	9. <i>Geter.</i>
61. Median,	" "	60. <i>Medan.</i>
64. Sheba,	" "	24. <i>Sheba.</i>
66. Asur,	" "	75. <i>Isra-el.</i>
70. Epher,	" "	12. <i>Eber.</i>
74. Esau,	" "	165. <i>Ause.</i>
79. Hanoeh,	" "	71. <i>Hanoeh.</i>
80. Palu,	" "	152. <i>Bela or Bale.</i>
80. Apollo,	" "	22. <i>Aebel.</i>

82. Charmi,	considered with	155. <i>Gharem.</i>
86. Aod,	” ”	94. <i>Iouda.</i>
86. Avod,	” ”	72. <i>Abida.</i>
89. Saul,	” ”	11. <i>Sala.</i>
97. Zerah,	” ”	88. <i>Zerah.</i>
98. Hezron,	” ”	81. <i>Hezron.</i>
99. Iemuel,	” ”	84. <i>Iemuel.</i>
99. Chamul,	” ”	48. <i>Chemuel.</i>
104. Simron,	” ”	58. <i>Simron.</i>
109. Dinah,	” ”	145. <i>Tahan.</i>
110. Ghad,	” ”	92. <i>Kahat.</i>
111. Siphion,	” ”	159. <i>Saophein.</i>
115. Eri or Heri,	” ”	155. <i>Aara or Har.</i>
115. Adi,	” ”	94. <i>Iouda.</i>
116. Arod,	” ”	161. <i>Arad.</i>
118. Aser,	” ”	75. <i>Isra-el.</i>
119. Jamin,	” ”	85. <i>Jamin.</i>
120. Iesua,	” ”	165. <i>Ause.</i>
120. Seva,	” ”	24. <i>Seba.</i>
121. Isui,	” ”	165. <i>Ause.</i>
121. Sevi,	” ”	24. <i>Seba.</i>
122. Beriah,	” ”	150. <i>Beriah.</i>
123. Dan,	” ”	145. <i>Tahan.</i>
128. Ieser,	” ”	75. <i>Isra-el.</i>
139. Hepher,	” ”	12. <i>Heber.</i>
140. Peres,	” ”	96. <i>Peres.</i>
142. Aphrem, more } correctly Phre, }	” ”	35. <i>Abram and</i> 150. <i>Bria.</i>
144. Becher,	” ”	153. <i>Becher.</i>
148. Eldaa,	” ”	73. <i>Eldaa.</i>
163. Haron,	” ”	33. <i>Haron.</i>

Hamite Names.

177. Seba,	considered with	172. <i>Seba.</i>
206. Abi,	” ”	193. <i>Hivi.</i>
211. Hamor,	” ”	191. <i>Amor.</i>
220. Arad,	” ”	196. <i>Arad.</i>
221. Seon,	” ”	195. <i>Sini.</i>
223. Zedek,	” ”	203. <i>Zedek.</i>
224. Hoham,	” ”	167. <i>Ham.</i>
233. Talmai,	” ”	219. <i>Talmal.</i>
237. Ammiud,	” ”	198. <i>Amath.</i>
238. Ethi,	” ”	189. <i>Eth.</i>
240. Seph,	” ”	172. <i>Seba.</i>
245. Arach,	” ”	194. <i>Aracha.</i>
257. Geth,	” ”	189. <i>Cheth.</i>

Thus names, which coincide with other names of the same race, are disposed of, so that the issue is not affected by them ; a division, which could only be arbitrary, is avoided, and needless repetition saved. If these were the only names which coincide, our matter would be simple enough, but unfortunately such is not the case, as we have, for instance—

<i>Shemite</i>	<i>Hamite</i>
24. Seba	172. Seba
26. Havilah	173. Havilah
63. Shuah	215. Shuah
65. Dedan	178. Dedan
161. Arad	196. Arad

The importance of this is seen at once when I point out that both Havilah of Shem and Havilah of Ham are also spelled *Evila*. Under these circumstances the difficulty of deciding from which of these two the English word *Evil* must have been derived is manifest, but nevertheless it must be done, and done with justice and certainty. Take Arad again, the root, in both cases, is any vowel followed by *r* and *d* or *r* and *t*; to take up the group of words whose radical form is thus, A, R, D, and to arbitrarily divide them in two parts, one good and the other bad, and assert that either of those sections belongs to Arad son of Canaan, and the other to Arad son of Benjamin, would be a course as unjustifiable as it would be absurd; nevertheless, as in all cases where there are two conflicting names, one Hamite and the other Shemite, it will be found that the meanings of the words derived from this root are so thoroughly conflicting that they can not have arisen from the same sources, and must have emanated from two distinct roots in A, R, D, or, in other words, some must have been derived from one Arad, and the rest from the other, for instance :

Sanskrit 128—Aradh, to deserve, to merit, to conciliate, to honour.

Sanskrit 81—Araddhi, sin, envy, transgression.

To attempt to divide these on their own merits would be to undertake an impossibility, for there is nothing on the face of them to decide which word refers to Arad the Benjaminite, and which one refers to Arad the Canaanite, and any person, with no more information than this, who attempted to assign these two words to the respective persons from whom they originated, would be *ipso facto* convicted of gross impartiality; but, to take a still more direct antithesis, suppose Arad meant *industrious* in one language and *lazy* in another, it would be evident that one language was describing one Arad and the other lan-

guage the other Arad ; and if Arad of Canaan had two brothers, one named Amori, the other Girgas, and Arad of Benjamin also had two brothers, one named Muppim and the other named Rosh, and if this Amori, Girgas, Muppim, and Rosh were respectively the only people recorded of the same name ; then, if both Amori and Girgas meant *lazy*, and Muppim and Rosh meant *industrious*, it would not only be fair, but a thoroughly correct mode of reasoning by induction, to conclude that Amori, Girgas, and Arad of Canaan were lazy, and Muppim, Rosh, and Arad of Benjamin were industrious ; the real argument however would in this case be based on Amori, Girgas, Muppim and Rosh, and the only advantage of considering the name of Arad at all, would be to bring to notice the fact, that as words of the same sound have two opposite meanings, and indeed two distinct chains of meaning, totally incompatible with each other, and as there are two people of different races whose names coincide with these words, no argument whatever can be drawn from the name of Arad to upset the conclusions derived from the names Amori, Girgas, Muppim and Rosh ; in fact the chief use in considering them here, and dividing the words by the light of their brother's specialities, is that it precludes the necessity for continually reminding persons who might hereafter dissent from my conclusions, that the word they are arguing upon is derived from the other Arad. These remarks of course apply, not only to the two Arads, but also to the Shemite Seba and the Hamite Seba, to the Shemite Havila or Evila and the Hamite Havilah or Evila, and to all such instances where the same, or a very similar name, is borne by men of both races.

Again there are some languages where the grammatical formations of words is such, that, in their working out, it is difficult to decide from which of two names they are derived ; for instance, the name of *Sini* might naturally be supposed to be readily distinguishable from the name of *Asenat*, but if, for instance, we were interested in some topic concerning teeth, it would not be so easy to distinguish which one the Arabic word is derived from, as might have been supposed, for on referring to the Arabic Dict., page 716, will be found, "*Sinn*, plural "*Asinnat*, a tooth." In such cases I have considered the word valueless in those languages, and disposed of it by the light of other languages, where, the grammatical formations being different, the root could be better distinguished ; and where this has not been practicable, I have in cases of doubt reverted to the plan already described and illustrated by the name Arad, placing such isolated word to either a Shemite or a Hamite, according as I found the same meaning expressed by a word which coincided with the name of one of his near relations,

provided that name did not coincide with another on the opposite side ; but, at the best, words of this kind, that is to say, words which in themselves might be either Hamite or Shemite and can only be judged by the light of other names, or other languages, being mere hinges of confusion, I neither place any reliance on them, nor will I defend any argument raised on my disposal of them ; for it is on the names which do not conflict, and on the words and languages where the grammatical formations do not thus run into two names, that I really take my stand.

There is of course some difficulty at times, and consequently some possibility of error, in deciding whether words are derived from, let us say, for instance, Sara, Sares, or Sared, from Ham, Hamat, Hamor, or Haiman, from Saba, Sabor, or Sabad, &c., &c. ; but it is one of those kind of difficulties which is to be found in all things. In the animal kingdom, for example, some living things are so organised that it is difficult to tell whether they are bird or beast, others whether they are beast or reptile, others whether reptile or insect, others whether insect or fish, and others again whether they are even animal or vegetable, for the gradations are so minute ; and if in these things, which are the direct work of One omnipotent intelligence, it is hard to discover the original boundary line, after all the friction of the past, it must naturally be more difficult in the matter of language, where we are dependent on lexicographers and grammarians for sounds, and mode of stating their definitions, and cannot bring the specimens before us in their original form ; which after all, though more consistent than might have been supposed, is nevertheless the indirect work of myriads of human minds, far from omnipotent in intelligence, and far from united in feeling ; but although, as I said, there are some cases, in which difficulty and consequent possibility of error exists, they are, as in Nature, comparatively few, the majority being as easily distinguishable as a pigeon, a bull, a snake, a butterfly, a salmon, and a cabbage.

In the following words, quoted from the various dictionaries, it must be understood that I am not giving my own version of the meaning, but that the words I use have been used in the various dictionaries, so that as they have been compiled by some forty or fifty different people, at different times and places, identity of language, even where the meanings are identical, could not be expected, and therefore where identity of meaning does occur (excepting between the Hindustani and Arabic, or the Irish and Gaelic), it is all the more valuable. But when the meaning of any word is followed by *Memo* in italics, and then by observations, it must be understood that these observations do not form part of the meaning given in the dictionary,

but that they are either my remarks or extracts made by me from some other work, which in that case I mention by name.

I stated a few pages back that I should show, in four distinct chains of evidence, that one mind animated all the 166 Shemites who were the earliest recorded progenitors of the Shemite race; by the first chain I shall show that religion, such as we have it now, whether Christian, Mahometan, Jewish, Bramin, Buddhist or Pagan, is directly and intimately derived from them, that as other men make a business of going to sea, tilling the soil, building houses, or buying and selling, they have made a business of religion; in this term I am not referring to that which religion should be, I am not speaking of kindness, goodness or morality, but of the outward appearances, ceremonial observances, and all those orthodox matters of form, which may be strictly observed without in any way preventing a man from being the greatest villain on earth; and although I am far from saying that a man, who attends church regularly, sings hymns, kneels on a hassock, carries a lighted taper or holds the plate at a church door, is necessarily a villain, I do say that in spite of doing these things he may be one, and that if he is, the fact of his doing them gives him a better chance of escaping unsuspected, and therefore that they are a direct incentive to hypocrisy, that in themselves they have no direct religious tendency of the class which makes men gentle, honest and true, or that leads them to love and worship the One God who created all things, and lives for ever everywhere, for they are all ceremonies, instituted in honour of dead men, *viz.* the family idols of the house of Shem.

In this first chain of evidence I shall embrace the following words and subjects with whatever appertains directly to them, and usually in the following order, *viz.*, priests, monks, hermits, anointing, incense, clerical garments, sanctity, candles, churches, cloisters, death and burial, weeping, wailing, singing, hymns, praying, cursing, penance, fasting, circumcision, sacraments, ceremonies, tithes, angels, heaven, the sun, God; each of these, or what may be considered equivalents or representatives of them, will, as far as I have collected the materials, be inserted in order under each name from which they are derived, beginning with Shem; and it will be readily understood that in the large variety of subjects embraced in the nine chains of evidence, into which I have divided the races of Shem and Ham, and all the various ways of spelling their 257 names, I have to a certainty been unable to remember all things at all times, and consequently that I must have omitted many words, which, if I had not accidentally omitted them, would, in a large number of instances, have supplied the missing links. Such as I have

collected together are nevertheless sufficient for all practical purposes, and if at any time it may be desired to fill up the links, that can be done then as well as now. Referring however to the whole body of subjects which I have enumerated as forming links in the first chain of evidence, I must draw the attention of the reader to the fact that all kinds of religious ceremonies, and all these different things, from a church to a cowl, from anointing to singing, from a priest to an angel, from burying to cursing, from candles and incense to God himself, in the various names by which our present and most lofty ideas of the Supreme Creator, whom I say no man has ever seen, heard or communicated with, are all expressed by the name of some idol, by the word even which denotes an image, statue or idol in general, and that in each case the name of this idol is the name of a Shemite; that is to say the name of one or other of the 165 descendants of Shem enumerated in Chapter II., and as all these ceremonies, and all these formal accessories to what is called religion are still in use, I shall, in showing this, demonstrate what the present bearings of ancient idolatry on the existing forms of religion really are, as I promised, in the preceding chapter, that I would do, further on.

Now when it is remembered that, in Chapter VI., I showed that, even under the difficulties of proof there explained, the race of Shem was incontestably demonstrated to be eleven times as idolatrous as the race of Ham, when the number of names omitted in the Biblical record is borne in mind, and when it is seen in the first chain of evidence, which I shall now produce, how very few Shemites there are to whom some idol god, by whose name the true God is now known, can not be traced, it will be seen how inseparably idolatry has been connected with the house of Shem; how evidently those idols which might, by the sound of their names, have been supposed to have originated from Ham and his descendants, have really originated with Shem and his descendants, not antecedent to Abraham and Jacob only, but subsequently to them, and then in an increased ratio; how inseparably all that passes for religion, such as psalms and dogmas, the eucharist, the epiphany, bell-ringing, incense-burning, angels, cherubs, parsons, paradise, even heaven itself, are connected with this idolatry of ancient days, which has been transmitted to us by those, and direct from those, whose only conception of God was represented by an image of wood, stone or some such material; consequently I say, and I believe thinking men will agree with me, that as true religion was not in these things it can not be got out of these things, that these accessories to idol worship can not form the stepping stones to true religion and an exalted conception of God our one and

only Friend ; but that the knowledge of Him must be sought in other ways, by other paths, and in a totally different manner, for there is no true religion in psalm-singing, no morality in bell-ringing, incense is not virtue, and a man who has been anointed is not *ipso facto* one atom better, wiser, or nearer to God, than a man who has been dragged through a duck-pond ; in other words, those who pretend to teach religion, and get their living by it, know no more about it than those who make no such pretensions ; and in fact they know less, for what they teach is based on idolatry, and springing from idolatry tends directly back to its source whenever it is not held in check by the common sense of those who are not of the clergy ; therefore the less one has to do with it the better, for if psalm-singing, incense-burning, pew renting, tithe paying and such things, are not true religion and actual worship of God, but nevertheless pass for such, then they actually take the place of such, and in so doing replace, stand in the way of, divert the mind from, subvert, and actually oppose true religion and the real genuine worship of God.

It has been truly remarked by the writers of the "Asiatic Researches," vol. viii. page 49, "When religion is blended with "mystery and burdened with perplexing ceremonials, mankind "loses sight of morality, and ceremonies gradually become substitutes for religion." These words were written concerning the Hindoos, but they are equally applicable to the ancient Egyptians, the Jews both ancient and modern, the Mahometans and the Christians of the present day, whether belonging to the Greek, the Roman, the Ritualistic, or the various denominations of Protestant churches, and the race of Shem has been the mystery man of all, while in so far as the Hamites have taken any part in it at all, it has only been a passive one, as in those cases where their natural tendency to worship God by admiring the infinite grandeur of his works, and by trusting to His perfect goodness, has, from their easy going, peace-loving disposition, given way before the fervour of religious zeal, and as a result these individuals have become deluded and bewildered worshippers, led away by the mysteries of Shemite priestcraft, which they did not understand, and have had no hand in originating.

Now in medical practice, as in most other things, it is usually considered that to trace a disease to its cause is the next best thing to discovering the remedy, in fact the remedy is generally soon discovered when the cause is known. I say, and shall soon show, that the cause of most of the ailments of man, whether mental or physical, is in the hypocrisy, cruelty, filth, and other evil ways of the race of Shem. Idolatry, however, is that branch of the subject with which we are at present

engaged, the importance of this terrible sin is far greater than people in general have pondered over and become alive to, and I feel myself utterly incapable of doing adequate justice to the theme; I can not, however, proceed to my task without pausing to direct the reader's attention to the following points.

If any thing, any person, or any idea is worshipped by man, and that reverence accorded to it which belongs to God the Creator, God is, as far as is in man's power, deprived of His rights; He to whom we owe everything receives none of our gratitude, which, however little it may be worth, is all we have to offer; and the more the object of our worship is unworthy of it, so is the insult to Him proportionately greater. To worship His works, and the rules He has made for them to abide by, and to do so in the aggregate, under the comprehensive name of Nature, as Materialists do, may be the least sinful form of idolatrous ingratitude, as it acknowledges one vast and sublime scheme, though it ignores The Author of it, but it nevertheless is idolatrous ingratitude; or, to make my meaning more plain, by putting it over again in other words; it is wrong to exalt the laws of nature, as if nature were God, for God, as I have shown in Chapter I., must be a living Being, a sentient Being in fact, One who can see, hear, smell, &c., and One who has an eye for beauty as well as use, as is evinced by the exquisite loveliness of many of His insect and floral creations when seen through a microscope; whereas nature is but a principle, or rather a system of principles, and to acknowledge the laws of nature without admitting a lawgiver, is to pretend that an effect can arise without a cause, and though this worship of an idea is the grandest and least offensive form of idolatry, it nevertheless is idolatry; the universe is the idol, and God, the Great First Cause, He who created it and sustains, but who could instantly uncreate it, who could dissolve this solid globe, resolve the sun into its primary elements, cause light to cease, abolish darkness, reduce everything to nothing if it so pleased Him and remake it at His will, is neglected, unnoticed and passed over; yet such, I grieve to say, is the tendency of thought in a large portion of Europe, among a vast number, who have advanced so far as to discard the grosser forms of clerical idolatry, but have not held on to the fundamental fact that nothing can exist without a cause.

To worship the sun as the source of heat, motion and life, as certain nations still do, is a more offensive form of idolatry, for although it certainly is one of His grandest creations, yet, surround the worship of it as much as we may, with all the later nonsense which has been introduced about its being a visible emblem of God, a mere symbol of Him in fact, this is not the

doctrine of real sun worship, which considered the actual radiator of heat as the actual source of life, in fact considered the sun to be God himself, which, though perhaps pardonable in the eyes of our merciful God as a piece of pitiable ignorance, must have appeared to Him, who made the sun, as ridiculous as worshipping the fire of a locomotive engine would appear in the eyes of the engineer who guides it and the pitman who dug the coals.

To worship any person short of the One sole Cause of all, and call that person His son, as in the Christian religion, is, even if such son ever existed, far more relatively irrational than paying homage to a prince instead of to the reigning king; for the prince may succeed the king, but the son of God, even supposing such a person ever existed, could never succeed his Father who is immortal, and who, being sole Cause of all, includes both him and us; but inasmuch as, in order to discard an irrational though stupendous object, such as the sun, so as to replace it by a rational and sentient existence, that which is really God's work is set aside, and an imaginary being, evolved from the brain of man, set in its place, the worship of this ideal is a worse form of idolatry, for in it we worship the work of our own brain. To multiply these imaginary beings, as the Greeks and Romans did, to endow them with all sorts of supposititious departments, as to imagine a god of the sea, a god of the earth, a god of love, a god of beauty, a god of war, a god of vengeance, &c., &c., is a still worse form, as proportionately more absurd than the rendering of homage to a prince instead of to the king his father, as the rendering of regal homage to a soldier, a sailor, or a policeman, instead of to the king they serve, would be; and even infinitely more so, as they are the king's authorised representatives, as far as their several positions extend, but these gods of trees, rivers, agriculture, commerce, &c., are no representatives of God, being simply the work of some human brain, more elaborately developed and further removed from the One, whom even all creation can not represent. But to make a statue, symbolical image, or idol of any of these, and worship it, is the grossest and most offensive form of all idolatry, yet that is what the Shemite race have done all over the world and is still doing more or less in a vast portion of it.

That the house of Israel was idolatrous, even before Israel was born, we have the words of Joshua, as quoted in the previous chapter, to prove; and that they continued so to the very last of their historical existence we have the words of Jeremiah, Isaiah and Hosea to testify, as I have already quoted in the same place; what idolatry led to is historically known, among other writers we have Isaiah, who, reproving the Jews, says (lvii. 5)

“Enflaming yourselves with idols under every green tree, “slaying the children in the valleys, under the cliffs of the “rocks;” for it has been truly remarked that all error is more pernicious than it appears, inasmuch as, over and above the direct injury it does, it perverts the mind generally, and radiating in all sorts of ways diminishes man’s capacity of knowing right from wrong in anything and everything; this direct connection between idol worship and infant sacrifice appears to me but an exemplification of God’s silent reasoning with those whom He has more or less endowed with His own Supreme attribute of Perfect Reason; in this, He, to whom the mere human body is no more than so much mutton, meadow land or mud, appears to say, “If your reasoning powers are not sufficient to distinguish between Me and that image, although I “have created you, and you have made it, you are scarcely “better than mutton, meadow land or mud, which I create as I “will; you have so little part in that Reason which is one of “My own peculiar attributes, partially bestowed on man, and “which, being essentially of Me, is immortal, that I shall treat “you but little differently to so much mutton, meadow land or “mud; mind in its aggregate is Me, matter which is not “imbued with mind is My work, but it is not Me. You adore “such matter, although you are not destitute of mind, but as you “have not cultivated such mind sufficiently to look up to Me, “your child shall not look up to you, for, in the mad phrenzy of “unreason, you shall offer it to that stone image which is more “senseless than yourself, and thus you shall deprive yourself of “all the pleasure which you might have derived from that “child’s reverence and affection, and from his filial love and “fostering care of you in your declining years.”

Thus, it seems to me, our Creator has worked out one of His own inexorable laws, while perpetually eliminating mind from matter, all matter returning to itself, and all mind returning to Him; for all that is good is of Him direct, is part of Him, unchangeable, immortal and eternal, being part of the Eternity of God, while all else is but the matter originally created by Him and moulded according to His will, mud to-day, meadow-land to-morrow, mutton the next day, and rottenness the next, to become mud again in due course; this time perhaps at the mouth of a river, thence sea-weed, thence fish, thence human flesh, then worms, then slime and dust or mud once more, but still matter and never mind; which, though flashing from brain to brain, from land to land, from globe to globe, from sphere to sphere throughout the immeasurable expanse of unlimited space is unchangeable for it is Him, is inextinguishable and eternal for it is Him, and He is perfect, unchangeable and eternal.

That idolatry led directly to the immolation of the children of idolators by their own parents is certain and well known, but how those children are compensated for being deprived of life it would be impertinence on our part to enquire; idolatry also led to the immolation of other victims, and more especially to the sacrifice of Hamite prisoners, kidnapped or otherwise entrapped by the wily savages of the Shemite race, and these poor creatures were hacked to pieces in millions before the altars of Shemite idols; but so true as it is, that nothing good can perish, because being good it is direct from God, of God and part of the eternity of God, so certain it is, that the axe of a phrenzied zealot, whether murderous savage or anointed priest, can never destroy that which is mind animating matter; life may be hacked out of a man, and burned out of his quivering limbs, but the mind, which is all that is worth having in life, can not be destroyed any more than God, of whom it forms part, could be drowned in the sea of His own creating. How the retribution in the one case, and recompense for suffering in the other, in all these myriad cases where slaughtered Hamites have been done to death, through the unfair surprises and murderous advantages taken of them by the superstitious, cruel, bloody-minded race of Shem, will be, or has been, effected, it is not my place to know, far less is it my place to conjecture and pretend to know; but this much I say, and stake upon it all my hopes here and hereafter, that these things concern God, and will be as well, and as perfectly, arranged, as all other things have been arranged by Him who causes the earth to revolve, the stars to shine, and all the vast expanse of space to be filled with whirling worlds, each moving without injury to each other and doubtless with much benefit; for He is perfect Harmony, perfect Arrangement, perfect Perfection, and unlimited Love, the very essence of Justice, and the One and only compensating Power.

Without pausing to trace the various other ways in which idolatry has wrought misery to man, by setting in motion previously provided laws of cause, effect and self-producing punishment, we will proceed with the actual matter of idolatry itself, and cursorily glance at where it has chiefly flourished and where it still exists.

We read in Morrisson's dictionary of the Chinese language, Part III. page 219, that "from a native estimate it is supposed that 500,000 persons in China derive a direct subsistence from the existing idolatry, as makers of shrines, candles, incense sticks, &c., and by officiating as priests." To this the observation of a short sighted man would be that it makes good for trade; the observation of one who can see more clearly and more

fully is that, all the work done by these 500,000 persons is thrown away, for it is not only unproductive but totally useless; burning candles to an idol can not result in adding one grain of rice to the national food, nor one good thought to the national mind, which on the other hand it poisons, cripples and distorts, therefore the whole of these 500,000 lives are not only wasted, but they form a huge running sore on the national body, corrupting all that is healthy and sapping the vitality of a nation which is believed to contain nearly one-third of the human race.

What the idols of Assyria were, the stupendous human headed bulls, winged lions, &c., &c., from the ruins of Nineveh and other buried cities, now at the British Museum and elsewhere, abundantly testify. In ancient Egypt millions of images of Osiris, Isis, Horus, Ammon, &c. were made, and no doubt sold, from the gigantic idol to the tiny little pocket gods an inch long, of which bushels can now be seen at the museums; and in many of the dark parts of the earth such as Africa, other parts of Asia besides China, the islands of the Pacific, &c., &c., this idol worship is still going on; in Europe the same thing is still being fostered by the same race of men, but the idol is called by other names.

Are there no images in Christendom, are there no Virgin Marys, Christs and saints made of wood, ivory, stone or other materials to which folks kneel and pray? Certain it is that there are, and many millions of idols of this and other kinds still exist in Europe. It will of course be said that these Christs are but reminders of the original, used to fix the attention of the suppliant, but so were those of ancient times, and the very fact of making an image of that to which one prays, contracts all one's ideas, and reduces our conception of God (who must after all be the object, if there is any excuse in it), to something that can be typified in wood or stone; whereas He is here, He is in ourselves, He is in the entire creation, endless and boundless therefore totally beyond the powers of man to conceive in form, and the mere attempt to do it, or to make any symbol to represent any religious subject, takes away from the sublimity of those conceptions of Him, which He Himself puts into the hearts of those who have never tried to figure Him in substance, or to represent any religious subject by a tangible and visible form.

In China, Fo is the chief idol, in Assyria, Shems, Asshur, Vul, and Nebo, and in Egypt, Osiris, Isis, Horus, Ammon, Noum, Typhon, &c., were the principal idols; the New Zealander worships his wooden image under the name of Whiro, and here, in Europe, idols are advertised by the manufacturers as "Christs on the cross in ivory, bronze and plastic" . . . "Infant Jesuses for cribs in wax, &c." . . . "All kinds of religious ornaments for

“lotteries” . . . “Manufacturers of crowns and diadems for the Virgin, hearts, relics, &c.” . . . “Complete collection of statues of the Virgin and Saints” . . . “Manufacturer of church embroidery of the middle ages; this establishment, employing the inmates of an orphan asylum, can offer its goods at exceptional prices” . . . “Agent for the very superior Siam incense” . . . “Christ and Virgins wholesale and for export, all sizes and prices according to quality, liberal commission” . . . “Steam manufactory of chaplets, crosses, Christs, &c.” . . . “The Queen of Heaven, 36 centimetres in height, price six francs” . . . “Angels, 5 feet 9 inches in height standing to hold candles, price £24 a pair, charge for packing, £3.” . . . “The Virgin Mother, 6 feet 7 inches in height, richly decorated, £29 6s.” “Group of the sepulchre, the dead Christ, our Lady supported by Saint John and one of the holy women, with the nine traditional personages, decorated half-rich £230, charge for packing the group, £8, all orders are for nett cash” . . . “The holy family in fifteen sizes from one franc a piece” . . . “Crosses, with or without Christs, from two francs and a half per dozen” . . . “A collection of Christs in silver, on ebony crosses” . . . “Copper Christs on ebony crosses from two francs and a quarter the dozen” . . . “Infant Jesuses in wax, from one franc a dozen” . . . “Musical infant Jesuses, playing two, three, and four airs, from 80 to 300 francs” . . . &c., &c.

If an image represents a Hindoo or African god it is called an idol, but if it represents an European god, it is a religious ornament. The manufacturers of the western idol subscribe handsomely to missionaries, who go into far off countries and drive the native manufacturers out of the market, for the gods of Polynesia, North America, Asia, Africa, &c., are not nearly so nicely finished, as their manufacturers have not learned Christian principles in those benighted lands, and do not employ “the inmates of an orphan asylum,” poor little mites! so that they may sell them cheap; but after all it may be fair that the European Shemite should have a share of the plunder, for their brothers of Siam have had a good turn, and have made a rare profit out of Siam incense sold in Europe. But what does God think of the Queen of Heaven? with what feelings is He likely to view the idolatry of the cross? Is there any difference in His eyes between kneeling down in the solitude of one’s chamber to a pocket image of Osiris in bronze, to a baby Christ in wax, or to the ugly wooden image of Whiro? Do any of these things represent Him? Can anything represent Him? and can we pray to anything but Him without ingratitude, and without slighting and mortally offending, our One and only Friend, the Eternal, Invisible, and all-pervading God?

No. 1. Sm, Sam, Sem or Shem.

- Egyptian 478 Sem, a minister, a funeral priest.
 Sanscrit 993 Sami, a Brahman of the sacerdotal class.
 Malayan Sami, the title or name given by the Malays to the priests of the Buddhist religion. (*See Crawford's Grammar and Dictionary*, ii. 159.)
- Egyptian 495 Smeh, to anoint.
 Greek Smao, or Smeo, to anoint.
 Fijian Sama, to anoint or rub oil on the body.
 Swahili A. Shahamu, fat.
 Galla A. Tshoma, fat.
 Arabic 742 Shahm, fat, grease, lard, suet.
 Arabic 668 Zuhm, fat, grease.
 Arabic 668 Zaham, greasy.
 Arabic 668 Zahim, greasy, besmeared with fat.
 French Romn Seym, fat, suet, lard.
 Anglo-Saxon Seim, grease.
 Welsh Saim, *plural* Seimiau, grease.
 Welsh Seimiaw, to grease.
 Cornish Saim, fat, oil.
 Cornish Seym, train-oil.
 English Seam, fat, grease, lard. (*Wright's Obsolete.*)
 English Saime, lard, fat. (*Wright's Obsolete.*)
 English Saim, lard.
 Hindu 1402 Shamma, a smell, odour.
 Persian 762 Shama, a pastile.
 Arabic 762 Shama, a wax taper.
 Arabic 762 Shammaa, a maker of wax candles.
 Arabic 764 Shamaiy, connected with candles or tapers.
 Hindu 1402 Sham, a candle.
 Turkish 763 Shem, a candle.
 Arabic 796 Sawm, a Christian church.
 Hindu 1425 Saum, a Christian church.
 Hindu 1425 Saumaa, a monastery.
 Arabic 796 Sawmaa, a cloister, a cell.
 Hebrew Zom (צום), a fast, to fast.
 1 Kings, xxi. 9, proclaim a *fast*.
 2 Samuel, xii. 16, and David *fasted*.
 Joel ii. 12, with *fasting* and with weeping.
 Ezra viii. 23, so *we fasted* and besought our God.
- Bambarra A. Sum, to fast.
 Galla A. Tsome, to fast.
 Galla A. Tsoma, a fast or fasting.
 Arabic 796 Sawm, one who fasts.

- Hindu 1415 Saim, one who fasts.
Hindu 1425 Saum, a fast, one who fasts.
Turkish 773 Saim, fasting, one who fasts.
Turkish 787 Siyam, a religious fast.
Persian 676 Sam, death.
Greek Soma, a corpse, a dead human body (always used by Homer as expressing a *dead* body, but subsequently used of a *living* human body).
Greek Sema, a grave, a barrow, a tomb.
French Romn Seme, the funeral service.
English Sweme, sorrow. (Wright's *Obsolete*.)
Tibetan Shum, to weep.
Swahili A. Zomea, to groan at.
Egyptian 478 Sma, to invoke.
Arabic 713 Samaa, ecstasy occasioned by hearing singing, particularly in dervishes when hearing hymns.
Hindu 1309 Sama, singing, the ecstasy occasioned by hearing singing, particularly that which is created in dervishes when hearing hymns.
Polish Suma, or Summa, high mass.
Egyptian 478 Sem, to conduct a festival.
Sanskrit 963 Sama, the name of one of the Vedas or works which constitute the base of the first period of the Hindu religion.
Sanskrit 992 Sama, imprecation, malediction.
Egyptian Sma, a mystical pool near the celestial Nile, which is figured in the vignette to the 110th chapter of the Ritual of the Dead. (*See Cooper's Archaic Dictionary*.)
Assyrian Samu, heaven.
Hebrew Smy, or Samy, *plural* Samym (שמים), heaven.
Gen. i: 1, In the beginning God created *the heaven* and the earth.
Josh. ii. 11, God in *heaven*.
Psalms cxv. 3, our God is in *the heavens*.
Fulah A. Semma, heaven.
Arabic 712 Sima, Sama, or Suma, heaven.
Persian 764 Shamyā, heaven.
Sanskrit 1132 Suma, the sky, heaven.
Hindu 1308 Sama, heaven, the firmament.
Turkish 741 Sema, the sky.
Egyptian 508 Sam, ray, sunshine.
Sak (Arrakan & Burmah) } Sami, the sun.
Hebrew Sms, or Sams (שמש), the sun.
2 Kings, xxiii. 5, the idolatrous priests whom

the kings of Judah had ordained to burn incense in the places around Jerusalem, those also that burned incense to Baal and to *the sun*.

Ezekiel viii. 16, They worshipped *the sun*.
Jeremiah xliii. 13, the images of Beth Shemesh (*literally* the images of the house of the sun).

Assyrian	Samsu, the sun, the sun-god.
Beran A.	Sems, the sun.
Arabic 763	Shams, the sun.
Turkish 763	Shemss, the sun.
Hindu 1401	Shams, the sun.
Malayan 200	Shems, the sun.
Gaelic	Sam, or Samh, the sun.
Irish	Sam, Samh, or (<i>see</i> Supplement) Somh, the sun.
Turkish 743	Semi, the all-hearing God.
Hindu 1380	Sham, a name of Krishna.
Arabic 763	Shams, the name of an ancient idol.
Assyrian	Shems or Shamas, name of an Assyrian idol. (<i>See</i> No. 118 on General list of gods.)
Egyptian	Som, Sem, or Khemsu, name of an Egyptian idol. (<i>See</i> No. 29 on General list of gods.)
Himyaritic	Samah, name of a Himyaritic deity. (<i>See</i> No. 697 on General list of gods.)
Sanscrit	Soma, name of an Indian deity. (<i>See</i> No. 198 on General list of gods.)
Scotch	Seim, resemblance, likeness, appearance.
English	Seem, to have the appearance of.
English	Same, like, alike, not different, near resemblance. Gothic—Sama.
Greek	Semaia, an image, a statue.
Egyptian 478	Sem, a shape.
Egyptian 480	Sem, an emblem, an image.

In stating the subjects, a few pages back, which I had decided to produce in the first chain of evidence, I said "each of these, or what may be considered *equivalents* or *representatives* of them, will, as far as I have collected the materials, be inserted in order under each name." An instance of this occurs in the words just quoted, where in the place reserved for "*anointing*" will be found words with that meaning, and also words signifying "*oil, fat, grease, &c.*" and it will now be understood that when no verb signifying "*to anoint*" or "*to grease*," is quoted, the noun signifying "*oil, &c.*" stands for it.

So with "*incense*," verbs signifying "*to fumigate*," or

nouns like “*perfume, odour, smell, aroma, pastiles, &c.,*” and plants like “*thyme*” which was used to burn on the altar (see Greek Dict. under “*Thumos*”) have been used to supplement the words “*incense or frankincense*” when found, and when not found have been used to represent them.

“*Candles,*” which of course include “*tapers, &c.,*” form another link in this chain, and the appropriateness of bringing them forward in a clerical connection will be seen on reference to *Ency. Brit.* article *Idolatry*, where we are informed that the Christians of the church of Rome still burn *candles* and incense before the pictures or images of saints and martyrs, and offer up their vows and petitions as they kneel before them, and “they believe that the saint, to whom the image is dedicated, “presides in a particular manner about its shrine, and works “miracles by the intervention of its image, and that if the “image was destroyed or taken away, the saint would no longer “perform any miracle in that place.” All the *candles* and *tapers* required for a year’s use are in fact specially consecrated by the Roman Catholics on the 2nd of February, on which day the ceremony is personally performed at Rome, by the pope. (See *Ency. Brit.* article *Candlemas.*)

It will be remembered that in the previous chapter I inserted a quotation as follows, “Ham was a wicked man, as a “deity he was revered as the *sun* and no doubt he was the “sole introducer of solar worship.” I added that this statement was “the reverse of correct,” and feel confident that when the reader has reflected on the numerous and very ancient words just quoted and meaning “*heaven, sky, the sun, the sun-god,*” and palpably derived from Shem, he will be convinced that the above-quoted words should have been spoken of Shem, if spoken at all, more especially as he observes how many of the names of Shem’s descendants have precisely the same meaning.

There is one idol which I have purposely omitted from among those just quoted as being deified forms of Shem, for the name is written Khem or Chem by Egyptologists, and consequently some explanation is required to show that this idol, who stands as No. 5 on our General list of gods, is also a deified form of Shem in spite of the present spelling. In the first place we read, in Bunsen V. 507, that “Ka is often confounded “with Sa,” and again in IV. 317, that “Keb is Seb.” This confusion of S and K has probably worked through the letter C, which is both hard and soft, thus Simri=Cimri, and Cimri=Kimri; confining ourselves however to the Egyptian, we find the son of Ramesis called Khaemuas or Shoemuas, in Cooper’s *Archaic Dict.*: and in Wilkinson, Vol. I. 41, we read, “The “name of this Pharaoh was probably Shofu or Khofo, the *Sh*

“and *Kh* being frequently used indifferently in Egyptian “names,” therefore if *Ka* is equally *Sa*, and *Keb* equally *Seb*, and *Khaemuas* equally *Shoemuas*, and *Khofu* equally *Shofu*, it follows that *Khem* must be equally *Shem* as I say it is, and consequently that it is not a corruption of *Ham*, as some have supposed.

- No. 2. Aylm, Ilam, Elam or Helam (*son of Shem*).
- Turkish 827 Ulema, the doctors of law and theology (*viz.*, the Turkish Mahometan clergy.)
- Arabic 491 Halim, fat, grease.
- Greek Aleimma, fat, oil, unguent, grease, anything used to anoint with, an anointing.
- Icelandic Ilmr, a sweet smell.
- Icelandic Ilma, to smell sweet.
- Latin Almus, Alma, holy, sacred, as ‘Alma Mater.’
- Spanish Almo, godly, holy.
- Turkish 508 Ulum, death.
- Hindu 168 Alam, grief, anguish.
- Turkish 485 Elem, grief, anguish.
- Arabic 145 Alam, care, grief, pain.
- Arabic 1398 Halammaa, prone to weeping.
- Greek Ialemos, Ialeme, hapless, melancholy.
- Greek Ialemos, Ialemou, or Ielemos, Ielemou, a wail, a lament, a dirge.
- Swahili A. Elimu, doctrine.
- Legba A. Elim, the sun.
- Hebrew Alm or Alam (אֶלֶם), for ever, everlasting. [*ever*. Dan. ii. 20, the name of God *for ever and ever* and Dan. vii. 27, an *everlasting* kingdom.]
- Hebrew Aolm or Aolam (אֵוֶלָם), for ever, from everlasting. Exodus xv. 18, the Lord shall reign *for ever*. Psalms xli. 13, the Lord God of Israel *from everlasting to everlasting*. Isaiah xl. 28, the *everlasting* God.
- Turkish 826 Allam, the Omniscient God.
- Arabic 870 Aallam, Omniscient, God.
- Arabic 872 Aalm, the great veil which conceals the Almighty.
- Arabic 874 Aalim, a name of God.
- Arabic 491 Halim, a title of God.
- Alege A. Olim, God.
- Chaldean Allamu, a name of the Chaldean idol Nergal. (*See* No. 482 on General list of gods.)
- Irish Aleim, name of a Druidical deity. (*See* No. 408 on General list of gods.)
- Accadian Alam, an image.

No. 3. Asur or Asshur (*son of Shem*) will be considered with No. 75 Isra-el.

No. 4. Arpksd or Arphaxad (*son of Shem*); I have found no words, bearing on this part of the subject, in which all the elements of the above name are preserved.

No. 5. Lod, Laud or Lud (*son of Shem*); words derived from No. 34 Lot or Loth are included with this name.

Latin	Litus, Lita, anointed, smeared over, daubed.
Anglo-Saxon	Leoht, a candle.
Fijian	Lotu, Christianity, a Christian.
Hindu 1798	Loth, a corpse.
Latin	Lethum, Lethi, or Letum, Leti, death.
Welsh	Llaith, death.
English	Lethe, death. (<i>Wright's Obsolete.</i>)
Gaelic	Luidhe, death.
Irish	Luidhe, death.
English	Laid, dead. (<i>Wright's Obsolete.</i>)
Arabic 1073	Lahd, a grave.
Hindu 1766	Lat, an obelisk.
Arabic 1059	Lahd, burying or preparing a place in the side of a tomb for depositing the dead.
Arabic 1059	Lahd, or Luhd, a place dug in the side of a grave, a sepulchral niche, a catacomb.
Hindu 1781	Lahad, a niche in the side of a sepulchre in which dead bodies are deposited: also a place where the dead are washed: also a tomb or grave.
Malayan 300	Lehed, an interior cavity formed in the side of a grave, where a corpse is deposited.
Arabic 1073	Luhad, a sigh, a sob.
Sanskrit 873	Lota, tears.
Sanskrit 871	Leta, tears.
Sanskrit 869	Lut, to be affected with grief.
Italian	Lutto, mourning, weeping, sorrow.
German	Leid, sorrow, grief, affliction, mourning.
Norman	Laid, grievous.
Swahili A.	Laiti! Would that! Oh that! expressing regret at something past.
Spanish	Luto, mourning, the black dress which indicates grief and sorrow.
German	Lied, the act of singing.
Scotch	Leid, Lede, or Luid, a song.
Scotch	Luid, a poem.

Anglo-Saxon	Lehth, a song.
Greek	Lite, prayer.
Icelandic	Luta, to bow down (in worship as towards the east or to the sun.)
Arabic 1075	Layt, cursing.
Latin	Lito, to appease, to atone, to expiate.
Boko A.	Loda, God.
Arabic 1055	Lahut, divinity.
Hindu 1766	Lat, Lord.
Hindu 1772	Lahut, divinity, divine being. [Godhead.
Turkish 955	Lahut, divinity, the divine nature or quality, the
Greek	Lotus, Lotou, Loto, the lotus (or Lote) a species of lily which in ancient Egypt was sacred to the Nile, and which constantly figured in the rites of Isis and Osiris. The Indian <i>lotus</i> , sacred to the Ganges, is of the like kind.
Arabian	Lat, name of an Arabian idol. (See No. 823 on General list of gods.)
Greek	Leto, Letous, Letoi, name of a Greek deity. (See No. 257 on General list of gods.)
Irish	Lute, name of a Druidical deity. (See No. 399 on General list of gods.)
Slavonian	Lada, name of a Slavonian deity. (See No. 920 on General list of gods.)

With reference to the word "*obelisk*" mentioned above, it may not be generally known that these stone pillars, which are now used merely for ornamental purposes, have their origin in the disgusting phallic worship of ancient times; on this subject we read as follows: "In the front of most of the churches in Rome are placed very large *Obelisks* or single pillars. . . . these *Obelisks* were Lingas, adopted for the same reason that all the other rites and ceremonies of Heathenism were adopted." (See Higgins, *Anacalypsis*, vol. ii., page 92 and 93). "*Obelisks* of whatever shape are symbols of Mahadeva, Siva or Iswara." (See Moor's *Hindu Pantheon*, page 44 and 45.) "Everywhere we find the generative power accompanying the Tri-une God, called Tri-murti or Trinity, under the very significant form of the single *obelisk* or stone pillar, denominated the Linga or Phallus, and the equally significant Yoni, the female organ of generation." (See Higgins, *Anacalypsis*, vol. i. page 38).

Obelisks were raised in memory of deceased persons from the very earliest ages, and this is why I have treated them as a kind of funereal monument; whether the primary idea was to symbolise the progenitor of a tribe by the organ of generation, or to remind the members of that tribe that although their pro-

genitor was dead and buried beneath, he was perpetuated in his tribe, which contained in itself the elements of reproduction, matters little, for certain it is that these Lingas, or phallic stones, became in time the objects of direct worship. (See also the word Isaru, under No. 75 further on.)

No. 6. Arm, or Aram (*son of Shem*); words derived from No. 49 Arm or Aram are included with this name.

- Hebrew Hrm or Haram (חרם), to consecrate, dedicate, devote.
 Micah iv. 13, *I will consecrate their gain.*
 Ezek. xlv. 29, everything *dedicated* in Israel.
 Lev. xxvii. 28, everything *devoted* is most holy.
- French Romn Ereme, desert, solitude, a hermitage.
 French Romn Heremite, a hermit.
- English Hermit, a person who retires from society and lives in solitude for the purposes of religion.
- Arabic 850 Aarm, fat.
- Manchu Tartar Eremou, a herb used for fumigations.
- Spanish Aroma, an appellation given to all gums, balsams, sweet scented woods, and herbs of great fragrancv.
- English Aroma, the quality of plants which constitutes their fragrance.
- Malayan 5 Arum, or 358 Harum, fragrant.
- Arabic 475 Hurm, or Hirm, the pilgrim's mantle. [Mecca.
- Turkish 440 Ihram, a sacred vestment of the pilgrims at
- Arabic 33 Haram, or Harim, *plural* Ahram, a sacred place, a sanctuary or asylum.
- Turkish 649 Harem, a sacred place. [tuary.
- Hindu 955 Haram, sacred, the temple at Mecca, a sanc-
- Turkish 648 Haram, anything the use or doing of which is specially forbidden by God; unlawful.
- Swahili A. Haramu, unlawful, prohibited.
- Arabic 472 Haram, unlawful, forbidden, prohibited, sacred.
- Hindu 953 Haram, forbidden, prohibited, excluded, sacred.
- Hindu 60 Ihram, the act of forbidding or interdicting.
- Malayan 123 Haram, unlawful, forbidden, abominable, accursed, sacred.
- Hebrew Hrm or Haram (חרם), cursed, accursed, a curse.
 Deut. vii. 26, it is a *cursed* thing.
 Joshua vi. 12, except you destroy *the accursed*.

Joshua vi. 17, the city shall be *accursed*.
 Joshua vi. 18, and make the camp of Israel
a curse.
 Malachi iv. 6, lest I come and smite the
 earth with *a curse*.

Arabic 63	Iram, <i>plural</i> Uram, sepulchral monuments, grave-
Turkish 511	Ihram, a pyramid. [stones.
Turkish 511	Ehram, the pyramids of Egypt.
Arabic 189	Ahram, the pyramids of Egypt.
Persian 1390	Haram, an Egyptian pyramid.
English	Erme, to grieve, to lament. (<i>Wright's Obsolete</i> .)
Sanscrit 178	Urmi, mental suffering, distress, uneasiness, pain.
Icelandic	Arma, misery.
Danish	Harme, grief, sadness, sorrow.
German	Harm, grief, sorrow, affliction.
Icelandic	Armr, wretched.
German	Arm, unhappy, pitiable.
Danish	Arm, miserable, wretched.
Anglo-Saxon	Arm, or Earm, miserable, wretched.
Icelandic	Harma, to bewail.
Icelandic	Harmr, grief, sorrow.
Anglo-Saxon	Hream, a crying out, a wailing.
Anglo-Saxon	Hreman, to weep.
Scotch	Yirm, to whine, to complain.
Irish	Urram, or Urraim, worship, reverence.
Gaelic	Urram, worship.
Hindu 88	Iram, a fabulous garden in Arabia, paradise.
Greek	Hermes, or Ermes, Ermou, Erme, name of a Greek deity. (<i>See No. 271 on General list of gods.</i>)
Latin	Herma, a statue of Mercury.

No. 7. Uz, Aoz, Us or Es (*son of Aram*) will be considered
 with No. 165 AUSE or HOSA.

No. 8. Ul, Ieoul, Hula, Hul or Chul (*son of Aram*).

Phrygian	Galli, the ancient name of the priests of Phrygia. (<i>See Cooper's Archaic Dict.</i>)
Greek	Gallos, Gallou, or Callos, Callou, a priest of Cybele, an eunuch.
Latin	Gallæ, the priestesses, or rather emasculated priests of Cybele.
Irish	Cli, a successor to any church living.
Zincali	Chullo, fat.
Kossa A.	Gule, oil.

Toma A.	Gula, palm oil.
Bini A.	Ewili, palm-oil; <i>Soho</i> , African, the same.
Egbele A.	Awuli, palm-oil.
Pessa A.	Ulo, oil.
Scotch	Ule, Ulye, or Oyill, oil.
Irish	Uille, or Ola, oil.
Anglo-Saxon	Ael, or Ele, oil.
Latin	Oleum, Olei, oil.
Gaelic	Ola, oil, ointment. Armoric—Oleu. Teutonic—Olie.
Dutch	Oli, Olie, or Oly, oil.
Bask	Olio, oil.
Norman	Oille, oil.
French Rom.	Oule, Oiie, Oelle, Uelie, or Heulle, oil. Bas Bret.—Ol.
French	Huile, oil.
French	Huile, oiled, anointed with oil.
ManchuTartar	Yeoule! oil!
ManchuTartar	Yeoulembi, to oil.
Icelandic	Olea, or Olia, oil.
Icelandic	Olea, to anoint.
German	Ol, or Oel, oil.
German	Olen, or Ohlen, to anoint.
Cornish	Oleu, oil.
Cornish	Ylly, ointment. (<i>Borlase</i> .)
Cornish	Ylye, to anoint.
Welsh	Eli, a salve.
Welsh	Eliaw, to anoint with salve.
English	Alie, to anoint. (<i>Wright's Obsolete</i> .)
English	Oil, an unctuous substance drawn from various animals and vegetables, used to anoint the body, lubricate machinery, &c., &c.
Spanish	Oleo, the extreme unction or holy oil.
Polish	Wyloic, to besmear with tallow.
Fijian	Wali, to anoint; ointment.
Persian 151	Aludan, to anoint.
Persian 151	Ala, spikenard.
Sanscrit 188	Aileya, a perfume.
Latin	Oleo, to yield a savour.
Zulu Kafir	Qola, to perfume, pour perfume on.
Arabic 902	Ghalwa, a kind of black perfume, civet.
Persian 889	Ghaliya, civet; a composition of musk, ambergris, camphor, and oil of ban-nuts.
Turkish 837	Ghaliye, perfume, musk.
Sanscrit 319	Cala, incense.

Persian 1049	Gawl, a dervish's coarse woollen garment.
French Romn	Cole, a monk's vestments.
Anglo-Saxon	Cula, a cowl, a monk's hood.
Irish	Calla, or Cualla, a hood or cowl.
English	Cowl, a monk's hood or habit, worn by the Benedictines and Barnardines.
Welsh	Gawl, holy, pure.
Cornish	Gol, holy.
Swahili A.	Walli, a saint.
Arabic 1376	Waliy, a favorite of God ; holy.
Hindu 231	Auliya, the saints, the holy.
Scotch	Haly, holy.
Scotch	Halow, a saint.
English	Holy, hallowed, set apart, devoted to the service or worship of God, godly.
English	Halwe, to consecrate. (<i>Wright's Obsolete.</i>)
English	Hallow, to treat as sacred and set apart for holy or religious use.
Irish	Ulla, a place of devotion, the cross or calvary of a cathedral church.
Scotch	Eyll, the aisle of a church.
English	Ally, the aisle of a church. (<i>Wright's Obsolete.</i>)
Scotch	Ile, one of the wings of the transept of a church.
Scotch	Ayle, a projection from the body of a church.
	Mæso-Gothic—Alh, a temple.
Anglo-Saxon	Ealh, a temple.
Anglo-Saxon	Alh, a church, a temple.
French Romn	Hille, a little tabernacle or baldachino which covers the holy pyx, and also certain curtains which are at the sides of the altar.
Hebrew	Ahl (אהל), the tabernacle. Exod. xxxiii. 7, Moses took the <i>tabernacle</i> . Deut. xxxi. 15, the Lord appeared in the <i>tabernacle</i> .
Greek	Kalia, a chapel.
Arabic 977	Killiyat, a cell, a Christian cloister.
Turkish 903	Kule, a steeple.
Irish	Ceall, a church, a cell.
Gaelic	Ceall, a church, a cell.
Gaelic	Cill, a chapel, a cell.
Cornish	Cel, or Cil, a church or cell. (<i>Borlase.</i>)
French	Celle, a cell.
English	Cell, a religious house.
Hindu 882	Chilla, a shrine of a saint, or a fakir's residence.
Hindu 882	Chilla, the forty days which the religious fraternities of the East sometimes pass, retired

- to their cells or remaining at home, in fasting and divine worship.
- Turkish 638 Chille, a period of forty days devoted to ascetic practices.
- Persian 455 Chilla, the forty days of Lent.
- Polish Kahal, an assembly of the elders of the Jews.
- French Romn Cayelle, the confessional. (Supplement.)
- Irish Ceal, death, and everything terrible.
- Irish Cil, death. (Supplement.)
- Gaelic Ciall, or Ciol, death.
- Irish Ciol, or Cial, death.
- Arabic 906 Ghul, death.
- Hindu 1536 Kal, death.
- Sanscrit 225 Kala, death.
- Arabic 505 Khal, a winding-sheet.
- ManchuTartar Kilembi, to pour out wine before the dead; in this ceremony persons pass two by two and pour out wine before the corpse.
- Bambarra A. Kulo, a corpse.
- Welsh Cel, a corpse. [a grave.]
- Gaelic Cill, a burying-ground, a cemetery, a churchyard.
- English Goale, a sepulchral tumulus. (Wright's *Obsolete*.)
- Sanscrit 328 Culli, a funeral pile.
- Caribbean Aoueli, he is dead.
- Turkish 509 Ulu, dead; a dead body, a corpse.
- Turkish 508 Ulmek, to die.
- Irish Ele, a bier. (Supplement.)
- Galla African Awali, to bury.
- Galla African Awala, burial, a grave.
- Ibu African Ili, a grave.
- Anglo-Saxon Hell, or Hyll, the grave, the tomb.
- Icelandic Hel, the abode of the dead; also death.
- Irish Ulla, a burying place.
- Scotch Ayle, an enclosed and covered burying-place adjoining to a church.
- Anglo-Saxon Alewa, the aloe, bitter spices.
- Hebrew Ahl, plural Ahlym, and Ahlot (אֶהֱלוֹת), aloes. Psalms xlv. 8, myrrh and aloes. Cant. iv. 14, *aloes* with all the chief spices.
- Greek Aloe, the aloe.
- English Aloe, among the Mahomedans the aloe is a symbolic plant, especially in Egypt, and everyone who returns from a pilgrimage to Mecca hangs it over his street door.
- Swahili A. Ole, woe.
- English Waily, oppressed with woe. (Wright's *Obsolete*.)

English	Eyle, to grieve. (Wright's <i>Obsolete</i> .)
Scotch	Ill, grieved, sorrowful.
Irish	Oil, a sigh. (Supplement.)
Welsh	Aelau, dolor, woeful.
Welsh	Aele, sad, piteous, lamentable.
Anglo-Saxon	Gealh, sad.
English	Geall, to grieve. (Wright's <i>Obsolete</i> .)
English	Quail, to sink into dejection, to languish, to fail in spirits.
Gaelic	Cal, grief, despondency.
Malayan 250	Kaloh, to sigh.
Gaelic	Gleo, a sigh.
Irish	Goilim, I grieve, I cry.
Irish	Goill, whatever causes grief.
Irish	Guilim, I weep, I bewail.
Irish	Gul, lamentation.
Irish	Gol, lamentation, a tear.
Welsh	Gwylaw, to weep.
Swahili A.	Kilio, weeping.
Karnataka I.	Alu, to weep; <i>Kurumba</i> , India, the same.
Cornish	Olah, weeping.
Cornish	Uole, to weep. (Borlase.)
Cornish	Hoalea, to weep. (Borlase.)
Cornish	Wole, to weep. (Borlase.)
Cornish	Whole, wept. (Borlase.)
Polish	Wolac, to cry.
Polish	Wolanie, a cry.
English	Yale, to cry. (Wright's <i>Obsolete</i> .)
Fijian	Eilei, an exclamation of regret.
Scotch	Waly, an interjection expressive of lamentation.
Arabic 145	All, groaning, impatience under affliction.
Arabic 883	Aawl, lamentation, howl, wail.
Persian 1353	Wala, lamentation.
Fijian	Oile, to bewail, howl.
Greek	Ulaο, to howl, to cry out.
Spanish	Aullar, to howl, to yell, to cry in horror.
Spanish	Aullido, howling.
Dutch	Huilen, to howl, cry, weep.
Dutch	Huiler, a howler.
German	Heulen, to howl.
German	Heuler, one who howls.
Danish	Hyler, to cry, weep, or howl.
Icelandic	Ula, or Yla, to howl.
Swedish	Yla, to howl or yell.
Gaelic	Uail, a wail, howl, or lament.
Irish	Uaill, lamentation, wailing.

Welsh	Wyl, a wail.
Cornish	Olua, to howl.
Cornish	Uole, to howl.
English	Yawle, to howl. (<i>Wright's Obsolete.</i>)
English	Yell, to cry out with a hideous noise (<i>savages yell most frightfully</i>); a sharp, shrieking, hideous
English	Wail, to moan, lament, bewail. [outcry.]
English	Wailing, loud cries of sorrow, deep lamentation.
English	Halloo, to cry out with a loud voice, to shout.
English	Howl, to utter a loud mournful sound.
Scotch	Chowl, to emit a mournful cry, a whine.
English	Gowle, to howl, to cry sulkily. (<i>Wright's Obso-</i>
French	Gueuler, to bawl, to squall. [<i>lete.</i>)]
Anglo-Saxon	Giellan, to yell or shriek.
Icelandic	Goll, a shriek.
Gaelic	Gal, or Gul, weeping, lamentation.
Gaelic	Guil, to weep, wail, cry, mourn, or lament.
	Armoric—Guela.
Turkish 932	Ghile, a plaint or lament.
Hindu 1715	Gila, complaint, lamentation.
Persian 1046	Gila, a complaint, lamentation.
Persian 992	Kala, cry, wail.
Zulu Kafir	Kala, to cry, wail, mourn, bewail, lament, weep.
Malayan 265	Kaloh, to groan.
Polish	Kwilic, to wail, whine, lament.
Polish	Kwilenie, wailing, lamentation.
Swahili A.	Kilio, a cry.
Greek	Kaleo, to call on, to invoke.
English	Call, to invoke or appeal to.
Welsh	Galw, to invoke, to call.
Icelandic	Gala, to chant, to sing.
Scotch	Gell, to sing with a loud voice.
English	Gale, to sing. (<i>Wright's Obsolete.</i>)
Gaelic	Ceol, or Cheol, music, melody.
Anglo-Saxon	Gol, a song.
Coptic	Uhelle, a song or hymn. (<i>See Bunsen, v. 750.</i>)
Quichua Peru	Hayllini, to sing.
Turkish 481	Ilahi, an anthem or carol.
Welsh	Eilw, melody, harmony.
Welsh	Alaw, music.
Irish	Ail, a petition, a request.
Irish	Ailim, to entreat, beg, beseech, pray.
Irish	Eile, a prayer, an oration, adoration.
Welsh	Ioli, to implore, praise, adore, revere, worship.
Polish	Chwala, adoration, worship.
Cornish	Coly, to worship.

Fijian	Kula, to circumcise.
Polish	Klac, to curse; <i>Klne</i> , I curse.
Sanskrit 289	Gali, a curse, execration, or imprecation.
Hebrew	Alh (אלח), a curse, to curse. Numbers v. 21, the Lord make thee a curse. Judges xvii. 2, about which thou <i>cursedst</i> .
Cornish	Auiel, the Gospel. (Borlase.)
Cornish	Geauel, the Gospel. (Borlase.)
Anglo-Saxon	Geol, or Gehhol, Christmas.
English	Gule, Christmas. (Wright's <i>Obsolete</i> .)
English	Ewle, Christmas. (Wright's <i>Obsolete</i> .)
English	Yule, the name anciently given to Christmas, or the feast of the nativity of Christ.
Icelandic	Jol, Yule, a great feast in the heathen time afterwards applied to Christmas. <i>Memo</i> : In Icelandic the <i>J</i> is sounded as the English <i>Y</i> before a vowel; it is usually regarded as another form of <i>I</i> . (See <i>Dictionary</i> , pages 312 and 320.)
Anglo-Saxon	Iule, Yule, Christmas.
Scotch	Yhull, Christmas.
Scotch	Yule, or Yuyll, the name given to Christmas; this name was given to the great annual feast of the winter solstice by the Northern nations. Odin was called Yule Father.
Persian 1406	Huli, name of a Hindoo festival.
English	Hallow-mas, the feast of All Souls, held on November 2.
Welsh	El, a spirit, an angel.
Cornish	El, or Ail, an angel.
Scandinavian	Ael, in Scandinavian mythology the name of the nectar which departed heroes drank in the Walhalla from the hands of the goddess Freyia. (See Cooper's <i>Archaic Dictionary</i> .)
Arabic 873	Aalyaa, heaven.
Mampa A.	Hoelo, heaven.
Kabenda A.	Yilu, heaven, sky.
Mbamba A.	Yolo, heaven, sky; <i>Bumbete</i> , African, the same.
Babuna A.	Yulu, heaven, sky; <i>Basunde</i> , African, the same.
Persian 1412	Yal, the vault of heaven.
Kasands A.	Kolu, heaven, sky.
Kabenda A.	Kuyilu, heaven, sky.
Arabic 999	Kahl, heaven, sky.
Latin	Cælum, Cœli, heaven.
Spanish	Cielo, heaven.
Norman	Ceol, or Cyel, heaven.

French Romn	Chiel, heaven.
French	Ciel, heaven.
Gaelic	Ceal, heaven.
Irish	Ceal, or (<i>see</i> Supplement) Ceil, heaven.
Soa African	Gaili, the sun.
Sanscrit 274	Khala, the sun.
Sanscrit 277	Kheli, the sun.
Uhobo African	Ale, the sun.
Igala African	Olu, the sun.
Egbele A.	Ele, the sun.
Sanscrit 1177	Heli, the sun.
Greek	Elios, Eliou, Elio, the sun.
Greek	Alea, or Alee, warmth, heat, especially of the sun.
Greek	Eile, the sun's warmth.
Greek	Ele, the heat or light of the sun.
French	Hale, the sun.
French	Hale, sun-burnt.
Gaelic	Ial, a gleam of sunshine.
Welsh	Haul, the sun.
Cornish	Houl, the sun. (Polwhele.)
Cornish	Heuul, the sun. (Borlase.)
English	Halo, a circle appearing round the body of the sun, &c.
Welsh	Awl, primeval light, considered independent of reflection, and figuratively prayer or praise as being a recurrence to that light.
Hindu 1458	Ulwi, celestial, high, sublime.
Hebrew	Al (אל), God. Genesis xvii. 1, I am <i>the</i> almighty <i>God</i> . Deut. vii. 21, a mighty <i>God</i> and terrible. Psalms lxxiii. 17, I went into the sanctuary of <i>God</i> .
Hebrew	Alh or Alah (אלה), God. Ezra iv. 24, the work of the house of <i>God</i> . Daniel ii. 19, Daniel blessed the <i>God</i> of heaven. Daniel ii. 47, your <i>God</i> is a <i>God</i> of <i>Gods</i> .
Hebrew	Aloh (אלוה), God. Deut. xxxii. 15, he forsook <i>God</i> which made him. Job xxii. 12, is not <i>God</i> in the height of heaven? Ps. xviii. 31, who is <i>God</i> save the Lord?
Assyrian	Ilu, god.
Haussa A.	Allah, God.
Swahili A.	Allah, God.

Wolof A.	Yala, God.
Bulanda A.	Hala, God.
Soso African	Ale, God.
Nguru A.	Ala, God; <i>Mano</i> and <i>Munio</i> , African, the same.
Kabungga A.	Allo, God.
Mandenga A.	Alla, God. (This word is the same in twenty-four other African languages.)
Arabic 145	Ill, deity, divinity, God.
Arabic 198	Il, God.
Arabic 150	Allah, God.
Arabic 150	Al Ilah, The God.
Turkish 481	Ilah, a god, God.
Turkish 481	Ilahi, divine, godly.
Turkish 484	Allah, God.
Hindu 168 and 171	} Allah, or Ilah, God.
Malayan 12	
Malayan 13	Allah, God, the God.
Gaelic	Alla, God, the Most High. Japanese—Ala. Armoric—Ael. Syriac—Eloha.
Arabic 145	Ilah, a god, a pagan deity.
Fijian	Ulu, used figuratively for the gods.
Fijian	Kalou, a god.
Welsh	Celi, an epithet of the Supreme Being.
Sanscrit 276	Khila, a name of Brahma and of Vishnu.
Sanscrit 228	Kahali, an epithet of Siva.
Egyptian	Kal, Kalu, or Kalau, the name of a mystical region in the fourteenth abode of Osiris mentioned in chap. cl. of the <i>Ritual of the Dead</i> . (See Cooper's <i>Archaic Dictionary</i> .)
Egyptian	Aahlu, the Egyptian name for the plains of Elysium. (See Cooper's <i>Archaic Dictionary</i> .)
Egyptian	Aahlu, Elysium, the abode of Osiris. (Funereal Ritual; Bunsen, v. 283.)
Greek	Aello, name of a Greek deity. (See No. 242 on General list of gods.)
Latin	Æolus, Æoli, name of an Italian deity. (See No. 923 on General list of gods.)
Arabian	Awal, name of an Arabian idol. (See No. 810 on General list of gods.)
Irish	Alla, name of a Druidical deity. (See No. 408 on General list of gods.)
Scandinavian	Wali, or Ali, name of a deity of Northern Europe. (See No. 421 on General list of gods.)

Phœnician	Ilus, name of a Phœnician deity. (<i>See</i> No. 589 on General list of gods.)
Chaldean	Il, name of a Chaldean idol. (<i>See</i> No. 100 on General list of gods.)
Scandinavian	Ull, name of a deity of Northern Europe. (<i>See</i> No. 422 on General list of gods.)
Greek	Helios, or Elios, Eliou, name of a Greek deity. (<i>See</i> No. 253 on General list of gods.)
Scandinavian	Hel, name of a deity of Northern Europe. (<i>See</i> No. 577 on General list of gods.)
German	Holle, name of a German deity. (<i>See</i> No. 451 on General list of gods.)
Chaldean	Gula, name of a Chaldean idol. (<i>See</i> No. 109 on General list of gods.)
Assyrian	Gallu, name of an Assyrian deity. (<i>See</i> No. 745 on General list of gods.)
Greek	Cleio, or Kleio, name of a Greek deity. (<i>See</i> No. 291 on General list of gods.)
Latin	Cælus, Cæli, name of an Italian deity. (<i>See</i> No. 926 on General list of gods.)
Irish	Cali, name of a Druidical deity. (<i>See</i> No. 410 on General list of gods.)
Sanscrit	Kali, name of an Indian deity. (<i>See</i> No. 158 on General list of gods.)
Persian 992	Kalu, a model, mould, figure.
Polish	Ulac, or Ulewac, Ulany, to cast in a mould; moulded, molten.
Welsh	Eiliw, form, figure.
Arabic 1406	Hawl, a figure in the shape of a human head close to the pyramids of Egypt, the Sphinx.
Landoro A.	Hale, an idol. [same.
Aku African	Ele, an idol; <i>Dsebu</i> and <i>Yoruba</i> , African, the
M'bamba A.	Kelea, plural Elea, an idol.

With reference to the word "*Aloes*" mentioned above (Hebrew *Ahl*), aloes, as it is well known, were formerly used in burial; in fact, we read as follows in the New Testament; "There came also Nicodemus, which at the first, came to Jesus "by night, and brought a mixture of myrrh and *aloes*, about "an hundred pounds' weight; then took they the body of Jesus, "and wound it in linen clothes, with the spices, as the manner "of the Jews is to bury" (*see* John xix. 39, 40); but concerning "the feast of All Souls," called *Hallow-mas*, which is celebrated by the Romish Church as the "*Jour des Morts*," or *Day of the Dead*, it may not be so generally known that a custom prevails among the North American Indians which may give

us some idea of what Hallow-mas was in Europe and Asia also, when the savage tribes of Shem held sway, and performed their barbarous rites in forests and on hills; the following condensed extract from *Ency. Brit.*, article *Feast of Souls*, describes the custom thus: "*Feast of Death, or Feast of Souls*, a solemn religious ceremony in use among the savages of America, kept at various intervals. The Hurons keep it every ten years. . . . At this time all who have died since the last solemn occasion are taken out of their graves, even those who have been interred at great distances from the rendezvous, no matter in what state of corruption; whatever remains is cleansed from worms, &c., and brought to their homes, where they prepare a feast in honour of the dead, their great actions are celebrated, and the women by frightful shrieks demonstrate their sorrow; after this they are all buried together, when the torrent of grief breaks out anew," &c. &c.

No. 9. Gthr, Gather, Guether or Gater (*son of Aram*); words derived from No. 57 Ktorh, Ketura, Cetura or Chettoura (*wife of Abraham*) are included with this name.

Arabic 952	Kadri, a certain order of dervishes.
Arabic 527	Khattar, an aromatic unguent.
Greek	Kedroo, to anoint or embalm with resin or pitch from the cedar tree.
Hebrew	Ktr or Katar (קטר), to burn incense. 1 Kings ix. 25, and he <i>burned incense</i> upon the altar. Hosea xi. 2, <i>burned incense</i> to graven images. Jeremiah xlv. 8, <i>burning incense</i> unto other gods.
Hebrew	Ktorh or Katorah (קטורה), incense. Deut. xxxiii. 10, they shall put <i>incense</i> before thee, and whole burnt sacrifice upon thine altar.
Arabic 949	Kutar, perfume, odour.
Persian 528	Khatraya, a kind of dervish's mantle.
Greek	Kathieroo, to dedicate, to devote, to hallow.
Hindu 936	Chhetr, a place of pilgrimage, a sacred spot.
Irish	Cathair, or Cathaoir, a cathedral.
Arabic 547	Khaytaur, death.
Sanscrit 330	Caitra, a monument to the dead.
Greek	Kterea, funereal honours, obsequies. (Homer's <i>Odyssey</i> , i. 291, &c. &c.)

Hindu 1528	Katar, agitated with distress, distressed.
Hebrew	Kdr or Kadar (קדר), to mourn. Ezek. xxi. 15, I caused Lebanon to mourn. Ps. xxxviii. 6, I go mourning all the day long.
Arabic 1000	Kadar, sorrow, grief, sadness, melancholy.
Turkish 918	Keder, grief, sorrow.
Hindu 1682	Gayatri, a prayer repeated by Brahmans with a
Greek	Katara, a curse. [rosary.
Pati African	Kutir, heaven.
Arabic 953	Kadir, an epithet of God.
Turkish 864	Kadir, God, the Able One.
Icelandic	Gautr, a poetical name of Odin.
Torea India	Ketarayea, name of a Torea idol. (See No. 600 General list of gods.)

No. 10. Ms, Mas, Mes, Mash, Masa, Mesa, Masc or Mosoch (*son of Aram*) will be considered with No. 162 Msh, Mosheh, Moseh, Mose or Moses, and Mosaic.

No. 11. Slh, Salah, Sala, Selach, Scelah or Schelach (*son of Arphaxad*); words derived from No. 89 Saol, Scaul or Schaul, and No. 95 Slh, Selah, Sala, Sela, Sila, Shela, Secla or Schela are included with this name.

Latin	Salii, the priests of Mars, instituted by Numa, who carried the sacred ancilia in procession, dancing and singing rude verses.
Arabic 675	Salik, a devotee.
Hindu 1235	Salik, a devotee.
Gadaba India	Sol, oil.
Norman	Seel, oil.
Greek	Sialos, Sialou, fat, grease.
Gaelic	Saill, fat, grease.
Arabic 711	Salk, anointing.
Arabic 408	Salakh, being smeared, daubed over.
Scotch	Slag, to besmear.
Scotch	Slaik, the act of bedaubing or besmearing.
English	Slake, to smear. (<i>Wright's Obsolete.</i>)
Fijian	Saluwaki, to scent oil for anointing the body.
Fijian	Saluaki, a perfume.
Sanscrit 1009	Sihla, or Sihlaka, Indian incense.
Hindu 1338	Siwala, a temple of Mahadeva.
English	Shool, a Jew's term for their synagogue. (<i>Slang.</i>)

German	Schelle, a bell.
Fijian	Sole, a winding-sheet.
Latin	Solium, Solii, a bier or coffin.
Hebrew	Saol (שׂוֹל), the grave. grave. Genesis xxxvii. 35, I will go down into the Psalms xxxi. 17, silent in the grave.
Bambarra A.	Selley, a grave.
Greek	Sala, distress, anguish.
Polish	Zal, grief, sorrow.
Hindu 1220	Zawal, misery, wretchedness.
English	Sely, wretched. (Wright's <i>Obsolete</i> .)
Arabic 761	Shall, shedding tears.
English	Squall, a harsh cry, a loud scream; also to cry out, to scream or cry violently.
English	Squeal, to cry with a sharp, shrill voice.
Scotch	Saullie, a hired mourner.
Greek	Salage, noise, outcry.
Polish	Szlochy, sobbing, sobs, blubbering
Sanscrit 1029	Sloka, a hymn of praise.
Persian 708	Sala, song.
Swahili A.	Sala, the prescribed Mohammedan form of de- votion, including the proper gestures.
Spanish	Zala, an adoration or reverence paid by the Moors to God and their prophet Mahomet.
Irish	Sleigh, adoration.
Zincali	Solaja, a curse.
Arabic 709	Sullak, a certain Christian festival
Arabic 709	Sulak, the feast of Ascension.
Arabic 828	Zill, paradise.
Zulu Kafir	Zulu, heaven.
Georgian	Schialla, the sun.
Italian	Sole, the sun.
Norman	Soel, or Souleu, the sun.
Latin	Sol, Solis, Soli, the sun.
Spanish	Sol, the sun.
Icelandic	Sol, the sun.
Gaelic	Soil, Sul, or Sol, the sun.
Irish	Sol, or Sul, the sun.
Welsh	Sul, the sun.
Cornish	Syl, the sun.
Sanscrit 995	Sala, a name of Brahma.
Hindu 1349	Suli, a name of Mahadeva.
Latin	Sol, Solis, Soli, name of an Italian deity. (<i>See</i> No. 356 on General list of gods.)
Scandinavian	Sol, name of a deity of Northern Europe. (<i>See</i> No. 445 on General list of gods.)

Scandinavian	Skoll, name of the mythological wolf. (<i>See</i> No. 721 on General list of gods.)
Sabæan	Sohail, name of a Sabæan deity. (<i>See</i> 726 on General list of gods.)
Arabic	Zuhai, name of an Arabian idol. (<i>See</i> No. 797 on General list of gods.)
Egyptian	Selk, name of an Egyptian idol. (<i>See</i> No. 49 on General list of gods.)
Latin	Salacia, name of an Italian deity. (<i>See</i> No. 388 on General list of gods.)
Assyrian	Shala, name of an Assyrian idol. (<i>See</i> No. 120 on General list of gods.)
Persian 762	Shalla, an idol.

No. 12. Abr, Aber, Eber or Heber (*son of Salah*). According to Rule III. Heber may be equally well written Cheber, Gheber or Keber; and words derived from No. 25 Aopr, Apher, Ophir or Ofir, No. 70 Apr, Apher, Epher, Hepher or Opher, No. 139 Hpr, Hophar, Hepher or Chepher, and No. 69 Gephar are included with this name.

Egyptian	Aperu, a sacred order in the Egyptian temples, analogous to that of the novices in Catholic convents. (<i>See</i> Cooper's <i>Archaic Dictionary</i> .)
Persian 1037	Gabr, a Guebre, a Magian, a priest of the worshippers of fire.
Hindu 851	Chupri, oily, greased.
Japanese	Abura, oil.
Egyptian 340	Abr, ointment, fat.
Arabic 837	Aabir, any perfume, ambergris, musk, &c.
Hindu 1448	Abir, a perfumed powder.
Persian 17	Ipar, thyme.
Hindustan 19	Ipar, thyme.
Egyptian 357	Apru, consecrated.
Polish	Ofiarowac, to devote, to consecrate, to vow.
Welsh	Offeiriad, a minister.
Welsh	Offeiriant, ministration.
Welsh	Offeren, the mass.
Turkish 660	Havra, a Jewish synagogue.
Turkish 929	Kefr, an expiating. [for sin.
Hindu 1593	Kafara, or Kaffara, penance, atonement, expiation
Hebrew	Kpr, Kapr or Kapar (כפר), to make atonement. Exod. xxx. 10, and Aaron shall make atonement with the blood of the sin offering. Levit. iv. 20, the priest shall make an atonement. Levit. viii. 34, to make an atonement for you.

- Hebrew Kprt or Kaparat (כפרת), the mercy seat of the ark. [the ark.
Exodus xxv. 17, put *the mercy seat* above
Exodus xxxvii. 9, over *the mercy seat*.
Leviticus xvi. 15, sprinkle it upon *the mercy seat*.
- French Ciboire, the pix or pyx in the Catholic religion.
Dutch Ciborie, the pyx.
Persian 1410 Yabir, a fee, a fief, charity lands.
Arabic 835 Aabr, dying.
Arabic 486 Hafir, a grave, tomb.
Arabic 1015 Kafr, the grave.
Hebrew Kbr or Kabar (קבר), to bury; a grave.
Genesis xxiii. 19, Abraham *buried* Sarah.
2 Kings x. 35, *they buried* him in Samaria.
2 Samuel iii. 32, at *the grave* of Abner.
- Hebrew Kborh or Kaborh (קבורה), a grave, a burial place, a sepulchre. [grave.
Gen. xxxv. 20, set a pillar upon Rachel's
Gen. xlvii. 30, bury me in their *burying place*.
2 Kings xxi. 26, he was buried in his
- Swabili A. Kaburi, a grave, a tomb. [sepulchre.
Arabic 947 Kabr, plural Kubur, a grave, a sepulchre.
Turkish 874 Kabr, a grave, tomb, or sepulchre.
Hindu 1506 Kabr, a grave, a tomb.
Malayan 243 Kubur, a grave, sepulchre, tomb.
Spanish Quiebro, a trill, a quivering or shaking of the voice, a grace in music. [voice.
English Quaver, to sing with tremulous modulations of the
English Kevir, to blubber. (Wright's *Obsolete*.)
English Wofare, sorrow. (Wright's *Obsolete*.)
Welsh Afar, grief, sadness, sorrow, mourning.
Arabic 10 Abrah, most grievous.
Arabic 830 Aabit, weeping.
Arabic 835 Aabr, weeping, being sad.
Arabic 836 Aabrat, plural Aibar, a tear.
Persian 16 Abir, tears.
Persian 183 Obar, lamentation.
Egyptian Apro, the name of an Egyptian funereal ceremony. (See Cooper's *Archaic Dictionary*.)
Bambarra A. Abaro, to adore.
Galla African Abare, to curse.
Greek Epara, or Epape, a solemn curse or imprecation.
New Zealand Hapiro, eating at a sacred place.
Portuguese Obrea, the wafer or bread in the Eucharist.

Egyptian 340	Abr, ambrosia—viz. the imaginary food of the gods in heathen antiquity. (<i>See Webster's English Dictionary.</i>)
Welsh	Ewybr, the firmament. [<i>Dictionary.</i>]
Welsh	Wybr, the firmament, the sky.
N'goala A.	Epoar, heaven, sky.
Sanscrit 74	Abhra, heaven.
Anglo-Saxon	Æfer, or Æfre, always, ever.
English	Ever, eternally, in perpetuity, everlasting.
Persian 129	Afirin, the Creator.
Persian 129	Afridan, to create.
Persian 128	Afray, creating.
Egyptian 555	Khepr, the Creator God.
Egyptian	Cheper, name of an Egyptian idol. (<i>See No. 83 on General list of gods.</i>)
Greek	Kabeiroi, or Cabeiri, name of certain Greek deities. (<i>See No. 915 on General list of gods.</i>)
Sanscrit	Kuvera, or Kuber, name of an Indian deity. (<i>See No. 176 on General list of gods.</i>)
Egyptian	Apheru, a name of the Egyptian idol Anubis. (<i>See No. 509 on General list of gods.</i>)
Arabic 464	Hibr, like, equal, resembling.
Polish	Obraz, an image or effigy.
Egyptian 555	Khepr, form, shape.

Concerning the Egyptian word *Khepr*—viz. “the Creator God”—quoted above, his hieroglyphic was that of a scarab or scarabee (Latin, *Scarabæus*), which is a well-known insect, usually called a beetle. This Egyptian word is preserved in the English name of the same insect—viz. a *chafer* or *cockchafer*, Saxon *Ceafor*, Dutch *Kefer*, German *Kafer*. Pliny says (*see Wilkinson, v. 255*), “A great portion of Egypt worships the scarabæus as one of the gods of the country. . . . It was an emblem of the sun, to which deity it was particularly sacred. . . . It was also a symbol of the world, which it was chosen to signify in the hieroglyphics. . . . The scarabæus was not only venerated when alive, but embalmed after death;” and we read in Cooper’s *Archaic Dictionary* (page 493) that “the sacred scarab is more extensively found than any other “divine emblem.”

No. 13. Plg, Peleg, Pheleg or Phaleg (*son of Eber*).

Welsh	Balawg, a priest.
Egyptian	Pallakists, in Egyptian mythology, certain ladies who were attached to the temple of Amen-Ra and the greater male deities as a kind of superior servant. (<i>Cooper's Archaic Dictionary.</i>)

- ManchuTartar Pailiche, a bonze or priest whose occupation is to ask the spirits for good things, honours, health, &c., and who is able to obtain them.
- Irish Bloch, fat, animal fat.
- Irish Boluigh, scented.
- Polish Blagac, to implore, beseech, or supplicate.
- Polish Blagalnia, a propitiatory sacrifice, a temple.
- Polish Blagalny, expiatory.
- Polish Blaganie, supplication, entreaty.
- Latin Placo, to atone, to make propitious.
- Assyrian Palakhu, to worship.
- Polish Plakac, to weep, cry, shed tears.
- Polish Plaksa, a weeper, a sniveller.
- English Belook, to weep. (*Wright's Obsolete.*)
- Hindu 354 Bilakna, to sob, to cry violently.
- Persian 251 Bilak, firstfruits.
- Persian 936 Filk, a fire-worshipper.
- English Phylacter, or Phylactery, a slip of parchment with a text of Scripture written on it worn by devout Jews as a mark of their religion, also a case to contain the relics of the dead used by the primitive Christians.
- German Fluch, a curse, malediction, execration, imprecation, swearing.
- Dutch Vloek, a curse, an imprecation, a malediction.
- Arabic 936 Falak, heaven, sky, firmament.
- Turkish 859 Felek, the sky, the firmament.
- Hindu 1497 Falak, the heavens, firmament.
- Hindu 1498 Falaki, celestial. [ters of heaven.
- Sanscrit 908 Vahlika, one of the principal Gandharvas or choris-
- Egyptian Palehaka, a name of Amon. (*See No. 98 on General list of gods.*)
- Memo*: This divinity is always written in one word. I have, however, treated it as a compound of Bela and Achi (*see* previous chapter); but, if I am wrong in so doing, Peleg must have been the original of the
- Greek Pelekao, to hew or shape with an axe. [name.
- No. 14. Yktn, Iektan or Joctan (*son of Eber*).
- Gaelic Aeduinn, or Achduinn, a salve.
- Arabic 141 Ikhtyan, being sad and melancholy.
- Gaelic Uchdan, a sob.
- Sanscrit 145 Ukthin, uttering verses, praising, lauding.
- Egyptian Eicton, name of an Egyptian idol. (*See No. 76 on General list of gods.*)

No. 15. Almodd or Almodad (*son of Joktan*).

Gaelic	Ailmeadh, a prayer.
Irish	Ailmeadh, a prayer.

No. 16. Slp, Saleph, Sheleph, Schaleph or Sceleph (*son of Joktan*).

Dutch	Zalf, ointment, salve.
Anglo-Saxon	Salf, or Sealf, salve.
English	Salve, a kind of ointment.
German	Salbe, ointment, unguent, salve.
Arabic 790	Salab, fat.
Anglo-Saxon	Sealfian, to anoint.
Gaelic	Sliob, to daub, to besmear.
German	Salben, to anoint.
German	Salber, an anointer, a consecrator.
Arabic 708	Silab, a black mourning habit.
Arabic 709	Salb, putting on mourning clothes.
Polish	Zaloba, grief, sorrow, sadness, mourning.
Sanscrit 1007	Silpa, a particular kind of hymn.
Sanscrit 1007	Silpa, a ceremonial act, rite, or ceremony.
Latin	Scalpo, to engrave or carve.
Latin	Sculpo, to carve in stone or grave in metal.
English	Sculp, to carve or engrave.

No. 17. Hzrmot or Sarmoth (*son of Joktan*).

Arabic 698	Sarmad, everlasting.
Arabic 698	Sarmadiy, divine, eternal, perpetual.
Turkish 734	Sermed, or Sermedi, eternal, everlasting.
Hindu 1281	Sarmad, or Sarmadi, eternal, divine.

No. 18. Yrh, Iare or Iareh (*son of Joktan*) will be considered with No. 155 Ayr, Aor or Aara.No. 18 *otherwise spelled* Jera, Jerah, Jareh, Jarah or Jare.

Arabic 424	Jaras, a bell; <i>Persian</i> , the same.
Hindu 772	Jaras, a bell.
English	Jar, to vibrate regularly, to repeat the same sound.
Arabic 411	Jaar, groaning in prayer.
Arabic 412	Jariyat, plural Jawari, the sun.
Arabian	Jihar, name of an Arabian idol. (<i>See</i> No. 815 on General list of gods.)
Arabian	Juraysh, name of an Arabian idol. (<i>See</i> No. 814 on General list of gods.)

- No. 19. Hdorm, Hadoram or Aduram (*son of Joktan*); I have found no words, bearing on this part of the subject, in which all the elements of this name are preserved, unless it may be the Susian deity *Uduran*. (See No. 766 on General list of gods.)
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- No. 20. Aozl, Uzal, Usal, Ezel, Aizel or Aezel (*son of Joktan*); words derived from No. 126 Yhzal, Asiel, Ieiseil or Jasiel are included with this name.
- Anglo-Saxon Husol, a sub-deacon or attendant on the priest at the sacrament.
- Persian 411 Jasalik, a prelate, doctor or Christian priest in Mohammedan countries.
- Persian 855 Aasali, a garment worn by the fire-worshippers.
- Arabic 1351 Wasil, devout, religious.
- Persian 1414 Yasal, a garland of flowers, a chaplet worn on festal days, a crowd, a procession.
- English Aisle, the wing of a quire, a walk in a church.
- Latin Asylum, Asyli, a sanctuary, a place of refuge for offenders to fly to, a temple.
- English Asely, to give absolution. (*Wright's Obsolete.*)
- Scotch Assoilyie, to absolve from an ecclesiastical censure, to pronounce absolution from sin.
- Icelandic Husl, the housel, the *Corpus Domini*.
- Icelandic Husla, to housel, to give the *Corpus Domini* to a sick person.
- Icelandic Huslan, the holy communion.
- Anglo-Saxon Husel, Husl, or Husul, the sacrament.
- Scotch Hoozle, a name given to the sacrament of the supper.
- Scotch Ouzel, or Ousel, the sacrament of the supper.
- English Hosely, to receive the sacrament. (*Wright's Obsolete.*)
- English Housele, to administer the sacrament; the Eucharist. (*Wright's Obsolete.*)
- English Housel, to give or receive the Eucharist; also the Eucharist itself, the sacred bread.
- ManchuTartar Hisalambi, to make libations in presence of the dead, to pour out wine before the corpse.
- Hindu 2138 Wisal, death.
- Arabic 1367 Wisal, death.
- Arabic 1366 Washl, supplicating.
- Arabic 1366 Washal, reverence, awe, fear, many tears.
- Kambali A. Asulo, heaven, sky.
- Fanti A. Asul, heaven, sky.

Arabic 66	Azal, <i>plural</i> Azal, Eternity.
Arabic 1414	Yazaliy, Eternal.
Hindustan 98	Azal, eternity without beginning.
Hindustan 98	Azali, eternal.
Turkish 451	Ezel, past eternity.
Turkish 451	Ezeli, who has existed from all eternity.
Kambali A.	Asulo, God.
Arabian	Ashhal, name of an Arabian idol. (<i>See</i> No. 808 on General list of gods.)
Etruscan	Usil, name of an Etruscan deity, 'the Etruscan Apollo.' (<i>See</i> No. 773 on General list of gods.)

No. 21. Dklh, Diklah, Dacla, Decla or Dikela (*son of Joktan*).

Caribbean	Takelle, fat.
Arabic 558	Dikhal, religious habit.
Italian	Doglia, sorrow, grief, affliction.
Fijian	Tagaloo, the smell of a dead person.
Etruscan	Tukhulkha, name of an Etruscan deity. (<i>See</i> No. 761 on General list of gods.)

No. 22. Aobl, Obal, Ubal, Hobal, Ebal, Aebel or Gebal, son of Joktan; words derived from No. 26 Hvyllh, Evila, Hevila, Havila or Chavila, and No. 80 Apollo are included with this name.

Arabic 193	Aybul, Aybal, Aybuliy, or Aybaliy, or 1407 Haybaliy, a Christian monk.
Arabic 16	Abil, <i>plural</i> Abal, or Ubl, an austere Christian monk, the chief of these monks in the East.
French	Oblat, <i>pronounced</i> Obla, a lay monk.
French Romn	Oblat, a lay-brother, or invalided soldier placed in each abbey or priory to ring the bells, and sweep the place; also a child presented by its parents to be brought up as a friar or nun, and which was, so to speak, a sacrifice or oblation made to
Portuguese	Capellao, a chaplain. [God.
English	Chapelle, a chaplain. (<i>Wright's Obsolete.</i>)
Sanscrit 202	Kapila, incense.
Gaelic	Cubhal, a religious habit.
Spanish	Capelo, a Cardinal's red hat.
Spanish	Capilla, a cowl or hood which forms part of a
Icelandic	Kufl, or Kofl, a cowl. [monk's habit.
Welsh	Cwfl, a hood or cowl.
Welsh	Cafell, the choir or chancel of a church.
Irish	Caibeal, a chapel.

- Gaelic Caibeal, a chapel.
 English Chapel, a house for public worship; primarily a private oratory or house of worship belonging to a private person.
 Armoric—Chapel.
- French Chapelle, a chapel.
 Norman Capiele, a chapel.
 Spanish Capilla, a chapel, a building which makes a part of a church.
- Dutch Kapel, a chapel.
 Icelandic Kapella, a chapel.
- Hindu 1507 Kibla, that part to which people turn their face when at prayer (hence the word means) Mecca, an altar, a temple.
- Turkish 875 Kibla, the spot towards which men turn their faces to pray.
- Swahili A. Kibula, the kebla, the point to which men turn when they pray.
- Welsh Cabl, a curse, a blasphemy.
 Welsh Cablu, to blaspheme.
 Arabic 991 Kafil, one who fasts often.
 Arabic 1015 Kafil, fasting continually.
 Turkish 509 Evliya, a saint, a holy man.
 Arabic 13 Abl, being religious, devout.
 Irish Abail, death.
 Gaelic Abail, or Abhail, death.
 Arabic 836 Aabul, death.
 Arabic 1382 Habal, being deprived by death; bereavement.
 Arabic 16 Abil, sad, melancholy.
 Hebrew Abl or Abal (אבל), to mourn.
 Joel i. 9, the priests, the Lord's ministers *mourn*.
 1 Sam. xv. 35, Samuel *mourned* for Saul.
 1 Chron. vii. 22, Ephraim their father *mourned* many days.
- Arabic 485 Huful, weeping profusely.
 Khari Naga B. Chipli, to weep.
 Tengsa Naga B. Chappale, to weep.
- Latin Capulus, or Capulum, Capuli, a bier.
 Irish Caibeal, a burying-place.
 Gaelic Caibeal, a family burying-place.
 Greek Obelos, Obelou, Obelo, a pointed pillar, an obelisk.
 French Romn Oblic, the name of a ceremony practised in our churches on the day of Pentecost, which consisted in throwing burning tow or hards of flax from the top of the nave.

Hebrew	Yobl or Yobal (יובל), the jubile. Levit. xxv. 12, for it is the <i>jubile</i> . Levit. xxv. 40, unto the year of <i>jubile</i> . Numbers xxxvi. 4, when the <i>jubile</i> .
Latin	Epulo, one of the three officers whose duty it was to furnish banquets for Jupiter and the rest of the gods.
Latin	Epulum, Epuli, a solemn feast or banquet.
French Romn	Oublaie, or Oublee, the consecrated host or eucharist, a sort of wafer.
French Romn	Oblie, a light sort of cake or wafer-bread. Bas Latin—Oblia.
French Romn	Oblate, bread used at the sacrifice of the mass.
English	Ubbly-brede, sacramental cakes. Wright's <i>Obsolete</i> .)
English	Oble, the consecrated wafer. (Wright's <i>Obsolete</i> .)
Abadsa A.	Abala, God. [Mecca.
Arabic 1382	Hubal, name of an ancient idol in the temple of
Hindu 2165	Hubal, name of an idol at Mecca.
Arabian	Hobal, name of an Arabian idol. (See No. 585 ² on General list of gods.)
Greek	Apollon, Apollonos, name of a Greek deity, called <i>Apollo</i> in Latin, English, &c. (See No. 272 on General list of gods.)
Greek	Cybele, or Kubele, name of a Greek deity. (See No. 329 on General list of gods.)
Welsh	Efel, that which is like or similar.
Welsh	Hafal, resembling, like.
Welsh	Hefeliad, a making similar.
Cornish	Haval, a likeness. (Borlase.)

No. 23. Abymal or Abimel (*son of Joktan*).

Swedish	Afmala, to draw, to picture, to pourtray, to paint.
Dutch	Afmaalen, to depaint, to delineate.
Danish	Afmaler, to depaint, delineate, draw, a picture,
Bulom A.	Upomal, an idol. [represent.

No. 24. Sba, Saba, Seba, Sheba or Sabeus (*son of Joktan*); words derived from No. 64 Sba, Saba, Seba or Sheba, No. 103 Sub, No. 120 Seva, and No. 121 Sevi are included with this name.

Egyptian 507	Seb, a priest.
Egyptian	Sabu, a peculiar sacerdotal dress worn by the priests. (See Cooper's <i>Archaic Dictionary</i> .)
Spanish	Sebo, any sort of grease or fat. [suet.
Latin	Sebum, Sebi, Sepum, Sepi, or Sevum, Sevi, tallow,

Latin	Sevo, to grease.
French	Suif, tallow, grease, suet.
French	Suiffer, to grease.
Cornish	Suif, tallow. (Borlase.)
Swahili A.	Suffi, a hermit, a devotee.
Turkish 785	Sofi, a kind of Mohammedan ascetic rationalist.
Turkish 785	Sofu, scrupulously devout.
Persian 795	Sufi, pious, devout, a religious man of the order of the <i>Sufi</i> .
Turkish 774	Sahabe, or Sahb, the personal disciples of Mohammed.
Welsh	Siobo, a sprinkle used in throwing holy water.
Hindu 1243	Subas, odour, perfume.
Latin	Suffio, to perfume.
Fijian	Sava, a temple or god's house.
Turkish 720	Zaviyye, a convent or cell.
Hindu 1337	Suwaf, a mortal disease, perishing, death.
Sanscrit 996	Sava, a dead body, a corpse.
Hindu 1335	Sav, a dead body, a corpse.
Gaelic	Sab, death.
Irish	Sab, death.
Arabic 752	Shiaab, dying.
Arabic 753	Shaub, death.
Persian 773	Sheb, weeping, lamentation.
Namsang Naga B.	} Sapo, to weep.
Scotch	
English	Sob, a shedding of tears accompanied by a convulsive motion of the breast, a sighing with a sudden heaving.
Egyptian 474	Sebhu, to sob, to groan.
Egyptian 507	Seb, or Sebau, to adore.
Egyptian 474	Seba, or 475 Sebh, to pray.
Greek	Sebo, to worship, to be religious.
Greek	Sebas, reverence, worship, holiness.
Turkish 730	Sipass, praise or thanksgiving.
French Romn	Spe, the senior chorister among the children who
Sanscrit 1019	Sev, to worship. [sing at a cathedral.
Sanscrit 1020	Saiva, a particular religious rite in honor of Durga.
Hindu 1367	Saifi, cursing.
Hindu 1226	Sapna, to curse.
Hindu 1226	Sap, a curse, an imprecation.
Sanscrit 1001	Sapa, a curse, anathema, ban, or interdiction
Hebrew	Sboah or Saboah (שבוּעָה), a curse. Isaiah lxx. 15, leave your name for a curse
Egyptian 472	Sabu, to circumcise.

Coptic	Sebi, circumcision. (Bunsen v. 764.)
Wolof A.	Saaba, an angel.
Arabic 680	Saba, the place of the general resurrection.
Sanscrit 1140	Sauva, belonging to heaven, being in heaven.
Sanscrit 1097	Sava, the sun.
Irish	Sabh, the sun. (Supplement.)
Egyptian 507	Seb, a god.
Sanscrit 1022	Saubha, a god, a divinity.
Sanscrit 1015	Subha, an assembly of the gods.
Scandinavian	Sif, name of a deity of Northern Europe. (<i>See</i> No. 433 on General list of gods.)
Egyptian	Sofh, name of an Egyptian idol. (<i>See</i> No. 48 on General list of gods.)
Egyptian	Sap, name of an Egyptian idol. (<i>See</i> No. 700 on General list of gods.)
Greek	Sabazios, Sabaziou, name of a Greek deity. (<i>See</i> No. 318 on General list of gods.)
Zulu Kafir	Sobi, resemblance.
Turkish 754	Shibh, a resemblance.
Hindu 1376	Shabi, likeness.
Arabic 739	Shabih, alike, resembling, a picture.
English	Shape, a picture. (<i>Wright's Obsolete.</i>)
Arabic 737	Shabh, resembling, being like.
Arabic 737	Shabh, or Shabah, form, figure.
English	Shape, external appearance, form, to mould, to make into a particular form, to image.
Hindu 1385	Shabah, an image or likeness.
Egyptian 574	Shabu, or Shabau, a sepulchral figure.
Arabic 776	Sabia, an idolater.

No. 24 *otherwise spelled* Sceba or Scheba; words derived from No. 64, also spelled Sceba or Scheba, are included with this name.

Persian 706 Sukuba, a bishop, a presbyter.

Egyptian 477 Skab, a spondist.

Memo: Spondists "in Egyptian mythology were certain ladies attached to the temples of the Egyptian deities." (*See Cooper's Archaic Dict.*)

Anglo-Saxon Scop, a poet or minstrel.

Persian 754 Shaghab, lamentation, cries, shrieking.

Arabic 706 Sakb, calling the hour of prayer.

Egyptian 489 Sekhabbh, adorations.

Egyptian 477 Skab, a mummy.

Swedish Skapa, to create, to make, to shape.

- Anglo-Saxon Sceapan, to shape or form.
 Anglo-Saxon Sceop, made, formed, a former.
 Egyptian 477 Skab, a type.

No. 25. Aopr or Apher (*son of Joktan*) has been already considered with No. 12 Abr or Eber.

No. 26. Hvyhl, Havila or Evila (*son of Joktan*) has been already considered with No. 22 Hobal or Aebal.

No. 27. Iobab (*son of Joktan*).

- Egyptian Apep, Apop, or Apophis, name of an Egyptian idol. (*See No. 43 on General list of gods.*)
 Arabian Aabaab, name of an Arabian idol. (*See No. 819 on General list of gods.*)
 Arabic 836 Aabaab, an idol temple.

No. 28. Rao, Reu, Rehu, Regu, Rhagau or Ragau (*son of Peleg*).

- Sanscrit 857 Rohi, a pious or religious man, one observing a
 Hindu 1182 Rikh, or Rikhi, a sage, a saint. [vow.
 English Rook, a clergyman. (*Slang.*)
 Arabic 629 Rukka, liquid fat or lard.
 Arabic 630 Rukka, fat easily melted.
 Italian Rocco, a crozier, a bishop's staff.
 Caribbean Roucou, a certain red composition, with which, when mixed with oil, the Caribbeans rubbed the whole body and the face. (*See History of the Caribbee Islands, page 255.*)
 Danish Rog, a smoke, a fume, a steam, a vapour.
 Danish Rog altar, an altar of incense.
 Danish Rog offer, an offering of frankincense.
 Dutch Ruiken, to smell, scent or savour.
 Dutch Reukwerk, incense, perfume.
 Assyrian Rikhu, smell.
 Hebrew Ryh (רוח), a savour, a smell. [*savour.*
 Lev. ii. 12, burnt on the altar for a sweet
 Ezek. vi. 13, where they did offer sweet
savour.
 Cant. iv. 10, the *smell* of thine ointments.
 Arabic 643 Rih, odour, smell, exhalation.
 Turkish 709 Raiha, an odour, smell.
 Hindu 1160 Raiha, perfume, odour.
 Arabic 644 Ria, a monastery or cloister with a belfry.

Persian 640	Ruh, a religious life, sanctity.
Gaelic	Riagh, religious.
Irish	Riagh, religious.
Arabic 607	Raaik, fasting.
Latin	Rogus, Rogi, a funeral pile.
Latin	Rogalis, Rogale, of or belonging to a funeral.
Italian	Rogo, a funeral pile.
Anglo-Saxon	Raew, a corpse.
New Zealand	Rua, a grave.
New Zealand	Rahui, a mark denoting a sacred spot, as a burial-place; also to make sacred.
Hebrew	Ra (רָ), sorrow, wretchedness, trouble. Gen. xlv. 29, would bring down my grey hairs with <i>sorrow</i> to the grave. [<i>ness.</i> Num. xi. 15, let me not see my <i>wretched-</i> Jerem. xi. 12, in the time of their <i>trouble.</i>
Dutch	Rouw, mourning, sadness.
Hindu 1201	Rou, weeping, a weeper.
Hindu 1192	Roai, lamentation.
Italian	Rio, grievous, lamentable.
English	Rue, to lament; also sorrow.
Persian 603	Rakh, sadness, sorrow.
Persian 614	Rakh, grief, sorrow, anguish; a sigh.
Irish	Rech, grief.
Darhi Nepal	Rouk, to weep.
Welsh	Rhoch, a groan.
English	Reeok, a shriek. (<i>Wright's Obsolete.</i>)
Sanscrit 179	Ric, a hymn; a single verse, stanza or text, especially verses recited or spoken at a sacrifice or religious ceremony; a verse of the Rig-veda; the collective body of the Ric, <i>i.e.</i> , the Rig-veda.
Sanscrit 963	Rig, the name of one of the <i>Vedas</i> or works which constitute the basis of the first period of the Hindu religion.
Hindu 1180	Rik, name of one of the <i>Vedas</i> .
Dutch	Rei, or Rey, a quire of singers, a chorus.
Arabic 636	Ruh, the Kuran.
French Romn	Rouer, to pray, to implore; " <i>je roue</i> , I implore," " <i>les rouaisons</i> , the Rogation festival."
Latin	Rogo, to crave, to entreat.
Latin	Rogatio, the action of craving, entreating, &c.
Spanish	Rogar, to supplicate, to implore.
Spanish	Rogador, a supplicant, &c.
Spanish	Rogaciones, litanies or public prayers sung or said on rogation days, commonly in procession.

- French Rogations, public prayers during the three days which precede the festival of the Ascension, rogation week or rogation days. (*See Fleming and Tibbins' Dict.*)
- Hindu 1182 Ruku, bowing the body in prayer.
- Egyptian Rokah, an Egyptian sacred festival held in the sixth month. (*Cooper's Archaic Dictionary.*)
- Welsh Rheg, a ban, curse or imprecation.
- Fijian Ru, to curse, to utter evil wishes.
- Hebrew Roh (רוח), the Spirit.
Gen. i. 2, and *the Spirit of God* moved upon the face of the waters.
1 Sam. x. 6, and *the Spirit of the Lord.*
Job. xxxiii. 4, *the Spirit of God* hath made
- Malayan 152 Ruh, the spirit. [me.]
- Hindu 1195 Ruh, the spirit.
- Turkish 717 Ruh, the spirit or essence.
- Arabic 636 Ruh, the breath of God, incorporeal spirit.
- Arabic 636 Ruh, an angel in the form of a man with an angelic body, the angel Gabriel.
- Murundo A. Rowa, heaven; *N'kele*, African, the same.
- Cornish Reu, heaven. (*Borlase.*)
- Polish Raj, Paradise, garden of Eden.
- Arabic 629 Rakia, the lower heavens, the expanse of sky, firmament.
- Arabic 628 Raka, the seventh heaven.
- Sanscrit 837 Raga, the sun.
- New Zealand Ra, the sun.
- Hindu 1201 Rawi, the sun.
- Arabic 636 Ruh, Jesus Christ.
- Egyptian Rehu, certain mystical deities mentioned in the 17th chapter of the Ritual of the Dead. (*Cooper's Archaic Dict.*)
- Egyptian 466 Rehiu, lion gods.
- Egyptian Rehu, name of an Egyptian idol. (*See No. 691 on General list of gods.*)
- Sanscrit Raka, name of an Indian deity. (*See No. 834 on General list of gods.*)
- Greek Rea, or Reie, name of a Greek deity. (*See No. 221 on General list of gods.*)
- Chaldean Ra, name of a Chaldean idol. (*See No. 100 on general list of gods.*)
- Persian 639 Ruy, or Ru, semblance, appearance.
- Sanscrit 826 Rac, to make, form, fabricate or create.
- Javanese Racha, an idol or image. (*See p. 151, Crawford's Malay Dict.*)

With reference to the word *Roucou* quoted above from the Caribbean, the red composition there described is no doubt *Ochre*, which will be spoken of more fully under *Acher*, son of Benjamin; words meaning Ochre will, however, be found further on, quoted among the words derived from the names of Terah, Abraham, Chaggi, Areli, Benjamin and others, for the custom of anointing the skin with oil and red ochre was very common.

- No. 29. Srog, Sarug, Serug, Sherug, Serugh, Seruch or Saruch (*son of Reu*); words derived from No. 88 Zerach, and No. 97 Zerach, are included with this name.
- Hindu 1273 Sarawak, a lay votary of a Buddha or Jin, a pupil or believer of the Jain sect.
- Persian 697 Sirk, red and white paint for the face.
- Persian 666 Zawraki, a monk's cowl.
- Persian 666 Zawrak, a sort of cowl worn by dervishes.
- Greek Syrigx, or Surigx, Suriggos, Suriggi, a cloister or covered gallery.
- English Serge, a large candle sometimes weighing many pounds, used in the ceremonies of the Roman Catholic church. (Webster's *Dict.* by Goodrich and Porter.)
- Scotch Serge, or Sierge, a taper.
- German Sarg, a coffin, a bier.
- Dutch Zark, or Zerk, a grave or tomb. [sepulchre.]
- French Romn Sarcu, Sarcheu, or Sarqueu, a coffin, a tomb, a
- Greek Surigges, the underground burial vaults of the Egyptian kings at Thebes.
- Egyptian 499 Serkh, a shrine.
- Danish Sorger, to mourn, to wail, to lament.
- Danish Sorgehuus, a house of mourning, a house wherein there is a corpse to be buried.
- Anglo-Saxon Sorgian, to sorrow, to grieve.
- Anglo-Saxon Sorg, or Sorhg, sorrow, care, anxiety.
Mæso-Gothic—Sauga.
- Icelandic Sorg, sorrow, care, bereavement.
- Danish Sorg, or Sorrig, sorrow, care.
- Swedish Sorg, sorrow, grief, woe, mourning.
- English Shriche, or Shrike, to shriek. (Wright's *Obsolete*.)
- English Shriek, to utter a sharp shrill cry, to scream.
- Hindu 1280 Sarg, Heaven.
- Hindu 1345 Swarg, Heaven, Indra's paradise, the residence of deified mortals and the gods.
- Hindu 24 Swarga, paradise. (*See* under the word *Apsara*.)
- Malayan 167 Surga, Heaven, the abode of spirits.

- Sanskrit 1117 Siraka, the sun.
 Arabic 747 Sharak, the sun.
 Hindu 1378 Sharik, the sun. [[on General list of gods.)
 Arabian Sharik, name of an Arabian idol. (See No. 817
 Egyptian Serk, name of an Egyptian idol. (See No. 49 on
 General list of gods.)
 Zendic Zaric, name of a Zendic deity. (See No. 793 on
 General list of gods.)
 Accadian Serakh, name of an Accadian idol. (See No. 659
 on General list of gods.)
 Hindu 1286 | Sarika, like, resembling.
 Adirar A. Sirku, an idol.
 Arabic 749 Sharik, plural Shurakaa, an idol.
 Arabic 747 Shirk, idolatry.
 Hindu 1390 Shirk, polytheism, paganism.
 Turkish 757 Shirk, the sin of professing that God is not one,
 but has partners; polytheism.

No. 30. Nhor, Nahor or Nachor (*son of Serug*); words derived from No. 32, same name, are included with these.

- Mano A. Niro, palm-oil.
 Mende A. Nguro, palm-oil.
 Sanscrit 465 Nakhara, a kind of perfume.
 Hebrew Nr or Nar (נר), a lamp, a candle.
 Exodus xxx. 8, when Aaron lighted *the lamps*.
 Exodus xl. 25, lighted *the lamps* before the
 Lord.
 Job xxix. 3, when his *candle* shined.
 Jeremiah xxv. 10, the light of *the candle*.
 Persian 1342 Nahar, fasting.
 Persian 1305 Nakhara, fasting.
 Wolof African Nkore, to fast.
 ManchuTartar Niakourambi, to kneel down.
 ManchuTartar Niakoura! kneel down!
 Greek Neokoros, Neokorou, a verger, one in charge of
 Greek Neokoria, the office of a verger. [a temple.
 Greek Neokoreo, to have care of a temple.
 Greek Necros, Necrou, a dead body, a corpse.
 Greek Necra, the dead.
 Gaelic Nuar, woe, gloom.
 Irish Nuar, woe! sorrow!
 Persian 1291 Nara, a groan.
 Quichua Peru Narani, to sing.
 Arabic 1304 Nahr, the position of standing erect at prayer
 with the right hand placed upon the left.

- Mano African Nire, the sun.
 Gio African Nyira, the sun.
 Tumu African Nuro, the sun.
 Sokpa India Nara, the sun.
 Hindu 2103 Naiyir, the sun.
 Turkish 1099 Neyyir, the sun.
 Arabic 1345 Nayyir, the sun.
 Arabic 1338 Nur, an epithet of God.
 Welsh Ner, without impulse from another; that has self-energy—an epithet of God, The Lord.
 Sanscrit 470 Nara, the original or eternal man, the divine imperishable spirit pervading the universe.
 Sanscrit Nara, name of the Supreme Being in Vedic mythology. (*See Cooper's Archaic Dict.*)
 Ngoala A. Nuekar, God.
 Arabic 1332 Nakir, one of two angels supposed by the Mahomedans to try the departed in their tomb.
 Malayan 349 Nekir, the name of one of the angels who examine the dead.
 Hindu 2079 Nakir, name of an angel.
 Icelandic Nikarr, or (in Thorpe's *Northern Mythology*, London, 1851), Nikar, one of the names of the Scandinavian god Odin.
 Himyaritic Nakarah, name of a Himyaritic idol. (*See No. 645 on General list of gods.*)
 Egyptian Nuhar, name of an Egyptian idol. (*See No. 79 on General list of gods.*)
Memo: This divinity though not so well known in these days as Osiris, Ammon, and others, really held a high position as we may see from the following, "Nuhar, father of the "Gods." (*See Funereal Ritual, Bunsen, v. 274.*)
 Greek Nereus, Nerei, name of a Greek deity. (*See No. 233 on General list of gods.*)
 Latin Neria, name of an Italian deity. (*See No. 348 on General list of gods.*)
 Scandinavian Neri or Norwi, name of a deity of Northern Europe. (*See No. 655 on General list of gods.*)
 Persian 1342 Nihar, an idol.
 Turkish 1092 Nighyar, a statue or figure.
 Hindu 2080 Nigar, an effigy or idol.
 Persian 1332 Nigar, an idol.
 Hebrew Nkr or Nakar (נכר), strange.
Memo: This word is evidently badly translated; an idol, or image god, is evidently what is meant, and the word with such meaning

still exists in the Persian and Hindustani languages, as just quoted.

Genesis xxxv. 2, put away the *strange* gods.
2 Chronicles, xxxiii. 15, he took away the *strange* gods.

Jeremiah v. 19, ye served *strange* gods in your land.

No. 31. Trh, Tare, Thare, Thara, Tareh, Terah or Terach (*son of Nahor*).

- Hindu 620 Tarik, an anchoret, a hermit.
 Persian 551 Daru, an inferior order of priests, among the fire-worshippers.
 Japanese Dairi, or Dairo, the hereditary ecclesiastical monarch of Japan; the oracle of the religion of the country and pontiff of the Japanese. (*See Ency. Brit.*)
 Wolof African Tire, palm-oil.
 Kisekise A. Turei, palm-oil.
 Vei African Turu, palm-oil.
 New Zealand Tareha, ochre.
 English Tear, to smear. (*Wright's Obsolete.*)
 Arabic 333 Tarwih, perfuming.
 Latin Thureus, Thurea, of or belonging to frankincense.
 Sanscrit 370 Tara, a kind of perfume.
 New Zealand Tiare, scent.
 English Tiara, an ornament worn by the Jewish high priest. (*Exodus xxviii.*) The pope's triple crown; it was formerly a round high cap.
 Swahili A. Tohara, circumcision.
 Swahili A. Tahiri, to circumcise.
 Hindu 1435 Tarik, rite, religion.
 Malayan 72 Tarika, religious profession, order, or rite.
 Sanscrit 366 Tark, to make a guess, infer, speculate about, conjecture.
 Sanscrit 366 Tarka, a system of doctrine founded on speculation or free-thinking.
 Italian Teorica, a theory.
 Latin Theoria, theory.
 French Theorie, theory, speculation.
 English Theory, a doctrine or scheme of things which terminates in speculation without a view to practice.
 ManchuTartar Tarhambi, to purify one's heart by fasting.
 Swahili A. Tohara, to purify by ablutions.

- Arabic 592 Dayri, or Dayr, a temple, a monastery, a convent.
 Turkish 701 Deyr, a Christian church, convent, or monastery ;
 a temple.
- Hindu 1114 Dair, a Christian church.
 Hindu 1023 Daira, or 1114 Dair, a monastery.
 Hindu 1032 Darai, a bell.
 Persian 552 Dari, a bell in the Christian churches in the East,
 for summoning the people to worship.
- Persian 560 Dara, a bell.
 Hindu 1037 Dargah, a mosque, a shrine.
 Irish Deirc, a temple.
 Gaelic Dearrach, the apartment in a monastery conse-
 crated for prayers.
- English Traik, to sicken, to die. (Wright's *Obsolete*.)
 Irish Droch, death.
 Cornish Derrick, a grave-digger.
 Scotch Dregy, the funeral service, also the computation
 of the funeral company after the interment.
- Turkish 582 Terike, the estate or movable effects of a de-
 ceased person.
- Greek Tarchos, Tarchou, Tarcho, *plural* Tarchea, a
 solemn funeral.
 Greek Tarchuo, to bury solemnly.
 Greek Taricheuo, to preserve the body by artificial
 means, to embalm, especially after the manner
 of the mummies of Egypt.
- Greek Taricheiai, places in Egypt so called from the
 number of mummies made or kept there.
- Greek Tarichos, Tarichou, a mummy.
 Egyptian 517 Ter, a layer out or mourner.
- Gaelic Toir, a churchyard.
 Irish Toir, a churchyard.
- Hindu 1137 Dhora, the tomb carried about in the *muharram*.
 Cornish Daiarou, to bury. [coffin.]
- Anglo-Saxon Thruh, Thurh, or Thryh, a grave, sepulchre or
 Greek Throeo, to cry aloud, to shriek forth.
 English Dare, to grieve. (Wright's *Obsolete*.)
 Icelandic Tar, a tear.
 Gaelic Tuir, to rehearse with a mournful cadence.
 Irish Tuireamh, or Tuireadh, a dirge.
 Irish Troighe, sorrow, grief.
 Irish Truagh, woe.
 Icelandic Trega, to grieve.
 Icelandic Tregi, grief, woe.
 Turkish 687 Dirigha, alas!
 Hindu 1042 Daregh, a sigh, sorrow.

English	Dirge, a song or tune intended to express grief, as "a funeral dirge."
Fijian	Droku, to chant or sing.
Icelandic	Dyrka, to worship, to celebrate.
Swedish	Dyrka, to worship, to adore, as " <i>Dyrka afgudar</i> , "to worship idols."
Egyptian 528	Ter, or Tri, to adore, to invoke.
Arabic 327	Tarawi, twenty-two genuflexions which the Mahomedans make after the last prayer of
Fijian	Tara, lawful; not tabu. [Ramazan.
Fijian	Daro, prohibited.
Latin	Diræ, curses, execrations, imprecations.
Scotch	Trow, to curse.
Hindu 718	Ter, malediction of a god of the Hindus.
Otaheite	Turooa, the place where, according to the religion of Otaheite, departed souls assemble to recreate themselves with the gods. (Captain Cook's <i>Voyages</i> 1789 edition, vol. ii. 78.)
Ntere A.	Tari, the sun.
Persia 566	Darya, pure, uncreated, divine essence.
Gura African	Deiara, God.
Persian 551	Dara, or Darai, God.
Welsh	Draig, the Supreme.
Indian	Durga, name of an Indian deity. (See No. 158 on General list of gods.)
Greek	Doris, Doridis, name of a Greek deity. (See No. 238 on General list of gods.)
Assyrian	Dir, a name of the Assyrian idol Marduk. (See No. 556 on General list of gods.)
Latin	Diræ, The, name of certain Italian deities. (See No. 928 on General list of gods.)
Egyptian	Thore, name of an Egyptian idol. (See No. 4 on General list of gods.) <i>Memo</i> : This god is totally distinct from the goddess Thuoeri, or Toeri, viz. No. 96 on the list, who has been explained in the previous chapter to have been named after the wife of Moses.
Phœnician	Thuro, name of a Phœnician deity. (See No. 751 on General list of gods.)
Scandinavian	Thor, name of a deity of Northern Europe. (See No. 413 on General list of gods.)
Scandinavian	Tyr, name of a deity of Northern Europe. (See No. 416 on General list of gods.)
Latin	Terra, name of an Italian deity. (See No. 354 on General list of gods.)

Otaheite	Teorraha, name of a god who created animals, &c. (Captain Cook's <i>Voyages</i> , ii. 81; see No. 804 on General list of gods.)
Zendic	Taric, name of a Zendic deity. (See No. 739 on General list of gods.)
Gaelic	Dreach, a form, shape, figure, image or statue.
Irish	Dreach, a form, figure, image, &c.
Portuguese	Tracao, shape, form.
Greek	Toreia, a carving in relief.
Greek	Toreuo, to work in relief, to work figures by beating metal.
Malayan 89	Turei, to cut, carve, or engrave.
Hebrew	Taraphim (תרפים), images, idols. [<i>images.</i> Genesis xxxi. 19, Rachel had stolen <i>the</i> 1 Samuel xv. 23, iniquity and <i>idolatry.</i> Zechariah x. 2, <i>the idols</i> have spoken.
Dselana A.	Tara, an idol.
Legba African	Toru, an idol.
Barba African	Toru, an idol.
Hindu 1114	Dair, a temple where idols are worshipped.
Hindu 1091	Dihra, an idol temple.
Hindu 1120	Dewhra, a temple where idols are worshipped.
Hindu 1121	Dehra, a temple where idols are worshipped by Jains, a Hindu temple.

No. 32. Nhor, Nahor or Nachor (*son of Terah*), has been already considered with No. 30, same name.

No. 33. Aran, Arran, Hrn or Haran (*son of Terah*); words derived from No. 163 Aaron, Ahrn, Aharon or Haron, and No. 146 Arn, Iran, Eran or Heran, are included with this name, and all three according to Rule III. may equally well be written Chrn, Chran, Charan, Cran, Caran, Kran, Karan, Ghrn, Ghran, Gharan, Gran or Garan.

Irish Carn, a pagan priest.

Hindu 843 Charan, a kind of bard or panegyrist of the gods.

Manchu Tartar Oren, the man who represents the ancestors in ceremonies, and the spirits to which sacrifices

Anan African Aran, oil. [*are offered.*

Hebrew Aron (ארון) or Arn (ארן), the ark.

Exodus xxv. 10, thou shalt make *an ark.*

Exodus xxv. 21, the mercy seat above *the ark.*

Exodus xxxvii. 1, Bezaleel made *the ark.*

- Exodus xl. 21, he brought *the ark* into the tabernacle. [ark.]
- Numbers iii. 31, their charge shall be *the ark*.
- Joshua iii. 3, that bear *the ark* of the Lord.
- Joshua iii. 14, the priests bearing *the ark*.
- 1 Samuel v. 1, the Philistines took *the ark* of God.
- 1 Chron. xvi. 37, to minister before *the ark*
- Welsh Arwyn, blessed, sanctified. [continually.]
- New Zealand Horonga, sacred food which is carried to the priest to be eaten by him to free a person from the tapu.
- Hindu 90 Arwan, the first cuttings of corn eaten by the family and presented to the *Lares* and *Brah-*
- Hebrew Aron (אֲרוֹן), a coffin. [mans.]
- Genesis, l. 26, so Joseph died, and they embalmed him, and he was put in a *coffin*
- Arabic 52 Iran, a bier. [in Egypt.]
- Arabic 64 Irhan, burying.
- ManchuTartar Kiran, the bones of the dead, the corpse of a
- Polish Karawan, a hearse. [man.]
- Polish Kurhan, a mound where some ancient nations buried their dead.
- Icelandic Karna, to become distressed.
- Sanscrit 206 Karuna, mournful, miserable, lamenting.
- Hindu 1584 Kurhan, grief, sorrow, lamentation.
- Welsh Graen, grief, dolour; grievous.
- Scotch Cornoy, sorrow or trouble.
- Ako African Arno, sorry.
- Gondi Indian Arana, to weep.
- German Greinen, to weep, to cry.
- German Greiner, one who weeps, &c.
- Dutch Grynem, to weep, cry, or shed tears.
- Hindu 1701 Giryan, a weeper; weeping.
- Turkish 923 Ghiryan, weeping.
- Persian 1051 Giryan, weeping.
- Persian 895 Gharan, loud weeping and sobbing.
- Scotch Girn, to whine and cry.
- English Creen or Crine, to pine. (Wright's *Obsolete*.)
- English Groyne, to lament. (Wright's *Obsolete*.)
- Dutch Kreunen, to groan or whimper.
- Dutch Kreunde, groaned, &c.
- Anglo-Saxon Granian, to groan, to lament.
- Friesic—Grina.
- English Grane, to groan. (Wright's *Obsolete*.)

Scotch	Graine, to groan.
Gaelic	Gearain, to complain, murmur, &c.
Gaelic	Gearan, a sigh, cry, groan, wail, murmur, &c.
Irish	Gearan, a complaint, a sigh, a groan.
Welsh	Grwn, a groan.
English	Groan, to utter a mournful voice, to sigh.
Scotch	Kruyn, to murmur.
Scotch	Quhryne, to murmur, to whine.
English	Croon, a low continued moan, a murmur. (Webster's <i>Dictionary</i> by Goodrich and Porter.)
Scotch	Croyn, Crune, or Crone, to whine, to persist in moaning.
Gaelic	Caoirean, a moan, a murmur.
Scotch	Coranich, or Correnoth, a dirge, a lamentation for the dead.
Irish	Coranach, a dirge, the Irish cry.
Gaelic	Coranach, a mournful ejaculation, a howl or conclamation over the grave of a newly buried person; singing at funerals.
Gaelic	Cronan, a dirge, a pathetic ode.
Gaelic	Oran, a song.
Irish	Oran, or Uran, a song.
Sanscrit 85	Arhana, honour, worship.
Anglo-Saxon	Herenes, praise, worship.
English	Awyrien, to curse. (Wright's <i>Obsolete</i> .)
Icelandic	Karina, a fast of forty days, ordered as a penance in the old ecclesiastical law.
Malayan 243	Koran, the sacred book of the Mohammedans.
Turkish 882	Kuran, The Book, the Coran, the Mohammedan Bible.
Arabic 955	Kuraan, the Kuran; also invoking, &c.
Anglo-Saxon	Geryne, a mystery, a sacrament.
Welsh	Greian, the sun.
Irish	Grian, the sun.
Gaelic	Ghrian, or Grian, the sun.
Sanscrit 1166	Harina, 80 Arani, or 82 Aruna, the sun.
Hindu 89	Arun, the sun.
Ako African	Orung, the sun.
Dsekiri A.	Orunu, the sun.
Kambali A.	Urana, the sun.
Timne A.	Arianna, heaven, sky.
Soso A.	Ariyanna, heaven, sky.
Mandingo A.	Aryena, heaven.
ManchuTartar	Oroun, that portion of heaven where the stars are not visible.
Greek	Ouranos, Ouranou, or Oranos, Oranou, heaven.

Greek	Ouranios, Ourania, heavenly.
Owhyhee	Orono, a term applied by the natives of Owhyhee to an invisible being in heaven. (<i>See</i> Captain Cook's <i>Voyages</i> , 1789 edition, vol. iii. <i>note</i> on page 89.)
Icelandic	Horn, one of the names of the goddess Freyja.
Scandinavian	Herran, or Herian, a name of the Scandinavian god Odin. (<i>See</i> Thorpe's <i>Northern Mythology</i> , London, 1851.)
Greek	Ourania, or Urania, name of a Greek deity. (<i>See</i> No. 294 on General list of gods.)
Greek	Ouranos, Ouranou, name of a Greek deity. (<i>See</i> No. 211 on General list of gods.)
Greek	Eirene, Eirenes, Eirene, name of a Greek deity. (<i>See</i> No. 299 on General list of gods.)
Greek	Erinnues or Errinyes, name of certain Greek deities. (<i>See</i> No. 332 on General list of gods.)
Latin	Quirinus, Quirini, name of an Italian deity. (<i>See</i> No. 358 on General list of gods.)
Greek	Kronos, Kronou, name of a Greek deity. (<i>See</i> No. 219 on General list of gods.)
Gaelic	Grean, to carve, to engrave.
Hindu 1762	Girwan, a deity, a god.
Manchu Tartar	Oren, an image or statue of Fo or other idols.
Timne A.	Aron, <i>plural</i> Eron, an idol.

As it is practically impossible to separate ordinary words derived from Haran, brother of Abraham, from others derived from Aaron, brother of Moses, and from others again derived from Eran, son of Ephraim, I have grouped them all together, as usual in such cases, and considered them under the name of Haran; the Hebrew word *Aron*, meaning "the ark," has, however, been shown, in Chapter IV., to have been derived from Aaron, brother of Moses; the Hindustani word *Arwan*, meaning certain offerings of corn made to the Brahmans, and the New Zealand word *Horonga*, meaning "sacred food which is carried to the priest to be eaten by him to free a person from the *tapu*," are no doubt derived from him also, for we have not only shown the word *tapu* to be derived from the alias of Aaron's brother Moses, viz. *Tebha*, but, on referring to Exodus xxix. 27, 28, we find that the heave offering from the children of Israel was consecrated unto "*Aaron* and his sons by "a statute for ever," and, in verses 31 to 33 of same chapter, we read, "Thou shalt take the ram of the consecration and seethe his flesh in the holy place, and *Aaron* and his sons shall eat the flesh of the ram, and the bread that is in the

“basket by the door of the tabernacle, and they shall eat those “things wherewith the atonement was made, to consecrate and “to sanctify them,” which is as exact a parallel to the New Zealand mode of atonement described above as can possibly be, and as Moses and Aaron could not have derived their customs from the New Zealanders, the latter must have derived theirs from them and named their rites from Moses and Aaron, the originators; so too the Greek goddess *Ourania* must have been a deified form of Aaron, for *Ourania* or *Urania* was one of the *Muses* (see *Ency. Brit.*), and *Aaron* was brother of *Moses*, while as for the Mantchou Tartar word *Oren*, meaning “a “statue or image of Fo or other idols,” and the Timne African word *Aron*, “an idol,” it is historically recorded in Exodus xxxii. 1 to 4, that Aaron did make an idol; but as regards the Scandinavian word *Herran* or *Herian*, a name of *Odin*, this on the other hand refers to *Eran*, son of Ephraim, as his name is written both *Adan* and *Eden* as well as *Eran*.

No. 34. *Lot* (*nephew of Abraham*) has been already considered with No. 5 *Lod* or *Lud*.

No. 35. *Abrm*, *Abram*, *Abrhm*, *Abraham*, or *Ebrahim*, or, as in Persian, *Ifraham*. See *Dictionary*, page 128 (*son of Terah*); words derived from No. 142 *Aprym*, *Aphrem* or *Ephraim* are included with this name.

English	<i>Abraum</i> , a name given by some writers to a species of red clay (<i>Ency. Brit.</i>).
Persian	<i>Abarham</i> , Nature. Name of an angel. <i>Abraham</i> . <i>Memo</i> : On page 225 we find, that, in the Arabic language, <i>Barahim</i> is the plural of <i>Ibrahim</i> (in English, <i>Abraham</i>), that <i>Barahimat</i> is another form of plural for this name, and that this self-same word <i>Barahimat</i> is also the plural of <i>Barahman</i> , “a “ <i>Brahman</i> .” Why <i>Abraham</i> ’s name should lose its initial vowel in the plural matters not, the fact remains that it does so, and in all probability always did; Arabic, as we know, was the language of many of his descendants, and we read in Genesis xxv. 6, that previous to his death <i>Abraham</i> gave gifts to the sons of his concubines, and “sent them away eastward unto the east “country,” which would either be <i>India</i> or at any rate towards <i>India</i> ; it would there-

fore appear that they as a tribe, being a plural form of Abraham, would call themselves *Barahim*, and from this word the term *Barahman*, plural *Barahimat*, "a Brahman," namely a follower or worshipper of their family idol Brahma or Brahm, is no doubt derived.

This, however, is not the only instance where the name of *Abraham* appears to have been abbreviated by dropping its initial vowel, for although in Turkish the word *Bayram* now means "a holy or solemn feast," the term *Kurban-bayrami* (*Kurban* meaning a sacrifice) is specially applied to "the feast of sacrifice in commemoration of *Abraham's* intended offering of his son" (see *Turkish Dictionary*, page 551); the inference would therefore be that *Kurban-bayrami* did primarily mean "Abraham's sacrifice," or a sacrifice observed by the followers of Abraham, which having been invariably accompanied by a feast, holiday or festival, that meaning gradually attached itself to the word *Bayram*, but in any case it originated in the name of Abraham.

- Hindu 323 Brahm, Brahma, the cause and essence of the world, from which all things proceed and to which they return. The Deity in the character of Creator, or matter personified.
- Sanscrit Brahma, name of an Indian deity. (See No. 146 on General list of gods.)

On reference to the *Sanscrit Dictionary*, page 692, we find the following entry, "*Brahma*, the Supreme Spirit, the Absolute;" and, on page 949, we are further informed that "*Brahma*, *Siva* and *Vishnu* constitute the well-known Hindu Triad or Trimurti." I mentioned under the Persian word *Abarham*, quoted above, that the religion of the Brahmans is the worship of *Brahma*, namely the deified form of *Abraham* their progenitor; and, although somewhat differently put, the following conveys a similar view. "Bramins, the name of the priests among the idolatrous Indians, the successors of the ancient Brachmans; their name is formed from *Brama* their particular deity. . . Some say the Brachmans derive their name from the patriarch *Abraham*, whom they call in their language Brachma or *Brama*. Others deduce it from the name

“of their god *Brachma*, which some again take to be the “same with *Abraham*; whence Postel calls them *Abrachmanes*.” (See *Ency. Brit.* Articles *Bramins* and *Brachmans*.) I also pointed out, under the said Persian word *Abarham* quoted above, that, as stated in Genesis xxv. 6, Abraham gave gifts to the sons of his concubines and sent them away eastward unto the east country, and that no doubt the Bramins of India are descendants of these sons, descended from Abraham in fact as much as the house of Israel, but by a different line; this view is confirmed from the fact that prominent among the Hindoo legends is the following, namely that “*Brimha* became “the creator of man, and formed the four castes from different “parts of his own body, the *Bramins* from his mouth, the “*Khatry* from his arms, &c., &c. . . . The Bramins are ac- “counted the foremost in every respect, but are not allowed “to assume the sovereignty, the religious ceremonies being “their peculiar province. . . . The *Khatry* or second caste are “those from among whom the sovereigns are chosen.” (See *Ency. Brit.* Article *Hindoos*.) Now, *Keturah* is definitely stated in Genesis xxv. 1, to have been the wife of *Abraham*, whom I am here showing to have been deified as *Brahma*, by those sons of *Keturah* whom he sent eastward into the east country during his life time, so as to separate them from Isaac; and this brings us to the fact that two of Abraham’s sons by *Keturah* are stated, in Genesis xxv., to have been named *Suah* and *Iezan* (*Jokshan* in the English Bibles), the latter of whom was grandfather of *Asor* or *Asur*, and here we have the whole of the Hindoo Trinity, namely *Brahma*, deified form of *Abraham*; *Siva* (*Siva*) or *Sa* (see *Sanscrit Dictionary*, page 985), deified form of *Suah* or *Sue*; and *Vishnu* (*Wishnu*), deified form of *Iezan*; while the *alias* of *Siva* under which he is so generally known, namely *Isvara* or *Iswara*, is the deified form of *Asor* or *Asur* above named, all of whom are descended from *Keturah*, from whom the regal caste of the *Khatri* formed by *Brimha* (*viz.* *Abraham*) was evidently named; from whom, namely *Keturah*, the prayer repeated by Brahmins with a rosary and called *Gayatri* (see *Hindustani Dictionary*, page 1682) was evidently also named, and of whom the Indian idol *Ketarayea* is as evidently the deified form. This, however, is not the branch of our subject in which our chief interest is engaged; for although our enquiry includes the whole race of Shem, it is specially concerned with that section of Abraham’s descendants whose history forms the general subject matter of the Bible, namely the house of Israel; but having said so much, those who have the Sanscrit language and Hindoo mythology “at their fingers’ “ends” can follow up the clue.

No. 36. Sry, Sara, Sarai or Sarah (*wife of Abraham*) will be considered with No. 88 Zara or Zarah.

No. 37. Mlkh, Milca, Melca, Milcha, Melcha or Milcah (*niece of Abraham and wife of Nahor*).

- Arabic 1245 Malka, the leader of a Christian sect.
 Persian 1246 Maluka, the head of a Christian sect.
 Sanscrit 752 Mallaka, an oil vessel.
 Gaelic Mallaich, to curse, execrate, imprecate.
 Gaelic Mallachadh, a curse, an imprecation.
 Irish Malluighe, cursed, accursed.
 Irish Mallachd, a curse.
 Cornish Mylyge, cursed. (Borlase.)
 Arabic 1215 Maalukat, an expiatory fine for manslaughter.
 Irish Meilghe, a death bed, the point of death.
 Irish Meilg, or Melg, death.
 Gaelic Meilg, death.
 Quichua Peru Malqui, a mummy.
 Scotch Mouligh, to whimper, to whine.
 Greek Melikos, Melike, singing, or accompanied by singing.
 Spanish Milicia, the angels, the choir of angels.
 Malayan 330 Malak, an angel.
 Hindu 1947 Malak, *plural* Malaik, an angel.
 Circassia 165 Melaik, an angel.
 Turkish 1047 Melaik, or 1049 Melek, an angel.
 Turkish 1049 Meleki, angelic.
 Arabic 1240 Malaak, or 1245 Malak, an angel.
 Arabic 1245 Malakut, angels, spirits.
 Swahili A. Malaika, an angel, angels.
 Mandingo A. Maleka, an angel.
 Hebrew Mlak or Malak (מלאך), an angel.
 Gen. xvi. 9: the *angel* of the Lord.
 Zech. i. 12: the *angel* of the Lord.
 Arabic 1082 Malik, the name of an angel.
 Irish Molc, the sun. (Supplement.)
 Kiriman A. Muluku, God.
 Kisi African Melega, God.
 Meto African Mulugu, God.
 Matatan A. Molugu, or Moluku, God.
 Accadian Mulge, a name of the Accadian idol Bel. (*See*
 No. 639 on General list of gods.)
 Etruscan Mlakukh, name of an Etruscan deity. (*See* No.
 635 on General list of gods.)

Irish	Molk, or Moloch, name of a Druidical deity. (<i>See</i> No. 397 on General list of gods.)
Hebrew	Mlk, Malak or Molech (מלך), name of an idol in 1 Kings xi. 7. (<i>See</i> No. 133 on General list of gods.)

No. 38. Yskh, Isca, Esca, Iscah or Jesca (*niece of Abraham*); words derived from No. 45 Yzhk, Ishac or Isaac are included with this name.

Arabic 89	Uskuf, <i>plural</i> Asakif, a bishop.
Irish	Usg, goose grease. (<i>Supplement.</i>)
Coptic	Osk, to salve, to smear. (<i>Bunsen, v. 751.</i>)
Polish	Wyswiecac, to ordain or confer holy orders.
Polish	Wyswiecanie, ordination, consecration.
Polish	Uswiecac, to hallow, to sanctify.
Polish	Uswiecam, I hallow, &c.
Persian 98	Ashk, devout, pious.
Arabic 68	Azka, most pious.
Egyptian 539	Uskh, a temple.
English	Hassock, a thick mat or bass, on which persons kneel in church.
Irish	Usga, incense.
French Romn	Hoseque, a funeral.
French Romn	Oseque, or Osseque, a funeral, a funeral prayer.
Arabic 854	Aasak, sadness, anguish.
Persian 98	Ashk, a tear.
Hindu 125	Ashk, a tear, tears.
Turkish 463	Eshk, a tear.
English	Yiske, to sob. (<i>Wright's Obsolete.</i>)
Scandinavian	Oski, one of the names of the Scandinavian god Odin. (<i>See Thorpe's Northern Mythology, London, 1851.</i>)

No 39. Amrpl, Amarphal or Amraphel (*a Shemite king*); I have found no words, bearing upon this part of the subject, in which all the elements of the above name are preserved.

No. 40. Aryok or Arioeh (*a Shemite king*); words derived from No. 18 Iarach are included with this name.

New Zealand	Ariki, a priest.
Zincali	Arajay, a friar.
Danish	Ork, a hermitage. [church.
Anglo-Saxon	Hearch, Herge, Hearge, or Hearn, a temple, a

Icelandic	Hogr, a heathen place of worship. Old High German—Haruc.	
Arabic 64	Arij, a sweet smell.	[smell.
Arabic 56	Araj, sending forth an agreeable perfume, a sweet	
Turkish 503	Uruj, a fasting, total abstinence from dawn to	
Irish	Orc, death.	[sunset.
Gaelic	Arach, a bier. (Supplement.)	
Arabic 473	Haraj, a bier.	
Spanish	Huerco, a bier for carrying the dead to the grave.	
Latin	Orcus, Orci, the state, house, place or receptacle	
Icelandic	Ork, a sarcophagus.	[of the dead.
Gaelic	Iarag, anguish, grief.	
Irish	Iarog, anguish, grief.	
Welsh	Erech, dismal.	
Hindu 84	Archa, worship, adoration.	
Hindu 88	Argh, or Aragh, a mode of worship.	
Hindu 88	Argha, a vessel shaped like a boat used by the Hindus for making libation in their devotions.	
Latin	Orgia, sacred rites, also the mystic rites of the Bacchanal revels.	
English	Orgies, frantic revels at the feast of Bacchus, or the feast itself.	
Greek	Orcia, or Orgia, rites, worship.	
Sanscrit 83	Arc, to worship.	
Sanscrit 83	Arca, worship, adoration.	
Sanscrit 83	Arcya, to be honoured or worshipped.	
Sanscrit 82	Arka, a hymn, also a singer.	
Sanscrit 82	Arka, a religious ceremony.	
Quichua Peru	Hirca, summits of passes, where the Indians offered a rope of grass with the left hand in token of	
Irish	Erc, heaven.	[adoration.
Gaelic	Earc, heaven.	
Irish	Earc, heaven.	
Irish	Earc, the sun.	
Hindu 88	Ark, the sun. Dakh—Arak.	
Sanscrit 82	Arka, the sun.	
Tumbuktu A.	Yarkui, or Yerkoi, God.	
Egyptian	Harka, or Horka, name of an Egyptian idol. (<i>See</i> No. 34 on General list of gods.)	
Chaldean	Hurki, name of a Chaldean idol. (<i>See</i> No. 107 on General list of gods.)	
German	Harke, name of a German deity. (<i>See</i> No. 453 on General list of gods.)	
Latin	Orcus, Orci, name of an Italian deity. (<i>See</i> No. 355 on General list of gods.)	

Greek	Arges, Argou, name of a Greek deity. (<i>See</i> No. 229 on General list of gods.)
Egyptian	Urhek, name of an Egyptian idol. (<i>See</i> No. 81 on General list of gods.)
Anglo-Saxon	Hearch, Herge, or Hearge, an idol, an image.
Hindu 84	Archa, an image.
Sanscrit 83	Arca, an image or idol destined to be worshipped.

No. 41. Kdrlamr, Chedorlaomer or Chodollogomor (but more properly Lamar or Logomor), a *Shemite king*.

Memo : I mentioned, in Chapter III., that Kdrlamr does not figure as a root word in any of the languages of the world, which confirms the opinion of many that it is a compound word, that in fact it should be Kdr Lamr; Rawlinson says, in his *Five Great Monarchies*, i. 161, 163, that Chedorlaomer is called Kudur Lagamar in the Assyrian, and that Kudur Nakhunta and Kudur Mabuk were also Assyrian kings, and that they reigned about the same period: Kdr or Kudur is therefore a title of some sort, which leaves the name Lamar or Lagamar; it will therefore be treated as such in this and the three other chains of evidence which follow.

Malayan 311	Lumur, to daub, smear.
English	Lemuria, a feast solemnised at Rome on the 9th May, to pacify the manes of the dead, and at which, sacrifices continued for three days. (<i>See Ency. Brit.</i>)
Susian	Lagamar, name of a Susian deity. (<i>See</i> No. 611 on General list of gods.)

No. 42. Tdal, Tidal, Tideal, Tidaal, Tidhal, Tadaal, Thadaal, Thadal or Thideal (a *Shemite king*.)

Italian	Tutulo, a woollen cap worn by the priests.
Latin	Tutulus, Tutuli, the peak or tuft of a priest's cap.
Arabic 308	Tatliyat, fetching the last breath.
Arabic 308	Tatliyat, repeating supererogatory prayers in discharge of a vow.
Latin	Titulus, Tituli, the form of a vow.
Gaelic	Tiodhlac, a funeral or interment.
Sanscrit 384	Taitila, a god.

Sanscrit Totala, name of an Indian deity. (See No. 830 on General list of gods.

No. 42 *otherwise spelled* Thargal.

Portuguese Turcol, in India, a sort of building, a house for prayers.

No. 43. Moab (*son of Lot*) will be considered with No. 159 Maphi.

No. 44. Amon (*son of Lot*) will be considered with No. 85 Ymyn or Iamin.

No. 45. Yzhk or Isaac (*son of Abraham*) has been already considered with No. 38 Yskh or Isca.

No. 46. Aoz, Uz, Huz, Hus or Us (*nephew of Abraham*) will be considered with No. 165 Ause or Hosa.

No. 47. Boz, Buz, Bus or Baux (*nephew of Abraham*).

Hindu 439 Byas, a celebrated saint, the supposed original compiler of the *Vedas* and *Puranas*.

Dutch Paus, the pope.

Persian 207 Bazidan, to consecrate, to devote.

Egyptian Basoui, an Egyptian priestly dress, supposed to be the "Robe of Sanctification." (See Cooper's *Archaic Dictionary*.)

Hindu 264 Bas, scent, odour, smell.

Hindu 264 Basi, perfumed.

Egyptian 379 Bes, a candle.

German Busse, atonement, expiation.

Persian 274 Pashu, a crook, a pilgrim's staff.

Malayan 235 Puasa, to fast; a fast, the great fast or Lent of the Mohammedans.

Hebrew Psh or Pash (פסח), the passover, passover offerings. Exodus xii. 21, kill *the passover*.

2 Chron. xxxv. 7, for *the passover offerings*.

Ezra vi. 19, kept *the passover*.

Cornish Pasch, the passover. (Borlase.)

French Paques, the Jewish festival of the passover; the Christian festival of Palm Sunday, Passion week and Easter.

Welsh Pasc, Easter.

Anglo-Saxon	Pasche, Easter.
English	Pasch, the feast of Easter, the passover.
English	Pase, or Pasche, Easter. (Wright's <i>Obsolete</i> .)
Scotch	Pays, Pas, Pase, Pasce, or Pasch, Easter.
Arabic 208	Baaus, the feast of Easter.
Irish	Bas, death.
Gaelic	Bas, a dead body, death.
French Romn	Basy, a dead man, death.
Coptic	Basi, a corpse. (Bunsen, v. 752.)
French Romn	Basi, a grave, a tomb.
Scotch	Baiss, sad, sorrowful.
Greek	Bauzo, <i>future</i> Bauxo, to wail.
Italian	Bussa, trouble, grief, anxiety.
Persian 274	Pas, or Pasa, grief, sadness.
Portuguese	Pesa, grief, sorrow, trouble.
Cornish	Pesy, to pray, praying. (Borlase.) [etc.]
English	Pass, to toll the bell for a death. (Wright's <i>Obso-</i>
Spanish	Posa, the clamorous noise or the ringing of the Pass-bells for the souls deceased.
Arabic 243	Baas, raising the dead, resurrection.
Kadzina A.	Besa, heaven, sky.
Tumu A.	Beso, heaven, sky.
Haussa A.	Bissah, heaven.
Arabic 268	Bayzaa, the sun.
Hindu 451	Baiza, the sun.
Sanscrit 709	Bhasu, the sun.
Arabic 208	Baais, a name of God.
Polish	Bozy, of God; as " <i>Syn Bozy</i> , the son of God."
Arabian	Bes, or Besa, name of an Arabian idol. (See No. 534 on General list of gods.)
Sanscrit	Pasu, name of an Indian deity. (See No. 831 on General list of gods.)
Sanscrit 576	Pis, to shape, fashion, mould, form.
Persian 285	Pash, like, resembling.
Hindu 425	Bhes, or Bhesh, assumed likeness, semblance.
Zulu Kafir	Baza, to carve in wood.
English	Bosh, a figure or outline.
Egyptian 462	Pesh, a statue.
ManchuTartar	Pousa, an idol.
Polish	Pokucie, a corner in a room where the pagan Slavonians used to keep the images of their household gods.
English	Pax, a little image, or piece of board with the image of Christ upon the cross on it, which people kiss after the service.
Norman	Pax, a box where the sacrament is put.

English Pix, or Pyx, a little box or chest in which the consecrated host is kept in Roman Catholic countries.

No. 48. Kmoal, Kamouel, Kemuel, Camuel or Chemuel (*nephew of Abraham*); words derived from No. 99 Chamul are included with this name.

Hetrurian Camillus, a minister.
Memo: "The Camilli or Camillæ in antiquity were boys and girls who ministered in the sacrifices of the gods, and especially those who attended the priest of Jupiter. The word seems borrowed from the language of the ancient Hetrurians, where it signified a minister." (See *Ency. Brit.* Article *Camilli*.)

Etruscan Camillæ, the youthful priestesses. (Cooper's *Archaic Dictionary*.)

French Camail, a hood or capuchin worn by bishops. (See Fleming and Tibbin's *Dictionary*.)

Irish Comhal, a monk's cowl.

Icelandic Kuml, a monument, a cairn.

Hebrew Chamael, the angel of the planet Mars in Cabalistic Astronomy. (Cooper's *Archaic Dict.*)

Icelandic Gimli, a heavenly abode.

Hindu 1611 Kamala, a name of the goddess Lachhmi.

No. 49. Arm or Aram (*son of Kemuel*) has been already considered with No. 6 Arm or Aram.

No. 49 *otherwise spelled* Rm, Ram or Remmon.

English Rum, a country parson, a low word used by Swift. (Webster's *Dictionary* by Goodrich and Porter.)

French Romn Romoneu, a pilgrim.

French Romn Romien, Romiau, or Romieu, a pilgrim who goes to Rome or returns.

Arabic 624 Riam, fat, grease.

Gaelic Roimh, a family burying-ground.

Irish Roimh, a grave, a burying-place.

Arabic 644 Raym, a grave.

Swahili A. Rammu, sadness.

Arabic 631 Rumm, mental disquietude.

Egyptian 467 Rem, Remm, or Remi, to weep.

Egyptian 763 Rm, to weep.
 Coptic—Rimi.

Kol India	Raiman, to weep.
English	Rame, to cry or sob. (Wright's <i>Obsolete</i> .)
English	Reem, or Reme, to cry or moan. (Wright's <i>Obsolete</i> .)
French Romn	Rimer, to bewail.
French	Rimer, to rhyme.
French	Rime, a verse, rhyme.
German	Reim, a rhyming verse, a poem, rhyme.
Icelandic	Rima, a rhyme, a lay.
English	Rhyme, an harmonious succession of sounds, poetry.
Persian 606	Ram, name of an angel.
Persian 614	Rahmani, divine.
Turkish 711	Rahmani, divine.
Hindu 1155	Ram, the seventh Hindu incarnation; also God.
Himyaritic	Rayam, name of a Himyaritic idol. (<i>See No. 689 on General list of gods.</i>)
Sanscrit	Rama, name of an Indian deity. (<i>See No. 169 on General list of gods.</i>)
Assyrian	Rammanu, the air-god Rimmon.
Hebrew	Rmon or Ramon (רמון), usually called Rimmon, name of an idol mentioned in 2 Kings v. 18. (<i>See No. 136 on General list of gods.</i>)
Himyaritic	Rahman, name of a Himyaritic idol. (<i>See No. 688 on General list of gods.</i>)
Malayan 153	Ruman, a shape, a figure.

No. 50. Ksd, Kesed, Cased, Chesed, Chazad or Caseth (*nephew of Abraham*).

Polish	Gwazdac, to daub, to besmear.
English	Ghost, to die, to expire. (<i>Obsolete</i> .)
English	Ghost, or Cost, a dead body. (Wright's <i>Obsolete</i> .)
Scotch	Kist, a coffin.
Sanscrit 270	Ksheda, sorrowing, moaning.
English	Cast, a groan. (Wright's <i>Obsolete</i> .)
Persian 1043	Gushta, heaven.
Sanscrit 253	Kesata, an epithet of Vishnu.
Hebrew	Gzyt or Gazyt (גזית), hewn stone. Exodus xx. 25, <i>hewn stone</i> .
English	Cast, a form, or shape, a small statue of bronze, &c.

No. 51. Hzo, Hazo, Haz, Azau or Azay (*nephew of Abraham*) will be considered with No. 165 Ause or Hosa.

- No. 52. Plds, Pildash, Pildasch or Phaldas (*nephew of Abraham.*)
- Italian Faldistorio, a bishop's chair in a cathedral.
 Chaldean Beltis, name of a Chaldean and Assyrian idol.
 (See No. 104 on General list of gods.)
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- No. 53. Ydlp, Idlaph or Jidlaph (*nephew of Abraham.*)
- Welsh Udlef, ejaculation, a howling voice.
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- No. 54. Btoal, Bethuel, Bathuel or Bathuail (*nephew of Abraham.*)
- Arabic 213 Batul, a vestal virgin, a nun.
 Latin Petalium, Petalii, a kind of ointment.
 Hindu 303 Budla, a vessel for holding oil or grease.
 Latin Bdelium, Bdelii, a black tree in Arabia yielding
 fragrant gum.
 Latin Batillus, or Batillum, Batilli, an incense pan.
 German Buttel, a beadle.
 Spanish Bedel, a beadle.
 Anglo-Saxon Baedel, or Bydel, a beadle.
 Norman Badel, a beadle.
 French Romn Badel, or Bedel, the beadle of a church.
 Bas-Bret—Bedell.
 Basque—Bedela.
- English Beadle, an inferior parish officer (attached to churches, &c.).
- Dutch Pedel, a verger or beadle.
- Italian Battola, a wooden clapper used by the 'Roman Catholics during Passion Week instead of bells.
- Portuguese Badalo, the clapper of a bell.
- Anglo-Saxon Bydle, a worshipper.
- Arabic 913 Fatl, singing.
- Irish Faiteal, music.
- Sanscrit 968 Vaitaliya, a kind of metre.
- French Romn Batelee, a particular kind of verse.
- Arabic 213 Batil, the Virgin Mary.
- Irish Fedhil, everlasting. (Supplement.)
- Sanscrit 916 Vitthala, name of a god stated to be an incarnation of Vishnu or Krishna himself.
- Sanscrit Patali, name of an Indian deity. (See No. 841 on General list of gods.)

Arabic	Bœtylia, the name of certain sacred stones in ancient Arabian mythology, worshipped in Phœnicia and all over India and Arabia. (<i>See Cooper's Archaic Dictionary.</i>)
Irish	Feathal, a model, a shape. (Supplement.) [562.]
Hindu 481	Putla, or Putli, an idol, an image (also on page
Sanscrit 581	Puttala, or Puttali, a small statue, image, idol or
Sanscrit 581	Puttali-puja, image-worship, idolatry. [effigy.]

No. 55. Rbkh, Rebekah or Rebecca (*daughter of Bethuel and wife of Isaac*).

Spanish	Repicar, to ring, to sound bells, to toll.
Spanish	Repique, a chime.
Portuguese	Repicar, Repicado, to ring the bells out as on some festival day, &c.
Portuguese	Repique, a ringing of bells, &c. [again.]
French	Rabacher, to repeat the same thing over and over
French	Rabachage, or Rabacherie, eternal repetition, tautology.
French	Rabacheur, one who repeats the same thing over and over again.

Memo: It would appear from this that the wearisome repetition and tautology of the Litany, and other parts of the various Church services, is in commemoration of this habit, or speciality, of Rebecca.

Latin	Robigus, Robigi, or Rubigus, Rubigi, name of an
" " "	Italian deity. (<i>See</i> No. 937 on General list of
Sanscrit 852	Rupaka, a form, figure, shape, or image. [gods.]

No. 56. Lbn or Laban (*son of Bethuel*).

Sanscrit 867]	Lepaniya, to be smeared or anointed.
Sanscrit 867	Lepana, salve, ointment, plaster, the act of smearing.
Gaelic	Labanaich, to smear or daub.
Greek	Libanoo, to fumigate with frankincense.
Greek	Libanos, Libanou, the frankincense tree.
Hindu 1773	Luban, frankincense, olibanum, benzoin.
Arabic 1056	Luban, frankincense, benzoin, juniper gum.
Hebrew	Lbonh, or Labonh (לבונה), incense, frankincense. Nehemiah xiii. 9, the meat offering and the frankincense.
	Isaiah lxvi. 3, he that burneth incense.

Sanskrit 867	Lepana, olibanum, incense.
Sanskrit 861	Lapin, bewailing, lamenting.
Welsh	Llefain, to weep, to cry.
Cornish	Llevain, to lament. (Borlase.)
Persian 1057	Labina, a certain musical mode.
Scotch	Levin, the light of the sun.
Scandinavian	Lofn, name of a Scandinavian deity. (See No. 441 on General list of gods.)
Phœnician	Libanus, name of a Phœnician deity. (See No. 615 on General list of gods.)

No. 57. Ktorh, Ketura, Cetura or Chettoura (*wife of Abraham*) has been already considered with No. 9 Gthr, Gather, Guether or Gater.

No. 58. Zmrn, Zamran, Zamron or Simron (*son of Abraham*); words derived from No. 104 Smrn, Samaron or Shimron, are included with this name.

Arabic 808	Zaymuran, a species of odoriferous herb.
Persian 806	Zamiran, sweet basil.
Greek	Smurna, or Smyrne, myrrh, the resinous gum of an Arabian tree, probably a kind of acacia, used for embalming the dead.
Gaelic	Smuairean, sorrow, vexation.

No. 58 *otherwise spelled* Zombra.

Latin	Semper, continually, for ever.
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No. 59. Yksn, Iacsan, Iechsan or Jokshan (*son of Abraham*).

Polish	Wiecznie, eternally, perpetually.
Persian 1416	Yaksan, always, for ever.
Persian 1416	Yaksan, the same.
Turkish 1139	Yeksan, similar.

No. 60. Mdn, Medan, Madan or Maddan (*son of Abraham*); words derived from No. 61 Mdyn, Midian, Median, Madian or Madiam (*son of Abraham*) are included with this name.

Irish	Moidin, a devout person. (Supplement.)
Swahili A.	Mtume, <i>plural</i> Mitume, an apostle.
Turkish 1000	Muddehin, oiled, greased, anointed.
Arabic 1151	Mudhun, <i>plural</i> Madabin, an oil bottle, a cruse, an ointment box.

- Arabic 1151 Muddahin, greasy, anointed.
Memo: This word is usually supposed to be only a grammatical formation from *Duhn*, "oil," and *Dahin*, "anointed."
- Hindu 2010 Medni, or Medini, a body of pilgrims going to
 Egyptian 548 Matn, dead. [visit the tomb of a saint.
 New Zealand Matenga, death, time of death.
 Turkish 967 Matem, mourning for the dead.
 Arabic 1077 Maatam, an assembly of female mourners.
 Persian 1077 Matam, grief, mourning.
 Hindu 1816 Matam, grief, mourning.
 Arabic 1151 Mudhim, saddening.
Memo: This word is usually supposed to be only a grammatical formation from *Idham*, "rendering sad," which in its turn is said to be derived from *Dahm*.
- Hindu 1869 Mudam, eternally, perpetual.
 Arabic 1147 Mudami, eternal.
Memo: This word is usually supposed to be only a grammatical formation from *Daaim*, "eternal," which in its turn is supposed to be derived from *Dawm*, "continuing," but we have just seen the same meaning attaching to the names of Zombra and Iacsan, who were brothers of Madiam.
- Andaman I. Madam, the sky. (*Asiatic Researches*, iv. 395.)
 Persian 1151 Madunih, paradise.
 Runda A. Muten, the sun.
 Italian Madonna, the Virgin Mary, a festival, a day, church or image dedicated to the Virgin Mary.
Memo: The word *donna* now means a lady, and therefore it is thought that *Madonna* is merely a compound thereof; the following would point to a far older origin.
- Sanskrit 778 Mithuna, a term applied to a particular kind of small statue at the entrance of a temple.
 Anglo-Saxon Metena, or Mettena, name of certain deities. (*See* No. 945 on General list of gods.)
 Arabian Madan, name of an Arabian idol. (*See* No. 824 on General list of gods.)

No. 62. Ysbk, Isbac, Iesboc, Ishbak or Jesboc
 (*son of Abraham*).

- Irish Easboc, an order among the fire-worshippers.
 Irish Easbog, a bishop.

Gaelic	Easpuig, or Easbuig, a bishop.
English	Aspic, a plant from which oil is made.
Gaelic	Ospag, a sob, a sigh.
Irish	Ospog, a sob. (Foley's <i>Irish Dictionary</i> .)
Arabic 72	Isbagh, performing thoroughly a religious ablution.
Persian 94	Ishpukhtan, to sprinkle.

No. 63. Soh, Soie, Soue, Sue, Suha, Suah, Shuah, Scuah, Schuach or Sous (*son of Abraham*).

Egyptian 507	Sa, an order of priests.
Egyptian 511	Sua, a priestess.
Arabic 726	Sayyah, a pilgrim.
Hindu 1299	Sakhi, a kind of fakir who dresses like a woman.
Sanscrit 1004	Sikha, name of a serpent priest.
Arabic 773	Shaykh, a prelate, prior, abbot, superior of the dervishes or Muhammadan monks; a doctor learned in religion and law; a preacher.
Turkish 766	Sheykh, a chief of a community of dervishes, a kind of ecclesiastical dignitarian equivalent to our dean.
English	Sheik, a person who has the care of a mosque, a kind of priest in Egypt.
Portuguese	Zaco, the Pontiff of the Bonzes.
Portuguese	Zazo, the Pontiff of Japan.
Italian	Sozzo, greasy.
Persian 677	Sayish, an anointing.
Hebrew	Sok (סוך), to anoint. 2 Chron. xxviii. 15, and <i>anointed</i> them. Ezek. xvi. 9, and I <i>anointed</i> thee.
Fijian	Suki, to paint or daub the body.
Persian 677	Sawidan, or 678 Saaidan, to anoint.
Chin. III. 110	Tseih, unctuous, fat; lard.
Pahri Nepal	Su, oil.
Burman	Shi, oil; <i>Kami</i> and <i>Mru</i> Burmah, the same.
Chin. III. 99	See, solid fat.
Chin. III. 112	See, solid fat or lard.
Chin. III. 113	Saou, rank, stinking lard or fat.
French Romn.	Sieu, fat, suet, grease.
Cornish	Soa, suet.
Scotch	Saw, an ointment, a salve.
Arabic 796	Sayyah, a kind of perfume or lotion for the head.
Arabic 726	Sayaa, the frankincense tree.
Chin. III. 784	She, sweet smells, fragrance, incense.
Chin. III. 860	Shay, or Shih, the <i>moschieferus</i> or musk animal.

- Chin. III. 561 Tsa, a certain whirling receptacle for incense or perfume.
- Chin. III. 549 Tseaou, to burn incense.
- Zulu Kafir Si, smoke, scent, savour.
- Anglo-Saxon Swaec, odour, smell, savour.
- Arabic 706 Sukk, a certain aromatic composition formed into pastils.
- Persian 730 Shakh, a scent box, also spices or perfumes.
- Zulu Kafir Soka, or Sokwa, to be circumcised.
- Polish Swiecie, holily, piously, sacredly, inviolably.
- Irish Sacc, holy, sacred. (Supplement.)
- Arabic 677 Saaih, fasting in the mosque, devout.
- Chin. II. 485 Sae, or Shae, to sprinkle water.
- Chin. II. 529 Sha, or Shae, to sprinkle water.
- Chin. II. 449 Tseih, to sprinkle with water.
- Chin. II. 771 Tsoo, a temple dedicated to an ancestor.
- Chin. II. 772 Tsze, a hall dedicated to ancestors, a religious temple.
- Arabic 647 Zawiyat, *plural* Zawaya, a cell, a monastery, a convent, cloister, or hermitage.
- English See, a diocese, the jurisdiction of a bishop, the office of the Pope, the authority of the Pope (as the Papal see).
- Anglo-Saxon Saeccan, to preach the Gospel.
- Egyptian 473 Sakh, a shrine.
- Greek Sekos, Sekou, a sacred enclosure, a chapel, a shrine.
- Polish Swieca, a candle.
- Persian 651 Zakh, tinkling of a bell.
- Arabic 786 Saak, dying.
- Sanscrit 1019 Sesha, death.
- English Souse, dead. (Wright's *Obsolete*.)
- Bambara A. Saya, death.
- Bambara A. Sa, dead.
- Arabic 410 Suwiy, dying.
- Chin. II. 422 Tsuh, death.
- Scotch Sowe, a winding-sheet.
- Egyptian 473 Sa, Sah or Sauh, 475 Seh, 476 Seha, and 492 Saah or Sahu, a mummy.
- Chin. II. 19 She, a dead body, a corpse.
- Chin. II. 575 Show, a coffin.
- Chin. II. 383 Suy, a small coffin.
- Chin. II. 370 Tsuy, a small coffin used for the bones collected at a second interment long after death.
- Chin. III. 68 Sa, or Sha, a kind of pall or mantle of state thrown over a coffin.

- Chin. III. 175 Sa, feather ornaments on a coffin.
- Mandingo A. Saya, a funeral.
- Fanti African Siya, a funeral.
- Arabic 410 Suwiy, being interred.
- Chin. III. 89 Sze, to inter a coffin.
- Swahili A. Zika, to bury, to inter.
- Chin. II. 803 Seih, the mansion of the tomb.
- Chin. II. 771 Shih, a sort of stone shrine for placing the tablet of ancestors in, after it has been worshipped.
- Chin. II. 494 Shih, dejection, depression of spirit, cloud of
- Arabic 733 Shaki, miserable, lamenting. [mind.
- Arabic 771 Shuhak, sighing, groaning.
- Hindu 1349 Sog, grief.
- Persian 723 Sog, grief, sorrow, mourning.
- Zulu Kafir Sizi, grief, sorrow, woe.
- Turkish 747 Suz, grief, sorrow, regret.
- Cornish Sioas, alas! (Borlase.)
- Malayan 191 Susah, care, disquietude, anxiety.
- Persian 666 Zuza, weeping, wailing, lamentation.
- Sanscrit 1012 Suc, to be grieved, to bewail.
- Sanscrit 1012 Suca, sorrow, affliction.
- Sanscrit 1012 Soka, mourning, lamentation.
- Hindu 1347 Sok, affliction, sorrow, grief.
- Hindu 1429 Zik, melancholy, anguish.
- Arabic 808 Zayk, or Zik, grief, sadness, anguish.
- Persian 706 Suk, sadness.
- Scotch Souch, or Sugh, a deep sigh, a whining tone.
- Danish Suk, a sigh.
- Swedish Sucka, to sigh, to groan.
- Anglo-Saxon Sican, to sigh.
- English Sike, or Sicke, to sigh, to lament. (Wright's *Obsolete.*)
- English Sigh, to lament, to mourn, to dilate the lungs by a deep respiration when the action of the heart and arteries is languid from grief.
- Chin. III. 597 Tseay, to sigh, to mourn.
- Chin. III. 597 Tso, to sigh.
- Chin. I. 421 Tsze, the tone of sorrow.
- Chin. I. 421 Tseay, to sigh, to lament, painful regret.
- Chin. I. 436 Tseau, the tone of voice arising from distress and grief. [nauce.
- Chin. I. 686 Tseau, grief and sorrow visible in the countenance.
- Chin. III. 702 Tseau, a mournful, sorrowful appearance.
- Chin. III. 335 Tsew, to look sorrowful.
- Chin. I. 424 Tsa, or Tsuh, grief, sorrow.
- Chin. III. 752 Saou, agitated, mournful.

- Chin. II. 164 Saou, mournful, sorry.
- Chin. II. 151 Suy, grief, sorrow, melancholy.
- Arabic 720 Sawa, or Sawaa, grieving, saddening.
- English Sew, to lament. (Wright's *Obsolete*.)
- Fanti African Su, to cry.
- Egyptian 511 Sua, to cry loud.
- Coptic Sai, a feast or festival. (Bunsen, v. 767.)
- Egyptian 500 Ssua, to sing.
- Chin. III. 358 She, a composition which may be chaunted or sung.
- Egyptian 511 Sua, to sing loud, also a singer.
- Egyptian 500 Sesu, to sing aloud.
- Italian Zago, a little chorister.
- Polish Dziak, a singer or chorister in the Greek churches.
- Hindu 1373 Sewak, a worshipper, a votary.
- Egyptian 492 Saakh, to adore.
- Egyptian 473 Sakh, to adore, to pray.
- Egyptian 487 Sush, or 488 Suash, to adore.
- Egyptian 488 Suash, to invoke.
- Egyptian 487 Sua, to adore.
- Egyptian 487 Sua, to pray, to invoke.
- Chin. III. 356 Tsou, to announce to the gods and supplicate from them the infliction of calamities; imprecations, bad language to the gods, curses.
- Chin. II. 772 Suy, or Seuh, calamities and frightful, monstrous appearances, inflicted or exhibited by the gods in consequence of the imprecations or vices of man.
- Chin. II. 534 Tsae, fire from heaven, divine judgments.
- Hindu 1373 Sewa, worship, service, attendance on.
- Hebrew Shh or Shah or Sahah (שָׁח), to bow down, to worship.
- Lev. xxvi. 1, to bow down unto it.
- Deut. xi. 16, to serve other gods and worship them.
- Joshua v. 14, Joshua fell on his face and did worship.
- Isaiah xxvii. 13, shall worship the Lord.
- Jerem. xxvi. 2, come to worship in the Lord's house.
- Hindu 1412 Shiwa, adoration.
- Chin. II. 774 Shaou, the protection of divine beings.
- Sanscrit 1032 Sha, heaven, paradise.
- Hebrew Shk or Shak (שָׁקַע), the sky, heaven.
- Job xxxvii. 18, hast thou with him spread out the sky?

Jerem. li. 9, lifted up even to *the skies*.

Psalms lxxxix. 6, who in *the heavens* can be compared.

Sanscrit 1126	Sukha, heaven, paradise.
English	Sky, the heavens.
	Swedish—Sky.
Irish	Sceo, heaven. (Supplement.)
Hindu 1288	Sasi, the heavens.
Circassian	Susi, the sun.
Barba A.	So, the sun.
Nso African	Sui, the sun.
Orungu A.	Dsowa, the sun.
Chin. II. 293	Tsih, the sun declining to the west
Chin. II. 317	Tsaou, the sun rising in the east.
Chin. III. 645	Seaou, the halo near the sun.
Turkish 759	Shua, a sunbeam.
Hindu 1393	Shua, the rays of the sun.
Chin. II. 312	Shoo, the light of the rising sun.
Chin II. 308	Sha, a scorching sun.
Khari Naga B.	Suhih, the sun.
Arabic 808	Zih, or 801 Zihh or Zuha, the sun.
Hindu 1144	Zuka, the sun.
Sanscrit 1013	Suci, the sun.
Fijian	Siga, the sun.
Susu African	Suge, the sun.
Kisekise A.	Sogei, the sun.
Nufi African	Sokwo, God.
Isoama A.	Dsuku, God; <i>Mbofia</i> , African, the same.
Nupe African	Soko, God; <i>Basa</i> , African, the same.
Esitako A.	Sokoa, or Soko, God.
Puka African	Seakoa, God.
Persian 735	Shay, God.
Chin. II. 770	Shay, the spirit that presides over any given region, the supposed divine beings who grant a particular region to any given family of rulers.
Sanscrit 985	Sa, a name of Siva.
Chin. II. 771	Tsoo, a divinity.
Chinese	Tsze, name of a Chinese deity. (<i>See</i> No. 871 on General list of gods.)
Chinese	Tseih, name of a Chinese deity. (<i>See</i> No. 881 on General list of gods.)
Chinese	Sze, name of a Chinese deity. (<i>See</i> No. 862 on General list of gods.)
Chinese	Suy, name of a Chinese deity. (<i>See</i> No. 878 on General list of gods.)

Chinese	Sew, name of a Chinese deity. (<i>See</i> No. 886 on General list of gods.)
Chinese	Show, name of a Chinese deity. (<i>See</i> No. 864 on General list of gods.)
Chinese	Shay, name of a Chinese deity. (<i>See</i> No. 858 on General list of gods.)
Chinese	Shoo, name of a Chinese deity. (<i>See</i> No. 853 on General list of gods.)
Egyptian	Shu, the name of an Egyptian idol. (<i>See</i> No. 84 on General list of gods.)
Suevian	Zio, or Ziu, name of a Suevian deity. (<i>See</i> No. 794 on General list of gods.)
Arabic	Sawaha, name of an Arabian idol. (<i>See</i> No. 704 on General list of gods.)
Babylonian	Zu, name of a Babylonian or Assyrian idol. (<i>See</i> No. 796 on General list of gods.)
Greek	Zeus, Zeu, name of a Greek deity. (<i>See</i> No. 268 on General list of gods.)
Sanscrit	Sesha, name of an Indian deity. (<i>See</i> No. 190 on General list of gods.)
Scandinavian	Saga, the name of a Scandinavian deity. (<i>See</i> No. 434 on General list of gods.)
Græco-Babyl.	Sige, name of a Græco-Babylonian deity. (<i>See</i> No. 718 on General list of gods.)
Egyptian	Sakh, name of an Egyptian idol. (<i>See</i> No. 48 on General list of gods.)
Arabic 795	Sawgh, forming, shaping, moulding, casting; also alike, equal.
Arabic 794	Suwagh, form, shape, mould, cast.
Latin	Seco, to carve. [like].
Greek	Xuo, or Xeo, to carve (in wood or stone and such
Chinese I. 237	Seo, to carve.
Chinese I. 529	Soo, to mould earth or clay into the form of something, to make an image; an idol.
Kiamba A.	Ze, <i>plural</i> Zewa, an idol.
Ebe African	Zazo, an idol.
Marawi A.	Tsoka, an idol.
Arabic 406	Sugh, an idol.
Portuguese	Xacca, an idolater of the East Indies.

No. 64. Sba, Saba, Seba, Sheba, Scheba or Sceba (*grandson of Abraham*) has been already considered with No. 24 Sba, Saba, Seba or Sheba.

No. 65. Ddn, Dedan, Dadan, or Daidan (*grandson of Abraham*).

Gaelic	Deadhan, a dean.
Irish	Deadhan, a dean.
Hindu 642	Tadhin, anointing.
Turkish 578	Tedhin, an anointing or oiling.
Arabic 325	Tadhin, an anointing, an oiling. [greased.
Arabic 325	Tadahhun, oiling one's body, being anointed, <i>Memo</i> : This word is usually supposed to be only a grammatical formation from <i>Duhn</i> , "oil," and <i>Dahin</i> , "anointed."
Manchu Tartar	Tetoun, a coffin for the dead, a bier.
Gaelic	Tiotan, or Tithinn, the sun.
Irish	Tiotan, Tethin, or Tithin, the sun.
Greek	Titan, Titanos, <i>plural</i> Titans, the name of cer- tain Greek deities. (<i>See</i> No. 213 on General list of gods.)
Egyptian	Totouon, name of an Egyptian idol. (<i>See</i> No. 74 on General list of gods.)
Fulah African	Dodoma, an idol figure.

No. 65 otherwise spelled Daran.

Arabic 393	Tawarrun, the frequent use of unguents.
Welsh	Toryn, a cope or sacerdotal vesture.
Persian 566	Darunistan, a temple, a golden shrine.
Persian 565	Dirang, sadness, affliction.
English	Dearn, melancholy (obsolete).
English	Dern, sad (obsolete).
Gaelic	Dreann, grief, pain.
Irish	Dreann, sorrow, pain, melancholy.
Dutch	Traan, a tear.
Irish	Treanain, I lament.
Irish	Treanadh, lamentation.
English	Threne, lamentation (not used now, but is used by Shakespeare).
Greek	Threneo, to wail, to lament.
Greek	Threnos, Threnou, Threno, a wailing, a lamenting, a lament, a dirge or funeral song.
Polish	Tren, a dirge, an elegy, a song of lamentation.
Persian 327	Tarana, song, voice.
Hindu 644	Tarana, harmony, a tune, a song, melody.
Turkish 580	Terane, a melody, a symphony.
English	Drone, a low humming sound.
Gaelic	Dran, rhyme, metre, verse.
Irish	Dran, rhyme or metre.

Scotch	Drene, constant repetition.
Persian 566	Durun, a form of prayer used by fire-worshippers.
Scotch	Doren, a term of imprecation used in Orkney, as "Doren tak you."
Persian 566	Darun, a festival.
Persian 565	Dirang, tinkling of a bell.
Persian 565	Dirang, eternity. [angels.
Persian 561	Daranak, name of a sea said to be the abode of
Welsh	Daron, an epithet for the Deity among the ancient Britons.
Sanscrit 449	Dharana, the sun.
Sanscrit 365	Tarani, or 366 Tarni, the sun.
Hindu 652	Tarani, the sun.
Etruscan	Turan, name of an Etruscan deity. (<i>See</i> No. 762 on General list of gods.)
ManchuTartar	Touroun, a mould, figure, form, model.
Persian 565	Darand, form, fashion, like, resembling.
Persian 551	Darini, name of a place in India abounding in idol temples.

No. 66. Asor, Assur or Asshur (*great-grandson of Abraham*),
will be considered with No. 75 Isra-el.

No. 67. Ltos, Lots, Latus or Letush (*great-grandson of Abraham*); I have found no words, bearing upon this part of the subject, in which all the elements of the above name are preserved.

No. 68. Lam, Laom, Laomm, Leum, Leumm, Loom or Luom
(*great-grandson of Abraham*).

Memo: On referring to Nos. 66, 67 and 68 on our tabulated List of Names, it will be observed that these three all have a final *im*, which does not appear in the names as I have just given them, the *im* being but a plural formation, which must be left out in tracing the real name, as is the case with Mizr and his eight sons among the Hamites farther on in the same list.

Irish	Luam, or Luaimh, an abbot, a prior, a priest.
Gaelic	Luam, Luamh, or Luaimh, an abbot, a prior.
ManchuTartar	Lama, idolatrous monks of the sect of Fo.
Fijian	Lumu, oil or ointment for anointing the body.

English	Lime, to smear. (Wright's <i>Obsolete</i> .)
Fijian	Lomo, to dip, to dye, to daub the head with <i>dravu</i> (ashes).
Persian 1054	Lam, the ragged garments of a dervish.
Bas-Brettonne	Lahem, a monastery. (See <i>French-Romane Dictionary</i> .)
Arabic 1074	Lahim, death.
Gaelic	Luamh, a corpse.
Irish	Luamh, a corpse, a carcass.
French Romn.	Lame, a tomb over a grave in which a body has been buried.
French Romn.	Lame, a sepulchral stone. (Supplement.)
French Romn.	Lime, penitence, an act of piety.
Arabic 1055	Lahumna, O God!
English	Lama, the sovereign pontiff, or rather the god, of the Asiatic Tartars. (See No. 956 on General list of gods.)

On this subject we read as follows:—"The *Lama* is not only adored by the inhabitants of the country, but also by the kings of Tartary, who go in pilgrimage to pay him adoration, calling him *Lama congiu*—viz. *God, the everlasting father of heaven*. He is never to be seen except in a secret place of his palace, amidst a great number of lamps, sitting cross-legged upon a cushion, adorned all over with gold and precious stones, where they prostrate themselves before him at a distance; when he dies he is merely supposed to have quitted his body for a younger one, and the priests discover him again in the body of some child of the priestly order. . . . By an account given in the *Asiatic Researches*, we learn that at the inauguration of the infant *Lama* in A.D. 1784 the procession consisted of [here follows a minute description concluding with] the priests immediately attached to the *Lama's* person for the performance of *daily* offices in the temple, amounting to about *seven thousand*." (See *Ency. Brit.*, article *Lama*.)

Can a greater profanation exist than that of setting a child among a lot of lamps, devoting 7,000 priests to the daily worship of him as long as he lives, calling him "God, the everlasting father of heaven," when the poor wretch cannot prevent himself from having a stomach ache or a tooth ache, and when his back itches, must scratch it like any other man if he can reach it, or must have it scratched, or if not, must rub it up against something hard as a donkey does?

No. 69. Ayph, Epha, Ephah, Ipha, Hepha or Hephah (*grandson of Abraham*); words derived from No. 103 Yob or Iob are included with this name.

Egyptian 485	Uab, a priest. (Vol. I.)
Egyptian 385	Heb, a priest.
English	Abbey, a monastery or society of persons secluded from the world and devoted to religion.
Ako African	Epey, palm oil.
Ako African	Epo, oil.
Egyptian 357	Ap, oil, ointment.
English	Hove, dregs of oil. (Wright's <i>Obsolete.</i>)
Arabic 1353	Wafih, the minister of a church.
Arabic 1372	Wafhiyat, prelacy or high church dignity, ecclesiastical law, discipline or precept.
Fijian	Yavou, to circumcise.
Arabic 130	Afaa, pleasant odours, sweet scents, perfumes.
Egyptian 342	Ahab, incense.
French	Aube, name of a priest's garment.
Anglo-Saxon	Hufe, a round ornament for the head, as " <i>Bishop's hufe</i> , a bishop's mitre."
Welsh	Hwf, a hood or cowl.
English	Ave, a form of devotion in the Romish Church, from the first word of Gabriel's salutation to the Virgin Mary— <i>viz.</i> "Ave Maria."
Latin	Evœ, a word or acclamation often repeated by the priests of Bacchus.
Sanscrit 1168	Havya, to be invoked.
Sanscrit 1168	Hava, an invocation or prayer.
Icelandic	Hof, a temple.
Arabic 1396	Hiffiyat, the office or duty of one who has charge of a temple.
Arabic 1353	Wahif, one who has care of a temple.
Arabic 1372	Wafh, the superintendence of a church.
Arabic 1377 } and 1378 }	Wihafat, Wahafat, Wuhfiyat, or Wihifiyat, the office of one who has the charge of a temple.
Arabic 1378	Wahf, having the care of a temple.
Swahili A.	Ufu, death.
Gaelic	Iob, death.
Latin	Obeo, to die.
Manchu Tartar	Hobo, a bier for the dead.
Scotch	Hoif, Houff, or Hufe, a burial place.
Anglo-Saxon	Hef, sorrow.
Hindu 969	Haifi, sorrow, grief.
Anglo-Saxon	Heof, lamentation.
Anglo-Saxon	Heofian, or Heafian, to mourn or lament.

- Anglo-Saxon Heaf, a groan, mourning.
 Turkish 661 Hayf, alas!
 Icelandic Aúfi, woe! alas!
 Hindu 135 Uf, or Uff, to lament.
 Fijian Ovo, to wail, lament for the dead.
 Gaelic Obh (*pronounced* Obhou), an interjection of wonder or grief.
 Icelandic Op, a crying, a weeping aloud.
 English Yaap, to cry or lament. (*Wright's Obsolete.*)
 Garo Bengal Hep, to weep.
 Bhramu Nepal Hapa, to weep.
 Yakha Nepal Haba, to weep.
 Anglo-Saxon Wepan, to weep, mourn, lament or bewail.
 Anglo-Saxon Weop, wept.
 Anglo-Saxon Wop, a weeping, a cry, a bewailing.
 Anglo-Saxon Wope, wept.
 English Wop, weeping. (*Wright's Obsolete.*)
 English Weep, to express sorrow, grief or anguish by outcry, to lament, to complain, to shed tears.
 English Hyp, to make melancholy, to depress the spirits.
 English Woep, sorrow. (*Wright's Obsolete.*)
 English Whoop, to shout with a particular voice.
 English Hoop, to utter a loud cry.
 Icelandic Aepa, to cry, scream.
 Greek Epos, Epeos, Epei, Epe, a song, minstrelsy, lays accompanied by music; *ta epe*, epic poetry in heroic verse, thence verses and poetry in general.
 Egyptian 357 Api, dedication of obelisks.
 Fijian Yabo, a person prohibited for several days from touching food because he has assisted in burying a corpse.
 Egyptian 547 Hbi, a festival. (Vol. I.)
 Egyptian 361 Ab, a feast.
 Icelandic Hof, a feast, a banquet.
 Fanti African Afahe, a feast.
 Latin Ævum, Ævi, eternity.
 Param A. Epei, heaven, sky.
 Sanscrit 95 Avi, the sun.
 Egyptian Af, the mystical name of the sun in Hades. (*See Cooper's Archaic Dictionary.*)
 Persian 124 Af, the sun.
 Hindu 135 Af, the sun.
 N'godsin A. Afa, the sun; *Doai*, African, the same.
 Puka African Ipehe, the sun.
 Egyptian 357 Apa, a god.
 Yagba A. Oba, God.

Yasgua A.	Afa, God.
Icelandic	Havi, a name of Odin. (<i>See</i> under Har on page 244.)
Egyptian	Av, name of an Egyptian idol. (<i>See</i> No. 528 on General list of gods.)
Arabian	Aawf, name of an Arabian idol. (<i>See</i> No. 821 on General list of gods.)
Chaldean	Iva, name of a Chaldean idol. (<i>See</i> No. 110 on the General list of gods.)
Egyptian	Hoph, name of an Egyptian idol. (<i>See</i> No. 54 on General list of gods.)
Egyptian	Hohp, name of an Egyptian idol. (<i>See</i> No. 66 on General list of gods.)
Egyptian	Hapi, name of an Egyptian idol. (<i>See</i> No. 62 on General list of gods.)
Egyptian	Api, name of an Egyptian idol. (<i>See</i> No. 15 on General list of gods.)
Greek	Hebe, or Ebe, name of a Greek deity. (<i>See</i> No. 282 on General list of gods.)
Scythian	Apia, name of a Scythian idol. (<i>See</i> No. 510 on General list of gods.)
Sanscrit	Apa, name of an Indian deity. (<i>See</i> No. 828 on General list of gods.)
Egyptian	Abu, name of an Egyptian idol. (<i>See</i> No. 459 on General list of gods.)
Gaelic	Aibh, or Aobh, likeness, similitude, resemblance.
Irish	Aobh, similitude, likeness.
Ako African	Affa, alike.
English	Effii, a likeness, an effigy. (<i>Halliwell's Archaic Dictionary</i> , London, 1850.)

No. 70. Apr, Apher, Epher or Hepher (*grandson of Abraham*) has been already considered with No. 12 Abr, Aber, Eber or Heber.

No. 71. Hnk, Anoch, Enoch, Henoch, Hanoeh, Hanoc, Chanoc, Chanoeh or Chonuch (*grandson of Abraham*); words derived from No. 79 Huok, Anoch, Enoch, Ehnoc, Henoc, Henoeh, Hanoeh, Chanoeh or Chonuch are included with this name.

English Cynic, a misanthrope, a man of a surly temper; a sect of philosophers who valued themselves on their contempt for arts, sciences, riches, or amusements.

Persian 539 Khunik, a grey dervish's garment.

- Turkish 665 Khankeh, a convent for dervishes.
- Persian 506 Khanakah, or Khanagah, a monastery, a convent, a religious structure for Eastern dervishes, a [chapel.]
- Persian 1026 Kank, a temple.
- Icelandic Kanoki, or Kanuki, a canon of a church. Danish—Kanik.
- Thochu Tibet Chingyu, oil.
- Chin. III. 796 Kang, *otherwise* Hang, the fat or unctuous matter of a fish.
- Chin. III. 122 Ying, fat.
- Chin. III. 113 Ung, fat, greasy.
- French Oing, hog's grease.
- Gaelic Ung, to anoint.
- Irish Ung, anointing.
- French Romn Onger, to grease, to anoint, to perfume. (Supple- Latin Ungo, Unxi, to anoint, to perfume. [ment.])
- Latin Unctio, an anointing, unction.
- Latin Unctus, anointed, oily, greasy.
- Icelandic Ang, sweet savour, fragrance.
- Chin. III. 736 Ung, fragrant, odoriferous.
- Chin. III. 737 Hing, fragrant odours or effluvia.
- Chin. II. 794 Heang, fragrant odours.
- Chin. III. 736 Heang, a great degree of fragrance.
- Chin. III. 859 Heang, musk.
- Chin. III. 735 Heang, fragrant incense.
- Chin. III. 736 Hing, incense, the fumes of fragrant incense.
- Chin. II. 423 Heang, dead.
- Cornish Ankow, death. (Borlase.)
- French Romn. Onger, to embalm. (Supplement.)
- Persian 1412 Yanich, a grave.
- Chin. I. 529 Ying, a grave or tomb.
- Chin. I. 200 Chung, the mound of earth raised over graves, the grave itself.
- Italian Conca, a tomb or sepulchre.
- Chin. I. 520 Kang, a road or path leading to a grave.
- Chin. III. 493 Khang, a kind of paper chariots, with their paper contents, burnt to accompany the dead to
- Chin. II. 165 Kang, mournful, sorry. [Hades.]
- Chin. II. 548 Keung, sorrowful.
- Chin. I. 668 Keung, or Keung keung, mournful, sorry, melan
- Chin. II. 133 Kung, sorrow, grief. [choly.]
- Chin. II. 161 Chung, sorrowful.
- Uraon India Chinkhah, to weep.
- English Canke, to whine. (Wright's *Obsoleta*.)
- English Winnick, to fret. (Wright's *Obsoleta*.)
- English Whinach, to sob. (Wright's *Obsoleta*.)

- English Whink, a sharp cry. (Wright's *Obsolete*.)
 Chin. II. 144 Yang, sorrow, grief.
 Irish Ong, sorrow, grief, a sigh, a groan.
 Anglo-Saxon Ange, vexation, trouble, sorrow, affliction.
 Chin. III. 694 Hung, a sorrowful appearance of the head.
 New Zealand Whango, a person who speaks through his nose.
 New Zealand Whengu-Whengu, a snuffing.
 Quichua Peru Hanchini, to groan, to mourn.
 Quichua Peru Anchini, to mouru.
 Quichua Peru Huanca, mournful verses.
 Chin. I. 386 Hung, the voice of song.
 Chin. I. 380 Yung, to sing, to chant, to recite.
 Chin. III. 685 Ying, a name of certain music.
 Chin. III. 366 Chang, to sing.
 French King, the sacred book of the Chinese.
 New Zealand Kanga, to curse, a curse.
 Gaelic Inneach, a curse.
 Irish Inneach, a curse.
 Hebrew Hnk, or Hanak, *otherwise* Hnkh or Hanakh
 (חֲנֹךְ or חֲנֹכָה), to dedicate.
 Deut. xx. 5, hath not *dedicated* it.
 2 Ch. vii. 5, the king and all the people
dedicated the house of God. [image.
 Daniel iii. 5, come to the *dedication* of the
Memo: The "Feast of Dedication," still
 kept by the Jews in the early part of De-
 cember, is usually written *Chanucha* in
 English; this word would in the same way
 be rendered *Chanakh* by some grammarians;
 but it does not affect the fact of the word
 being derived from one or other of the two
 Hanochs—*viz.* Nos. 71 and 79 on list—for
 both are equally spelled Chanoch.
- Chin. III. 583 Yung, a large bell.
 English Gong, an instrument made of brass, of a circular
 form, which the Asiatics strike with a wooden
 mallet.
 Chin. III. 587 Chung, a bell for religious temples.
 Hindu 847 Shank, name of a ceremony observed in the
 threshing ground at the time of forming the
 winnowed corn into a heap.
 Hindu 1526 Kainchi, an oblique or St. Andrew's cross.
 Egyptian Ankh, the name given by the Egyptians to the
 emblem in the form of a handled cross, some-
 what resembling the St. Anthony's cross. . . .
 As an emblem of life it is always borne in the

hands of the gods, and symbolically laid on the lips of the mummy to revive it, or poured over the king at his mystical baptism. It is the most common of all the Egyptian symbols. (See Cooper's *Archaic Dict.*)

- English Aunge, or Ange, an angel. (Wright's *Obsolete.*)
 French Ange, an angel.
 Portuguese Anjo, an angel, a messenger from heaven.
 Swahili A. Anga, the firmament.
 Swahili A. Uwingu, heaven, sky.
 Tiwi African Iyange, or Yange, the sun.
 Kusunda N. Ing, the sun.
 Irish Ong, the sun.
 Chin. III. 621 Yang, the sun.
 Chin. II. 306 Yang, the rising sun.
 Chin. II. 313 Yung, the sun on the meridian.
 Chin. II. 296 Ying, the sun just past noon.
 Chin. II. 312 Ying, the splendour of the sun.
 Chin. II. 293 Wang, the sun going forth and shedding abroad his illuminating beams.
 Chin. II. 449 Yung, eternal, everlasting, perpetual.
 Chin. II. 776 Yang, the spirit or divinity of a road or highway.
 Chin. II. 690 Hwang, a title of dignity applied to Heaven or the Supreme Being.
 Igu African Ehinegwa, God.
 Egyptian Anouke, or Anouk, name of an Egyptian idol. (See No. 37 on General list of gods.)
 Scandinavian Honix, a name of the deity *Vili*. (See No. 586 on General list of gods.)
Memo: This appears to be Hanoch the son of Reuben, and not Hanoch the son of Midian, as the former had a brother named *Fallu*, to whom this *alias* probably refers.
- Chinese Hwang, name of a Chinese deity. (See No. 869 on General list of gods.)
 Chinese Chhang, name of a Chinese deity. (See No. 863 on General list of gods.)
 Chinese Chhang, name of a Chinese deity. (See No. 892 on General list of gods.)
 Chinese Chung, name of a Chinese deity. (See No. 876 on General list of gods.)
 Chinese Kheang, name of a Chinese deity. (See No. 900 on General list of gods.)
 Chinese Kang, name of a Chinese deity. (See No. 883 on General list of gods.)

Hindustani	Ganga, name of a Hindu deity. (<i>See</i> No. 565 on General list of gods.)
Mende A.	Kanga, an idol.
Bidsogo A.	Unogan, an idol.

No. 72. Abyda, Abida, Abidaa, Abidah or Ebidas (*grandson of Abraham*); words derived from No. 86 Avod are included with this name.

Arabic 835	Aubbad, <i>plural of Aabid</i> , monks or others dedicated to the service of God.
Gaelic	Abaid, an abbot. Armoric—Abad, an abbot.
Anglo-Saxon	Abbod, Abbud, or Abbad, an abbot.
Polish	Opat, an abbot.
Icelandic	Aboti, an abbot.
English	Abbot, <i>formerly</i> Abbat, the superior or governor of a monastery.
English	Eubates, the third order of Druids. (Borlase.)
Welsh	Ofydd, a member of the scientific class in the bardic system of the Druids.
Ngoala A.	Efut, palm-oil.
Polish	Haft, embroidery.
English	Ephod, a part of the sacerdotal habit in Jewish antiquity, a kind of girdle brought from behind the neck, which hung down before, and was girded round the waist; that of the high priest was embroidered, and contained the urim and thummim on the breast.
Hebrew	Apd or Apad (אֶפֶד), the ephod. Exodus xxxix. 2, he made <i>the ephod</i> of gold. Leviticus viii. 7, put <i>the ephod</i> upon him. Judges xviii. 18, took the graven image and <i>the ephod</i> .
Hebrew	Apdh or Apadah (אֶפְדָּה), the ephod. Exodus xxviii. 8, the girdle of <i>the ephod</i> .
Anglo-Saxon	Hoppada, a monk's garment.
Irish	Iobadh, death.
Latin	Abitio, death.
Egyptian 386	Hebt, to weep or wail.
Swahili A.	Abudu, to worship.
Swahili A.	Abudia, to give worship to.
Swahili A.	Ibada, worship.
Hindu 1447	Ibadat, divine worship, adoration.
Arabic 835	Aibadat, divine worship, adoration.
Arabic 830	Aabid, an adorer, a votary, a servant of God.

Turkish 811	Abid, a worshipper.
Hindu 1443	Abid, an adorer, devotee, votary, or worshipper.
Hindu 1448	Ubaid, a devotee.
Sanscrit 131	Avad, to invoke, to celebrate, to shout at.
Egyptian 355	Abt, a feast.
Egyptian 347	Apt, a chapel.
New Zealand	Apiti, a curse.
Hindu 240	Abudi, ashes of dried cakes of cowdung used with milk to make the prescribed marks daily on the foreheads, arms, breasts, &c., of Brahmans, and other high-caste Hindoos.
Swahili A.	Abadi, always, constantly.
Arabic 16	Abid, or 9 Abadiy, eternal, for ever and ever.
Arabic 8	Abad, perpetuity.
Arabic 8	Abid, perpetual.
Arabic 8	Abad, <i>plural</i> Ubud, eternity without end, eternal.
Turkish 431	Ebed, eternity.
Turkish 431	Ebedi, that which will endure to all eternity.
Malayan 1	Abad, eternity.
Hindu 7	Abad, eternity without end.
Hindu 8	Abadi, eternal.
Sanscrit 123	Aptya, name of a class of deities.
Egyptian	Abtu, one of the mythological fishes of the Egyptian mysteries. (<i>Cooper's Archaic Dict.</i>)
Egyptian	Obte, name of an Egyptian idol. (<i>See No. 23 on General list of gods.</i>)
Egyptian	Apet, name of an Egyptian idol. (<i>See No. 508 on General list of gods.</i>)
Egyptian	Apitus, name of an Egyptian idol. (<i>See No. 511 on General list of gods.</i>)
Greek	Iapetos, Iapetou, name of a Greek deity. (<i>See No. 218 on General list of gods.</i>)
Egyptian 355	Abtu, form, likeness.
Dahome A.	Ofodu, an idol.

No. 73. Aldah, Aldaa, Eldaha, Eldahah, Eldaah, Eldaa or Heldaa (*grandson of Abraham*); words derived from No. 148 Aladh, Elada, Eladah, Eleada, Elhada, Elhadah or Eldaa are included with this name.

Anglo-Saxon	Hold, a dead body.
Irish	Uladh, a charnel house.
Irish	Uladh, a monument.
Arabic 147	Iltiyaa, sorrow, grief.
Latin	Altum, Alti, heaven.

Assyrian	Allat, name of an Assyrian idol. (See No. 479 on General list of gods.)
Arabian	Allat, name of an Arabian idol. (See No. 483 on General list of gods.)
Nabathean	Alath, name of a Nabathean deity. (See No. 480 on General list of gods.)
Greek	Eileithyiaë, name of a Greek deity. (See No. 304 on General list of gods.)
Badaga India	Helte, name of an Indian idol. (See No. 578 on General list of gods.)
Armenian	Haldi, or Haldia, name of an Armenian idol. (See No. 573 on General list of gods.)
Scandinavian	Hilde, name of a deity of Northern Europe. (See No. 581 on General list of gods.)
German	Holda, name of a German deity. (See No. 451 on General list of gods.)

No. 74. Aso or Esau (*grandson of Abraham*) will be considered with No. 165 Ause or Hosa.

No. 75. Yakb Iachob, or Jacob (*grandson of Abraham*).

Yagba A.	Egbo, palm oil; <i>Aku, Egba, Idsesa, Yoruba, Eki, Oworo, Dsumu, Ife, Ondo, Dsekiri, and Igala</i> , African, the same.
Malayan 24	Ukup, perfume by smoke, the smoke of incense.
Spanish	Acabar, to die.
Latin	Occubo, to be dead, to lie dead.
Greek	Agapao, or Acapao, to pay the last honours to the dead.
Assyrian	Ikubbu, a vault.
Caribbean	Ayakouaba, to weep.
Khyeng	} Akap, to weep.
Arrakan	
Egyptian 342	Akb, or 338 Aakbi, to lament.
Malayan 22	Uchap, to pray.
Portuguese	Jacobeia, a bigot.
Arabic 833	Aakif, <i>plural</i> Aukuf, constantly employed in devotion.
Arabic 869	Aukuf, remaining constantly in the mosque.
Arabic 1373	Wakf, 1374 Wukuf, or Wikhifa, ministering in a Christian church.
Arabic 1373	Wakf, bequeathing for pious use.
Arabic 1373	Wakfi, belonging to a pious bequest.

Hindu 2141	Wakf, a legacy for pious uses, an endowment, dedication or foundation for public charity.
Yasgua A.	Ukob, ten.
Kambali A.	Hokpa, ten.
Bini African	Igbe, ten; <i>Egbele, Ithewe, and Oloma</i> , African, the same.
Kakanda A.	Achabba, ten.
Arabic 865	Aukba, the future world, the life to come.
Turkish 825	Ukba, the future life.
Hindu 1455	Ukba, futurity, future state.
Igu African	Egba, heaven, sky.
Boritsu A.	Ikpi, heaven, sky.
Boritsu A.	Ikpi, God.
Egyptian	Keb, name of an Egyptian idol (See No. 12 on General list of gods.)
	<i>Memo</i> : Keb may equally be read Ekb as explained in Chapter VI.
Yagba African	Egba, an idol.
Ekamtulufu A.	Agbawa, an idol.

With reference to the word *Egbo* quoted above, and meaning "palm oil," it will be remembered how that it is recorded, in Genesis xxviii. 18, that "Jacob rose up early in the morning, "and took the stone that he had for his pillow, and set it up "for a pillar, and poured *oil* upon the top of it," therefore his personal connection with the ancient custom of anointing with oil that which was dedicated and consecrated, is evident; but, as most of the race of Shem seem, by the light of etymology, to have been connected with the custom from Shem downwards, he doubtless in this matter merely acted on some ancient superstition of his people. But that which really is important, in this connection, is what is recorded two verses after, viz. 20, 22, of same chapter, thus, "And Jacob vowed a vow, saying . . . "This stone which I have set for a pillar shall be Thy house, "and of all that Thou shalt give unto me, I will surely give *the tenth* unto Thee:" this, as already explained, is the origin of *tithes*, and whenever I use words denoting *ten*, it will be understood that they refer to tithes, and in fact stand for them in this connection, as "oil" stands for "anointing;" and, as we proceed, it will be seen that not only do words derived from Jacob and his *alias* Isra bear this meaning, namely ten, but also that a very large proportion of his sons' and grandsons' names have given rise to other words, which also mean *ten*, *tenth*, to *tithe*, &c.

No. 75. Ysral or Israel (*the alias of Jacob*): it has been already explained, *viz.* in Chapter VI., that this title is a compound, being composed of the two words Ysr or Isr and Al or El, Jacob's correct *alias* being simply Ysr or Isr; words derived from No. 3 Asor, Asur, Assur, Assour, Ashur or Asshur, No. 66 Asor, Asur, Assur, Assourie or Asshur, No. 118 Asr, Aser, Asir, Asser or Asher, No. 128 Yzr, Aisar, Aser, Ieser, Issaar, Isseier or Issari, and No. 134 Yazr, Iezer, Ihezer, Aeazer or Hieser are included with this name.

- Hebrew Yzhr (יֶזְהַר), oil; anointed.
Numbers xviii. 22, all the best of the *oil*.
2 Chron. xxxi. 5, corn, wine, and *oil*.
Zechariah iv. 14, the two *anointed* ones.
- Arabic 1368 Wazir, *feminine* Wazra, bedaubed with the fat of meat, greasy.
- Arabic 857 Aassar, an oil maker or presser.
- Hindu 1453 Assar, an oil maker or presser.
- Latin Asarum, Asari, wild spikenard.
- Sanscrit 192 Ausira, an unguent made from the Usira.
- Persian 853 Ausar, a religious life.
- Arabic 852 Aazr, censuring, explaining matters relating to religion.
- Hebrew Azr (אָזַר), a solemn assembly.
2 Kings x. 20, proclaim a *solemn assembly*.
Isaiah i. 13, even the *solemn meeting*.
Joel i. 14, call a *solemn assembly*.
- Hindu 958 Hashr, a meeting, congregation, concourse.
- Assyrian Esiru, a shrine, also a temple.
- English Ossuary, a charnel house.
- Egyptian Asra, Hesiri, Heshar, Uasar, or Osiri, a deceased person.
- Hebrew Yzr (יֶזַר), distressed.
Judges x. 9, Israel was sore *distressed*.
1 Sam. xxx. 6, David was greatly *distressed*.
- Greek Oizuros, Oizura, woeful, miserable, wretched,
- Hindu 112 Asru, a tear. [sorry-
- Sanscrit 100 Asra, a tear.
- Sanscrit 100 Asraya, to shed tears.
- French Romn Azorar, to pray, to adore.
- Arabic 858 Aasr, Aasur, or Ausur, evening prayer.
- Arabic 856 Aushr, a tenth part, a tithe, receiving as tithes from the people the tenth of their flocks.
- Arabic 116 Aashar, *plural* of Aushr, tenths.

- Arabic 857 Aashiraa, *plural* of Aashir, tenths
 Arabic 855 Aashshar, a tithe collector.
 Arabic 856 Aashr, taking one from ten
 Arabic 856 Aushariy, subject to tithe, tithable.
 Hindu 1452 Ushr, or 1453 Ashr, a tenth part.
 Turkish 813 Ashir, a tenth, a tithe gatherer.
 Turkish 469 Ashar, *plural* of Ushr, tithes.
 Turkish 822 Ushr, a tenth part, a tithe.
 Turkish 822 Ashar, or Ashara, ten..
 Swahili A. Ashara, ten.
 Beran A. Esire, ten.
 Soa African Asara, ten; *Wadai* and *Adirar*, African, the same.
 Hebrew Asr (אשר), ten, the tenth, to tithe.
 1 Kings vi. 23, two cherubims *ten* cubits high.
 Genesis xxviii. 22, I will surely give *the tenth* unto thee.
 Deut. xiv. 22, thou shalt truly *tithe*.
 Sanscrit 135 Asura, spiritual, divine.
 Caribbean Icheiri, *pronounced* Isheiri, a good spirit which they hold to be a divinity and whereof every one of them hath one particular to himself for his god; this is the term used by the men, that of the women for the same spirit is Chemun, *pronounced* Shemun; *ch* being every where to be pronounced like *sh* in the Caribbean words. (*See* note immediately preceding the Vocabulary.)
 Persian 49 Azar, or Azur, name of an angel
 Arabic 23 Asir, sky.
 Sanscrit 106 Asura, the sun.
 Sanscrit 100 Asira, a name of the sun.
 Mbarike A. Uzer, the sun.
 Persian 23 Asir, the sun.
 Irish Aesar, God.
 Turkish 651 Hashr, a causing the dead to arise from their graves and assemble to be judged.
 Hindu 958 Hashr, the resurrection.
 Egyptian Asherru, a mystical abode of the gods in the Ritual of the Dead. (*Cooper's Archaic Dictionary*.)
 Egyptian User, a mystical pool near the celestial Nile, which is figured in the vignette to the 110th Chapter of the Ritual of the Dead. (*Cooper's Archaic Dictionary*.)

Egyptian	Asra, Uasar, Osiri, or Hesiri, name of an Egyptian idol. (See No. 14 on General list of gods.) In Greek and Latin this god is called Osiris, by which name he is now usually known, but Asra is nevertheless the only correct form.
Assyrian	Asshur, name of an Assyrian idol. (See No. 117 on General list of gods.)
Græco-Bab.	Assoros, name of a Græco-Babylonian deity. (See No. 520 on General list of gods.)
Etruscan	Asera, name of an Etruscan deity. (See No. 519 on General list of gods.)
Sanscrit	Iswara, name of an Indian deity. (See No. 148 on General list of gods.)
Irish	Aesar, and Axire, names of a Druidical god and goddess. (See Nos. 396 and 402 on General list of gods.)
Arabian	Azar, name of an Arabian idol. (See No. 806 on General list of gods.)
Polish	Wzor, a model, a pattern.
Assyrian	Isaru, the phallus.

This word *phallus* is Greek, and means "the male organ of generation," which, it will be observed, is obtrusively displayed in the representations of many of the Egyptian gods, especially Khem (*viz.* Shem), and even the goddess Isis; the worship of the phallus was common in Greece, an image of which was borne in solemn procession at the Bacchic orgies (See Greek Dict. under *Phallos*), and it still is so in India, where phallic stones, also called Lingas, and more decently known as obelisks, are set up in front of the temples.

Concerning the Egyptian word *Asra* or *Osiri* inserted above and meaning "a deceased person," it will be observed that I have quoted no page from the Egyptian vocabulary where such word will be found, the fact being that it does not appear there, but that it should do so there can be no doubt, for in the very same volume, *viz.*, Bunsen, v. 162, in a note to the first chapter of the Funeral Ritual, and alluding to the fact that the word *Osiris* is continually used there, we read as follows: "*The Osiris* is here, and throughout, used for *the deceased*," while on page 164 we read, "These chapters are all preceded by, Said by the *Osiris* or *deceased*, or Said to the *Osiris* or *deceased*." Wilkinson, in vol. iv. 316, states, "To men and to women also was given, *after death*, the name of *Osiris*;" and Cooper, under article *Osiris*, says "*the deceased* . . . was henceforth called the *Osirian*;" there can therefore be no doubt that the word does mean a deceased person as much as a corpse or a mummy does.

I have purposely made no attempt here to separate the words derived from *Asshur* son of Shem, *Asor* or *Assourie* son of Dedan, *Asher* son of Jacob, *Aisar* son of Naphtali, or *Aeazer* son of Gilead from each other, or from *Ysr-al*, the *alias* of Jacob; nor shall I do so beyond what I did when I traced some of them to Jacob in Chapter VI., for such separation could only be arbitrary, and consequently valueless for etymological purposes, excepting in the cases mentioned in said chapter, where we had historical records to guide us, and words of similar meaning derived from the name of Jacob to compare with. Concerning the seven idols, however, which I have enumerated above as being deified forms of one or other of these six Shemites, three have been traced to individuals, viz., the Assyrian god *Asshur* to *Asshur* the founder of Assyria and son of Shem; the Egyptian god *Asra* or Osiris to *Isra-el* the *alias* of Jacob who died in Egypt; and the Hindoo deity *Isvara* to *Asor* or *Assourie*, son of Dedan, who among others was sent into the east country by their progenitor Abraham; whether the other four idols are local varieties of any of these, or whether they are direct deifications of the other three, who are all descendants of Jacob, I have not attempted to trace.

No. 76. *Lah, Lia, Leia, Lea* or *Leah* (*daughter of Laban, and wife of Jacob*); according to Rule III. this name may be equally well written *Lach, Lagh, Lac, Lag* or *Lak*, and according to Rule I. *Loc, Log, Lok, &c.*; words derived from No. 90 *Leui* or *Leuei* are included with this name.

Chin. II. 93 *La*, a monastery or nunnery.
 Chin. II. 97 *Loo*, a religious house.
 Chin. III. 419 *Loo*, the name of a vessel used in temples.
 Chin. III. 593 *Loo*, a vase for incense.
 Persian 1073 *Lah*, scent, smell.
 Chin III. 119 *Leih*, fat.
 Chin. III. 105 *Lub*, fat, solid fat or lard.
 Chin. III. 114 *Leaou*, the fat in the intestines of animals.
 Polish *Loic*, to besmear with tallow.
 Chepang N. *Liko*, oil.
 Arabic 1060 *Lakhhk*, anointing with perfume.
 German *Leiche*, a dead body, a corpse.
 English *Liche*, a corpse. (*Wright's Obsolete.*)
 Anglo-Saxon *Lic*, a corpse.
 Scotch *Lik*, a dead body.
 Dutch *Lyk*, a corpse, a dead body
 Swedish *Lik*, a corpse.
 Icelandic *Lik*, a corpse.

- Anglo-Saxon Lic, a sepulchre or tomb.
 Latin Locus, Loci, a tomb, a sepulchre.
 Scotch Law, a tomb or grave.
 Chinese I. 539 Low, a little grave.
 Chin. III. 483 Lew, a carriage to contain a coffin, a hearse, the ornaments of a hearse.
 Chinese I. 143 Leih, the tablet dedicated to the deceased in the temple of ancestors.
 Chin. III. 52 Le, to be mournful or sorry.
 Chin. II. 144 Le, sorrowful, mournful.
 Chin. II. 171 Leuh, sorrowful, mournful.
 Quichua Peru Llaqui, sorrow.
 Greek Lugx, Luggos, Luggi, a violent sobbing.
 Chin. II. 475 Luy, or Leuh, tears flowing from the eyes, weeping.
 Swahili A. Lia, to cry, to weep, to cry out.
 Badaga India Lau, to weep.
 French Romn Lai, a groaning, a cry, lamentation.
 Chin. III. 361 Luy, a kind of eulogy on deceased persons.
 Chin. I. 408 Leuh, to sing, to exert the voice.
 Chin. I. 381 Luh, or 393 Le, sound, voice.
 Chin. I. 397 Lae, the sound of singing.
 Chin. I. 455 Lo, a tone employed in song.
 Hindu 1807 Lai, equal time in music, symphony, melody, modulation.
 French Romn Lay, an ancient kind of poetry.
 English Lay, a song or poem, usually plaintive.
 Chin. II. 396 Luy, music at funerals.
 Anglo-Saxon Iaac, an elegy.
 Hebrew Lkh or Lakh (לֵךְ), doctrine.
 Deut. xxxii. 2, my *doctrine* shall drop as the rain.
 Isaiah xxix. 24, they that murmured shall learn *doctrine*.
 Greek Lego, to speak, to utter, to say.
 Greek Logos, Logou, Logo, that which is spoken, a word, words, language, the power of the mind manifested in speech.
 Arabic 1055 Laya, speech.
 Arabic 1055 Lay, a speaker.
 Arabic 1060 Lahy, cursing, confounding.
 Chin. II. 777 Lew, to imprecate, to bless.
 Chin. III. 390 Luy, to pray to the gods.
 Persian 1054 Lau, or 1055 Lawa, supplication, request.
 Isuwu A. Lowa, the sun.
 Muntu A. Liuwa, the sun.

- Fijian **Lagi**, the heavens, sky, or atmosphere.
 Greek **Logos, Logou, Logo.** The Word.
 Memo : This word is here quoted in the sense of God, in fact, as it is used in the original language of the Gospel, by John in Chapter i. 1 : "En arche en o *logos*, kai o "*logos* en pros ton theon, kai theos en o "*logos*," namely, "In the beginning was "*the Word*, and *the Word* was with God, and "*the Word* was God."
- Irish **Logh**, ethereal spirits, God.
 Arabic 1055 **Lah**, God.
 Chin. II. 619 **Le**, the principles in matter, in bodies, in the universe, and in man, by which they are regulated, an immaterial incorporeal principle, a kind of principle of organisation, the internal and essential form, the soul of the universe.
- Chinese **Leo**, name of a Chinese deity. (*See* No. 852 on General list of gods.)
 Chinese **Luy**, name of a Chinese gate god. (*See* No. 865 on General list of gods.)
 Chinese **Luy**, name of a Chinese deity. (*See* No. 904 on General list of gods.)
 Latin **Lua, Luæ**, name of an Italian deity. (*See* No. 353 on General list of gods.)
 Scandinavian **Laga**, name of a deity of Northern Europe. (*See* No. 609 on General list of gods.)
 Sanscrit **Locki**, name of an Indian deity. (*See* No. 157 on General list of gods.)
 Scandinavian **Loki**, name of a deity of Northern Europe. (*See* No. 424 on General list of gods.)
 English **Like**, similar, resembling, having resemblance; this word may be allied to the Ethiopian *Lakeo*, "to stamp, seal, or impress," whence its derivative, an image.
 Sanscrit 866 **Lekhya**, a painted figure.
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- No. 77. **Rhl, Rahil, Rahel** or *Rachel* (*daughter of Laban and wife of Jacob*).
- English **Richelle**, or **Rikils**, incense. (*Wright's Obsolete*.)
 Anglo-Saxon **Recels, Ricels**, or **Ricyls**, incense, frankincense.
 Plat Dutch—**Roekels**.
- Icelandic **Reykelsi**, incense.
 Irish **Reiglios**, a church, a shrine.
 Gaelic **Reighlios**, a church, shrine, or sanctuary.

Irish	Racholl, a winding sheet.
Gaelic	Rachail, a winding sheet.
Irish	Ral, a black cloth, a pall. (Supplement.)
French	Roucouler, to warble plaintively.
Icelandic	Raula, to hum a song in a low doleful voice.
Mano African	Rala, God.
Etruscan	Reskhual, name of an Etruscan deity. (See No. 692 on General list of gods.)

No. 78. Raobn, Raubin, Reuben, Rouben or Ruben
(son of Jacob).

English	Rabbin, a Jewish doctor of divinity, especially one who adheres to the Talmud.
French	Rabbin, a rabbi.
Spanish	Rabino, a rabbi, the Hebrew master that interprets the Holy Scripture.
Turkish 718	Ruhban, a Christian priest or monk.
Arabic 640	Ruhban, a monk.
Arabic 608	Rabbaniy, a doctor of divinity.
Arabic 640	Rahbaniyat, or Ruhbaniyat, a monastic life, monkery, monkish practices, such as wearing chains round the neck, putting on sackcloth.
Persian 639	Ruhban, a monk, an ascetic, a devotee.
Persian 640	Ruhban-khana, a monastery.
French Romn	Robinet, a kind of church door-keeper. (Supplement.)
Sanscrit 844	Ravana, crying, making lamentation, bewailing.
Malayan 141	Raban, to snuffle, to speak with an obstruction in the nose.
Persian 640	Ruhban, pious.
Gaelic	Rabhan, a long prosing harangue, a tedious repetition.
Irish	Rabhan, a long repetition, a rhapsody.
Arabic 610	Rabbana, oh our Lord!
Portuguese	Ripanco, a book containing the divine service performed in the Holy Week.
Hindu 1161	Rabbani, divine, godly.
Turkish 709	Rabbani, divine, pertaining to God.
Greek	Raiphan, or Rephan, the name of an idol, mentioned in Acts vii. 43 as <i>Remphan</i> . (See Dunbar and Barker's Lexicon; see No. 917 on General list of gods.)
Sanscrit	Ravana, name of an Indian deity. (See No. 177 on General list of gods.)
Arabic 627	Rafana, a symbol.

No. 78 *otherwise spelled* Rubil or Reubel.

Spanish	Rable, an odoriferous plant esteemed by the Arabs.
English	Revel, an anniversary feast in commemoration of a church, a wake. (Wright's <i>Obsolete</i> .)
Hebrew	Raphael, the angel of the sun in Cabalistic astronomy. (Cooper's <i>Archaic Dictionary</i> .)

No. 79. Hnok, An^och, Enoch, Ehnoc, Henoc, Henoch, Hanoch, Chanoch or Chonuch (*son of Reuben*).

Quichua Peru Chunca, ten.

Mongolian Yang, ten.

Arabic 877 Aanak, *plural* Aanuk, and Aunuk, two years' [tithes.

Memo: These three words were not included with those derived from No. 71 Hnok, or Chanoch, son of Midian, although other words which may have been derived from Hnok, or Chanoch, son of Reuben, were; for, tithes having originated with Jacob, these words must refer to this man, *viz.*, the eldest son of Jacob's eldest son.

No. 80. Ploa, Palu, Pallu, Phalu, Phallu, Fallu, Phallo or Phallou (*son of Reuben*) will be considered with No. 152 Bla, Bala, Balaa, Bale, Balee, Bela, Belah or Bolau.No. 80 *otherwise spelled* Apollo has been already considered with No. 22 Aobl, Abal, Ubal, Hobal, Ebal, or Aebel.No. 81. Hzrn, Hesron or Chesron (*son of Reuben*); words derived from No. 98 Hzrn, Hesron or Chesron are included with this name.

Swahili A. Kasarani, sorrow, grief.

No. 81 *otherwise spelled* Arson; words derived from No. 98 Arson are included with this name.

Thochu Tibet Arzan, to weep.

Norman Ureisuns, prayers.

French Romn Ureison, an orison.

French Oraison, an orison.

English Oraison, or Orison, a prayer, verbal supplication.

Greek Orizon, the horizon.

French Horizon, the horizon.

- English Horizon, the circle which bounds the view of the observer, by the apparent meeting of the earth and sky.
- Sanskrit Harshana, name of an Indian deity. (*See* No. 836 on General list of gods.)
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- No. 82. Krmy, Carmi, Charmi or Charmei (*son of Reuben*) will be considered with No. 155 Gharem.
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- No. 83. Smaon, Semeon, Sumeon, Symeon, Simeon, Simhon or Shimeon (*son of Jacob*).
- Chin. I. 157 Shamun, priests of the sect of *Fuh*.
- Burmese Somona, or Samana, a title bestowed on the priests of Godama or Buddha. (*See* "Asiatic Researches," vi. 274.) [ing.]
- Hebrew Smn or Saman (שמן), oil, ointment, fat, anointment. Genesis xxviii. 18, Jacob poured *oil* upon the top of it. Exodus xxx. 25, make it an *oil* of holy ointment. [ing oil.] Exodus xxx. 31, this shall be an holy anointment. Leviticus viii. 30, Moses took of *the anointing oil*. 1 Sam. x. 1, then Samuel took a vial of *oil*. 2 Kings xx. 13, and the precious *ointment*. Isaiah xxv. 6, a feast of *fat* things. Isaiah x. 27, because of the *anointing*.
- Assyrian Sumnu, fat.
- Arabic 715 Samn, *plural* Sumun, fat.
- Arabic 716 Samin, *plural* Siman, greasy.
- Hindu 2235 Samn, grease.
- Sanskrit 1067 Samanj, to smear over, to anoint.
- Anglo-Saxon Samnung, a church, congregation, or synagogue.
- Irish Somaoineach, richly endowed with worldly goods.
- Gaelic Simonachd, simony.
- French Romn Simionale, or Simonie, the sale of holy things.
- French Simonie, simony.
- English Simony, the buying or selling ecclesiastical preferment or the corrupt presentation of any one to an ecclesiastical benefice for money.
- French Romn Semnee, a habitation of monks, a convent, a monastery.
- Greek Semnos, Semne, reverend, august, grave, solemn.
- Egyptian 478 Smen, to place, prepare, dispense.

- Hebrew Zmn or Zaman (זמן), appointed, prepared.
Nehemiah xiii. 31, the wood offering at times *appointed*.
Daniel ii. 9, ye have *prepared* lying words.
- Irish Samhain, Allhallows tide, All Saints' day.
- Sanskrit 1035 Samyana, the carrying out of a dead body.
- Persian 659 Zaman, death.
- Arabic 715 Sumaniyat, name of a sect of Hindoos, who profess to believe in the metempsychosis (*viz.* "the transmigration of souls").
- Sanskrit 1107 Saman, a particular kind of sacred text, intended to be chanted.
- Sanskrit 1128 Sumnayu, a chanter of hymns.
- Sanskrit 1128 Sumna, a hymn.
- Sanskrit 1128 Sumnaya, to sing hymns.
- Caribbean Chemun, *pronounced* Shemun, a good spirit which they hold to be a divinity, and whereof every one of them hath one peculiar to himself for his god; this is the term used by the women; that of the men, for the same spirit, is Icheiri, *pronounced* Isheiri, the *ch* being everywhere to be pronounced like *sh* in Caribbean words. (*See Note* immediately preceding the Vocabulary.)
- Hebrew Smyn or Samyn (שֵׁמַיִן), heaven. [lary.)
Ezra v. 11, we are the servants of the God of *heaven*.
Dan. ii. 19, then Daniel blessed the God of *heaven*.
Dan. iv. 13, an holy one came down from *heaven*.
- Persian 713 Saman, heaven.
- Arabic 659 Zaman, heaven.
- Hindu 1217 Zaman, the heavens.
- Sanskrit 1139 Saumayana, a patronymic of Budha.
- Babylonian Zamana, name of a Babylonian idol. (*See No.* 792 on General list of gods.)
- Latin Summanus, Summani, name of an Italian deity. (*See No.* 364 on General list of gods.)
- Hindu Sumanat, name of an Indian idol. (*See No.* 839 on General list of gods.)
- Latin Somnus, Somni, name of an Italian deity. (*See No.* 391 on General list of gods.)
- Irish Samhan, name of a Druidical deity. (*See No.* 409 on General list of gods.)
- Hindu 1310 Saman, similar, alike, akin, equal.
- Asbanti A. Soman, an idol figure.
- Persian 764 Shaman, an idol, an idolater.

Hindu 1402 Shaman, an idol worshipper, an idolater.

With reference to the Irish word *Samhain*, quoted above, and meaning "All-hallows-tide," or "All Saints' Day," and with reference to the Druidical deity, Samhan, we read as follows in Higgins's "Celtic Druids," page 174.

"Samhan appears to have been one of the most revered gods in Ireland; an annual solemnity was instituted to his honour, celebrated on the evening of the 1st November, which is still called *Oidche Samhan*. This solemnity was consecrated, by the Druids, for the intercession of the souls of those who had died during the previous twelve months, for, according to their doctrine, Samhan called before him these souls, and passed them to the mansions of the blessed, or returned them to re-existence here as a punishment for their crimes."

The following extracts, from Webster's Dictionary, show that this festival, held in honour of the idol Samhan, now forms part of the Christian religion; for it is held on the same date, and to supplicate for the souls of the dead.

"All-Hallow, or All-Hallows, a feast held on the 1st November, dedicated to all the saints in general.

"All Saints' Day, a feast in honour of all the saints, held on the 1st November.

"All Souls' Day, a feast, or solemnity, held by the Church of Rome, on the 2nd November, to supplicate for the souls of the faithful deceased."

When treating of words derived from No. 8 *Hul* or *Hula*, and the feast called *Hallow-mas*, I gave an extract from the *Ency. Brit.* article *Feast of Souls*, showing how the Hurons of North America hold certain disgusting rites, at stated times, in honour of their *dead*, and I hinted that the detailed description of these rites, as there given, might really supply us with the means of estimating what kind of feast *Hallow-mas* formerly was in Europe and Asia; doubtless this was thought a somewhat unjustifiable assumption on the slender ground there supplied, but now that it is seen that the festival of All-hallows tide is so intimately connected with the Druidical idol Samhan, it will be evident that the Christian festival held in honour of the dead, on the 1st November, the Druidic solemnity celebrated on the same date, for the same purpose, and the disgusting rites of these North American savages, in honour of their dead, are more intimately connected than was hitherto supposed, and that these Hurons of North America, whether descendants of Haran No. 33, Heran No. 146, or Haron No. 163, are all equally Shemites and that the disgusting rites already spoken of emanate from one or other of them.

No. 84. Ymoal, Iemuel, Iemouel, Jemuel or Jamuel (*son of Simeon*); words derived from No. 99 Hmol, Hemul, Hemuel, Hamuel, Hamul, Amul, Iemouel, Iemuel or Jemuel are included with this name.

Malayan 205	Amal, a pious work.
Arabic 438	Jaml, melting fat.
Arabic 438	Jamul, a melter of fat.
Arabic 438	Jamil, melted fat.
Anglo-Saxon	Amel, a vessel for holy water.
English	Homily, a discourse or sermon read to an audience.
Italian	Omelia, a homily or discourse made upon the Gospel.
Irish	Amhailt, death.
Arabic 1401	Humul, shedding tears.
Zincali	Jimilo, a sigh. [self.
French Romn	Umelier, to bow down, to stoop, to humble one's
French Romn	Umele, Umile or Umle, humble.
German	Himmel, the sky.
Dutch	Hemel, heaven.
Icelandic	Emla or Embla, a mythological word expressing the name of the tree from which woman was made, man being made from the ash.
Icelandic	Jomali, the idol of the Finns at the White Sea. (<i>See No. 942 on General list of gods.</i>)
Gaelic	Amhuil, like, resembling.
Yagba A.	Umale, an idol.
Kambali A.	Omoli, an idol.

No. 84 *otherwise spelled* Nmoal, Nemuel, Namuel, Namual or Namouel.

Irish	Neimheli, sorrow.
Norman	Nammil, distress.

No. 85. Ymyn, Iamin, Iamein, Jamin or Jamni (*son of Simeon*); words derived from No. 44 Amon, Amman, Ammon or Hammon, No. 99 Iamoun or Jamun, and No. 119 Ymnh, Imnah, Iamne, Iamein, Jamin, Jamne, Jemna, Jimna or Jomne are included with this name.

Malayan 28	Iman, the theoretical part of religion. [faith.
Turkish 519	Iman, religious faith or belief, the Mohammedan
Circassia 121	Ihman, a creed or faith.
Arabic 1418	Yamn, death.
Sanscrit 814	Yaman, invocation, supplication, the act of approaching (with prayers or entreaties).

- Hindu 2222 Yaman, or 246 Eman, a musical mode.
- Greek Ymneo, or Umneo, to sing.
- Greek Ymnos, Ymnou, or Umnos, Umnou, a hymn or ode in praise of gods or heroes.
- Welsh Emyn, a hymn, a chaunt.
- English Hymn, a song or ode in honour of God, or among pagans in honour of some deity. "And when they had sung a *hymn*, they went out to the "Mount of Olives."—Matthew xxvi.
- French Hymne, a hymn.
- Anglo-Saxon Hymene, or Imne, a hymn.
- Sanscrit 126 Amna, to commit to memory, to hand down in sacred texts.
- Orungu A. Ehomino, ten.
- Arabic 161 Ammin, a name of God.
- Greek Eumenides, the name of certain Greek deities. (See No. 332 on General list of gods.)
Memo : The *Eumenides* were goddesses known as the Furies; their temple was called Semneion, and they themselves were also called *Semnai* Theai. (See Passow's *Greek Lexicon*, under *Eumenides* and *Semneion*.)
 Simeon was the father of Iamin.
- Quichua Peru Umina, name of an idol worshipped by the natives of Esmeraldas. (See No. 799 on General list of gods.)
- Himyaritic Ammanas, name of a Himyaritic deity. (See No. 493 on General list of gods.)
- Phœnician Amynus, name of a Phœnician deity. (See No. 495 on General list of gods.)
- Egyptian Amun-ta, Amun-t, Amn-t or T-amun, name of an Egyptian idol. (See No. 58 on General list of gods.)
- Swedish Amna, to mould, to shape, to model to a particular shape.
- Hebrew Hmn or Haman, plural Hamanym (חַמָּנִים), images, idols.
 Leviticus xxvi. 30, cut down your *images*.
 2 Chron. xxxiv. 7, cut down all the *idols*.
 Isaiah xxvii. 9, the groves and the *images* shall not stand.

The name of one of the most celebrated idols of Egypt will naturally occur to the reader in connection with this sound—namely, Amn, Amun, Amon or Ammon. He has, however, been shown in Chapter VI. to be a deified form of Bn-ymn

or Ben-iamein—*viz.* No. 151, further on—and therefore has nothing to do with the names we are now treating of. The same cannot, however, be said of the river *Yamuna*, or *Jumna*, which is evidently named from No. 119 *Ymnh*, *Jemna*, or *Jomne*. It is a celebrated place for idol worship, concerning which we read as follows:—"The *Jumna*, or *Yamuna*, is, by the Hindoos, "considered sacred." (See Thornton's *Gazetteer of India*, article *Jumna*.) "The annual ceremony of carrying the images of the "gods to be washed in the sacred stream of the *Jumna* is one "of much solemnity; they dance to the sound of strange music, "sometimes in a circle and sometimes in a line, and get drunk "on a vile sort of spirit made from grain and particular roots." (See *Asiatic Researches*, vol. xiii. page 191.)

Circles and such like subjects will be treated of further on, but I mention this now as we see by the above that idol worship is intimately connected therewith, which should be borne in mind when we are treating of these matters in the next chain of evidence.

No. 86. Ahd, Ahod, Aod or Ohad (*son of Simeon*).

Greek Aides, Aidou (Latin, Hades), name of a Greek deity. (See No. 280 on General list of gods.)

Memo: The words derived from Aod, son of Simeon, have been amalgamated with those derived from Yhodh or Iouda, better known as Judah, under which name they will be found. This deity, however, is evidently named from Aod, son of Simeon, as will be seen under Aod and his brother Ariab in the next connection of words derived from these names.

No. 86 *otherwise spelled* Chod will be considered with No. 92 Kht, Kohath or Chehath.

No. 86 *otherwise spelled* Avod has been already considered with No. 72 Abyda, Abida or Abidah.

No. 87. Ykyn, Iakin, Iachin, Iachein, Achin, Jachin, Jacin or Jakin (*son of Simeon*).

Persian 44 Akwun, a theologian, a preacher.
Akurakura A. Igen, palm oil.

- Egyptian 387 Heknu, unguent.
- Greek Agnos, Agne, sacred, holy.
- Greek Agneia, strict observance of religious duties, purifying, cleansing, &c.
- Persian 1417 Yagan, orthodox.
- Arabic 139 Uknat, *plural* Ukan, a structure of stone.
- Arabic 1415 Yakin, death.
- Egyptian 387 Heknu, preparation for embalming.
- Hebrew Ygon or Yagon (יגון), sorrow, grief.
Gen. xlii. 38, with *sorrow* to the grave.
Isaiah li. 11, *sorrow* and mourning.
Psalms xxxi. 10, my life is spent with *grief*.
- Anglo-Saxon Agnys, sorrow, affliction.
- Hindu 823 Jhukni, grief, sorrow.
- Welsh Eigian, to sob.
- Hebrew Hgyon or Hagyon (הגיון), a solemn sound.
Ps. xcii. 2, upon the harp with a *solemn*
- Welsh Ochan, a moan, a groan, a woe. [*sound*.]
- Gaelic Acain, a moan, a sob, a weeping or wailing. "*Acain*
"*air Acain*, moan upon moan." (Ossian.)
- Gaelic Ochain! alas!
- Circassian 99 Oghon, to cry, scream or bawl.
- Moorish Arabic Iganni, to sing (Borrow's *Spanish Gypsies*, page 122, vol. ii.)
- Welsh Achanu, to chant.
- Welsh Achan, a hymn.
- Arabic 120 Ughniyat, *plural* Aghani, a song, songs.
- Arabic 124 Aghann, one who speaks through the nose or with a nasal twang.
- Arabic 43 Akhann, one who speaks through his nose with a twanging noise.
- Egyptian 343 Aken, to adore.
- Egyptian 387 Heknu, to supplicate, to adore.
- Arabic 139 Iknat, supplicating God, being long and earnest in prayer and praise, in performing pilgrimage or in waging a religious war.
- Arabic 139 Iknaa, raising the hands in prayer.
- Sanscrit 814 Yacin, asking, desiring, requesting. [*&c.*]
- Sanscrit 814 Yacana, the act of asking, entreating, petitioning,
- Gaelic Achain, a wailing voice, a petition, supplication,
- Quichua Peru Acnani, to perform a ceremony. [*or prayer*.]
- Greek Agnizo, (*Attic future*) Agnio, to consecrate.
- Greek Eckainia or Egkainia, a feast of dedication.
- Runda A. Ikunyi, ten.
- Buduma A. Hakan, ten.
- Persian 1420 Hakkani, godlike.

- Arabic 867 Aikyawn, a sea of air under the throne of God.
 Greek Okeanos, Okeanou or Oceanos, Oceanou, name of a Greek deity. (See No. 214 on General list of gods.)
 Latin Aegæon, Aegæonis, name of an Italian deity. (See No. 922 on General list of gods.)
 Sanscrit Jaganu or Agni, name of an Indian deity. (See No. 181 on General list of gods.)
Memo: In the ordinary Hindustani and Dakh language this is *Agin*. (See *Hindustani Dict.*, page 156.)
- Arabic 197 Aykunat, an image.
 Latin Icon, an image, resemblance, picture or statue.
 Greek Eikon, a likeness, similitude, semblance, a figure, an image.
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- No. 87 *otherwise spelled* Yryb, Ariab, Jarib or Jareb, which, according to Rules VIII. and IX., may be equally well written Arip, Ariph, Arif or Ariv, and it would also appear that this name has worked out into the hardened and aspirated forms of Cariv, Cariph, Carip, Carib, Karib, Gharib, Charib, Harib, &c., in the same way that Yosp or Joseph has undoubtedly worked out into Giuseppe—*viz.* the present Italian form of that name.
- Arabic 831 Aarif, a holy man.
 Hindu 1444 Arif, a holy man ; pious, devout.
 Arabic 845 Aarrafa, a priest.
 English Cheriff, a high priest among the Mohammedans.
 Egyptian 421 Karheb, a minister, a kind of priest.
 Greek Korubas, or Corybas, a Corybant, or priest of Rhea or Cybele in Phrygia (*viz.* a Coarb).
Memo: "The abbots or chiefs of the monastery of Iona were many of them called *Coarbs*; the Corybantes of Phrygia are the *Curbs* or *Coarbs* of Ireland." (See Higgins's *Celtic Druids*," page 203.)
- Egyptian 556 Kherp, or (I. 489) Chrp, to consecrate.
 Persian 451 Charb, fat, greasy.
 Persian 451 Charba, or Charbu, fat.
 Persian 451 Charbi, fat, grease, suet.
 Hindu 863 Charb, oily.
 Hindu 864 Charbi, suet, grease, tallow. [tallow, &c.
 German Griebe, a crispy piece remaining of melted fat or
 Arabic 1388 Hurb, the thin caul of fat covering the intestines of animals.
 Malayan 22 Urap, to anoint.

Arabic 61	Irfah, anointing the body.
Welsh	Irfa, an anointing place.
Arabic 848	Aarf, perfuming very much.
Latin	Orobia, frankincense in little grains like vetches.
Swahili A.	Harufu, a scent, a smell of any kind.
Icelandic	Erfa, to honour with a funeral feast.
Welsh	Corff, a corpse.
Cornish	Coref, a body.
Cornish	Corf, a dead body. (Borlase.)
English	Corp, a corpse. (Wright's <i>Obsolete</i> .)
Scotch	Corp, a dead body.
Gaelic	Corp, a corpse, body or carcass.
Irish	Corp, a body a corpse.
Irish	Cairbh, a carcass, a dead body.
Gaelic	Creubh, a corpse.
Gaelic	Cairbhe, a dead body, carcass or corpse.
Polish	Krepa, crape.
Danish	Krep, crape.
French	Crepe, crape.
English	Crape, a thin transparent fabric, much used by the clergy, and used also by the laity in mourning.
Irish	Carb, a bier.
German	Grab, a grave, tomb or sepulchre.
Polish	Grob, the grave or tomb.
Polish	Grobowy, sepulchral.
Icelandic	Grafa, to bury.
Icelandic	Graefr, fit to be buried.
Icelandic	Grof, the grave.
Swedish	Graf, a grave, a sepulchre.
Dutch	Graf, a grave, a sepulchre.
Anglo-Saxon	Graef, or Graf, a grave or sepulchre.
Scotch	Graf, a grave.
Scotch	Graif, to bury.
Danish	Grav, a grave, a tomb, a sepulchre.
English	Kryve, a grave. (Wright's <i>Obsolete</i> .)
English	Grave, a hole in which a dead body is deposited, a tomb, a sepulchre.
Persian 1048	Gorab, or Goraba, a cupola raised over a tomb.
New Zealand	Urupa, a fence round a grave.
Zincali	Jurepe, tribulation.
English	Horve, to be anxious. (Wright's <i>Obsolete</i> .)
English	Grave, solemn, serious.
Latin	Gravis, Grave, solemn, grievous, grave.
Italian	Greve, sad, grievous.
Norman	Graver, to grieve.
English	Grieve, to mourn, to suffer grief.

English	Grief, sorrow, or that which causes sorrow.
English	Greffe, grief. (Wright's <i>Obsolete</i> .)
Hindu 1582	Kurapa, grief.
Sanscrit 249	Krip, to mourn, to lament, to grieve.
Arabic 1006	Karib, sad, mournful.
Arabic 1002	Karb, <i>plural</i> Kurub, anguish, vexation.
Hindu 1570	Karab, or Karb, anguish, vexation, affliction.
Turkish 920	Kerb, sorrow, affliction.
Arabic 893	Gharb, the flowing of tears.
Singpho B.	Khrapu, to weep.
Zincali	Orobar, to weep.
Sanscrit 128	Arava, a cry, crying, howling.
Welsh	Crefu, to cry.
Welsh	Cref, a cry, a scream.
Turkish 840	Ghiriv, cry, plaint, lamentation.
Persian 896	Ghirev, lamentation, crying, howling.
Zincali	Gorobar, to howl.
Persian 895	Ghuruba, exclamation, cry, clamour.
Greek	Koruphaïos, Koruphaïou, the leader of the chorus.
English	Chirrup, or Chirp, to make the noise of certain small birds or insects, as a <i>chirping</i> lark or [cricket.
Scotch	Carp, to sing.
Irish	Carb, Coirb, or Cerb, accursed. (Supplement.)
Scotch	Creepy, the stool of repentance on which culprits formerly sat when making public satisfaction in the church.
Egyptian 489	Chrp, to offer as first fruits. (Vol. I.)
Egyptian 556	Kherp, to pay homage.
French	Courber, to bow down.
English	Curb, to bend, to cringe. (Wright's <i>Obsolete</i> .)
Irish	Crabham, to worship.
Irish	Crabhach, devout, religious.
Irish	Crabhadh, devotion, religion.
Gaelic	Crabhach, devout, religious, hypocritical.
Gaelic	Crabhadh, devotion, religion, hypocrisy.
English	Crave, to beseech, to implore, to entreat.
Icelandic	Greyfa, to grovel, to bow down with the face to
Welsh	Corf, the nave of a church. [the earth.
Spanish	Carava, a meeting of peasants on festivals.
Hindu 1451	Arafa, the vigil or wake of a festival.
Arabic 474	Harf, a mode of worshipping God.
Ako African	Orifo, to fast.
Sokpa Tibet	Arba, ten.
Arabic 850	Aarubaa, name of the seventh heaven.
Arabic 423	Jarbaa, heaven.
Arabic 895	Ghurfat, the seventh heaven, paradise.

- Arabic 514 Khurafat, farrago, nonsense, mythological stuff, mythology.
- Polish Gryf, a fabled animal, the griffin or griffon.
Memo: This was the name given to an imaginary animal of the "ancients represented with four legs, wings, and a beak, the upper part resembling an eagle, the lower part a lion. This animal was supposed to watch over mines of gold and hidden treasures, and was consecrated to the sun. The figure of the griffon is seen on ancient medals and is still borne on coat armour; it is also an ornament of Greek architecture." (See *Ency. Brit.*, article *Griffon*.)
- Welsh Gruff, a griffin.
- Danish Grif, a griffin.
- Italian Grifo, a griffin.
- Spanish Grifo, a griffin.
- Portuguese Gripho, a griffin.
- Latin Gryphus, Gryphi, a griffin.
- Greek Grups, Grupos, Grupi, a griffin.
- English Grip, the griffon. (Not now in use, but used by
- Gaelic Gribh, a griffin. [Shakespeare.]
- Irish Gribh, a griffin.
- Hebrew Krob or Karob (כַּרֹּב), a cherub.
 Exodus xxv. 18, thou shalt make two *cherubims*.
 Exodus xxxvi. 8, *cherubims* of cunning work.
 Psalms xviii. 10, he rode upon a *cherub*.
- English Cherub, a figure composed of various creatures, as a man, an ox, an eagle, or a lion. The cherubs in Ezekiel's vision had each four heads or faces, the hands of a man, and wings. The faces were the face of a bull, a man, a lion, and an eagle; the cherubs which Moses commanded to be placed at each end of the ark were made of gold. In 2 Sam. xxii. 11 and Psalms xviii. 10 the Lord God is represented as "riding upon a cherub."
- Assyrian Kirubi, the name of the Assyrian winged human-headed bulls. (See Cooper's *Archaic Dict.*)
- Egyptian 421 Karheb, a pterophoros.
- Dewoi African Grepo, God.
- Greek Carpo, name of a Greek deity. (See No. 301 on General list of gods.)

Greek	Eurybia, name of a Greek deity. (<i>See</i> No. 237 on General list of gods.)
Greek	Erebos, Erebei, name of a Greek deity. (<i>See</i> No. 207 on General list of gods.)
Arabic 426	Jarub, a hewn stone.
Latin	Carpo, to carve.
Danish	Karver, to jag or notch a piece of wood.
Dutch	Kerven, to carve.
Anglo-Saxon	Cearfan, or Ceorfan, to carve or engrave.
Welsh	Cerfiaw, to form, to model, to carve.
English	Carf, carved. (<i>Wright's Obsolete.</i>)
English	Kerve, to cut, to carve. (<i>Wright's Obsolete.</i>)
English	Carve, to cut wood, stone or other material into a particular form as a sculptor does.
English	Grave, to carve, to form a shape by cutting with
French	Graver, to grave or engrave. [a chisel.]
Anglo-Saxon	Grafan, to grave, engrave or carve.
Anglo-Saxon	Grof, carved.
Icelandic	Grafa, to carve, to engrave.
Gaelic	Graf, to carve, to engrave.
Scotch	Grayf, to engrave.
English	Groupe, to sculpture with a fine gouge. (<i>Wright's</i>
Gaelic	Grabh, to carve, grave or engrave. [<i>Obsolete.</i>]
Coptic	Khereb, a form or figure. (<i>Bunsen, v. 758.</i>)
Egyptian 489	Chrp, an image. (<i>Vol. I.</i>)

Referring to the Egyptian word *Karheb*, quoted above, and meaning "a pterophoros," it is necessary to explain what a *pterophoros* is; the word is Greek, and the literal meaning of it is "bearing wings;" it is, in fact, "a winged figure." Now, this Egyptian word *Karheb* is identical with the Hebrew word *Krob* or *Karob*, also quoted above, and translated *Cherub*, a full description of which is also given above as a meaning to the English word, and it is both curious and interesting to remark that the colossal name of the colossal winged human-headed bulls, brought from the ruins of Nineveh to this country and now to be seen at the British Museum, was also *Kirubi*; for although these belong to the idolatry of a more recent period—say, about 2,600 or 2,700 years ago—they show how widespread, and how intimately connected, the humbug of ancient priestcraft really was. As for the Hebrew word *Karob*, it is used for those *cherubs*, or images with wings, which Moses caused to be made (*see* Exodus xxv. 18 to 22), and which were placed so that they covered the ark and the mercy seat with their outstretched wings (*see* do.), thus proving that Moses, in spite of his supposed superiority to idolatry, not only made these two idols, but pretended that God

communed with him from between them (*see do.*), and, moreover, called them by the very name which the Egyptians called such winged figures by; and it is curious, to those who have a knowledge of these things and the depth of Egyptian idolatry in general, to hear in the "*Te Deum*," sung at morning prayer in Christian churches to this day, "To Thee all angels cry aloud, "the heavens and all the powers therein. To Thee *Cherubin* "and Seraphin continually do cry Holy, Holy, Holy, Lord God "of Sabaoth. . . . Thou art the King of Glory, O Christ," &c. &c.; for I have shown that Christianity is but an outcome of old Egyptian idolatries, and not only the angels, but also the cherubs, are part and parcel of their unwarrantable pretensions to know all about God's business, when they really know nothing; these cherubs, cherubin or cherubim, who are supposed to be continually crying Holy, Holy, Holy, &c., really refer to the Egyptian priests who performed the services in the temples of Osiris, Isis, Horus, Neith, &c.; for on turning to Bunsen, v. 421, it will be seen that *Karheb* not only means "a pterophoros" (or winged figure), but also "a minister, a kind "of priest," and these in all probability raised their arms in imitation of a flapping of wings as they emitted their monotonous moans in honour of Neith (who, as we have seen, was represented with the head of a woman, the head of a vulture, and the head and feet of a lion, with a pair of *wings* attached to her arms), or in honour of some other winged god or goddess invented as a deified form of Yryb, Jarib or Charib, &c., son of Simeon, son of Jacob.

No. 88. Zrh, Zare, Zara, Zarah, Zerah, Serah, Zhr, Zohar, Soar, Saar, Sahar, Suhar, Sohar, Sochar or Sacher (*son of Simeon*); words derived from No. 97 Zrh, Zare, Zara, Zarah, Zareh, Zerah or Serah, and from No. 36 Sry, Srh, Sara, Sarai, Sarah or Sarra are included with this name.

Sanscrit 1132 Suri, a priest.

Hindu 1373 Sewra, a kind of fakir among the Jain sect of

Greek Zakoros, Zakorou, a priest or priestess. [Hindus.

Gaelic Sacair, a priest.

Irish Sacair, a priest.

French Romn. Sacre, a bishop.

Arabic 797 Sir, a Jewish bishop.

Egyptian 482 Ser, to anoint.

Arabic 796 Sahr, to anoint the head.

Kumi Burmah Sarou, oil.

Arabic 796 Sahir, *plural* Suhr, melted fat.

Arabic 796 Sahur, one who melts fat.

Fijian	Sikira, the fat of meat.
French	Sacre, the act of anointing or consecration. (See Fleming and Tibbins' <i>Dict.</i>)
Latin	Sacro, to consecrate, dedicate, solemnise.
Latin	Sacer, Sacra, awful, sacred, holy, divine, consecrated, devoted; also cursed, detestable, horrible, damnable.
English	Sacre, a consecration, or to consecrate. (Wright's <i>Obsolete.</i>)
English	Sacred, holy, pertaining to God or his worship.
English	Sacring, consecrating.
English	Sacring-bell, a bell rung before the host.
English	Sacristan, an officer of the church who has charge of the movables, now corrupted into <i>Sexton</i> .
English	Sacristy, an apartment in the church where the sacred utensils are kept, the vestry.
French Romn	Sacraire, the sacristy or place where relics are kept.
Turkish 777	Surre, treasure sent to Mecca and Medina for the support of officers and others attached to the
Assyrian	Saru, incense. [sacred places.]
Accadian	Sar, or Sara, incense.
Arabic 794	Suwar, or Siwar, a fragrant perfume.
Arabic 665	Zur, feasts of the Jews and Christians.
Irish	Saor, the Sabbath.
Irish	Saoire, holidays, festivals.
French	Suaire, a shroud, a winding-sheet.
Greek	Soros, Sorou, a coffin or cinerary urn.
Hindu 1215	Zarih, a railing or lattice work surrounding a temple or tomb.
Arabic 803	Zarih, a sepulchre, tomb or grave.
Arabic 796	Sihr, plural Suharaa, the grave.
Egyptian 494	Skar, to embalm, bury.
Latin	Sacer, Sacra, rueful.
Scotch	Sair, sorrowful.
English	Sory, sorrowful. (Wright's <i>Obsolete.</i>)
English	Sor, Sorwe or Serewe, sorrow. (Wright's <i>Obso-</i>
English	Sorrow, grief, regret; to be sad. [<i>lete.</i>)]
English	Sorry, melancholy, dismal.
Turkish 720	Zar, a groan, a plaint.
Hebrew	Syr (שׂיר), to sing; a singer, a song or psalm. Exodus xv. 21, <i>sing ye</i> unto the Lord. Ezra vii. 7, the priests, the Levites and <i>the singers</i> . Ps. lxvii. (title), a <i>psalm</i> or <i>song</i> of David. Isaiah xlii. 10, <i>sing ye</i> unto the Lord a new <i>song</i> .

- Fijian Sere, to sing; a song sung without dancing.
- ManchuTartarTcharimbi, to sing the chant of the enchanter when he prays to the spirit (*Tchar*, sing!)
- Arabic 752 Shiar, verse, metre, poesy.
- Swahili A. Shairi, a line of poetry.
- Turkish 759 Shirr, poetry.
- Hindu 1393 Shir, poetry, verse.
- Malayan 199 Siar, poetry, verse, a poem.
- Swahili A. Sura, a chapter of the Koran.
- Turkish 746 Sure, a chapter of the Koran.
- Turkish 757 Sher, God's sacred law as deduced from the Koran, the sayings or acts of Mohammed, and the unanimous opinions of the Church in the earliest
- Hindu 1144 Zikr, reading the Koran. [times.
- Arabic 789 Sakkar, one who curses.
- Arabic 704 Sakkar, one who pours forth curses on those undeserving of them.
- Arabic 789 Sakr, *plural* Sukur or 'Sikar, a curse, an imprecation on one who does not deserve it.
- Latin Sacro, to accurse, to excommunicate.
- Scotch Schrew, or Schro, to curse.
- English Shrew, to curse. (Wright's *Obsolete*.)
- Egyptian 476 Shur, a curse.
- Fijian Soro, to humble one's self and present something as an atonement for one's offences, hence to worship.
- Fijian Soro, an atonement, something offered to obtain
- Portuguese Sirio, a kind of pilgrimage. [pardon.
- Hindu 1221 Zaur, going on a pilgrimage.
- Arabic 665 Zawr, going on a pilgrimage.
- Arabic 664 Zawwar, a pilgrim.
- Hindu 1211 Zair, a pilgrim.
- Fijian Sara, a tabu (*viz.* a forbiddal) of nuts, bread, fruits, &c.
- Persian 754 Shughur, forbidden by religion.
- Latin Sacra, holy rites, or mysteries of religion. .
- Italian Sacro, a rite or ceremony connected with religion.
- Icelandic Skira, to baptise, christen, clear, purge, cleanse, purify.
- Latin Sacrum, Sacri, anything dedicated to the gods, a holy rite or mystery, a sacrifice, the animal sacrificed, religion in general.
- French Romn Sacrer, to celebrate the mass.
- French Romn Sacrament, the sacrifice of the mass.
- English Sacrament, an outward and visible sign of inward and spiritual grace, a solemn religious ceremony

enjoined by Christ to be observed by his followers, by which their special relation to him is created, or their obligations to him renewed and ratified; thus baptism is a sacrament, the eucharist or communion of the Lord's supper is also a sacrament, for by commemorating the death and dying love of Christ, Christians avow their special relations to him and renew their obligations to be faithful to their Divine Master. The eucharist or Lord's supper is the usual meaning of the word.

- Accadian Zigaru, heaven.
 Arabic 778 Sakurat, the third heaven.
 Ashanti A. Soru, heaven.
 Egyptian Sharu, in Egyptian mythology the "Mystical
 "Lake of Sacred Principles" in the valley of
 Elysium. (See Cooper's *Archaic Dict.*)
 Persian 745 Shir, the sun.
 Portuguese Sirio, the sun.
 Sanscrit 1132 Sura, Suri or Surya, the sun.
 Sanscrit 1139 Saura, belonging to or relating to the sun, solar;
 sacred to Surya or the sun, celestial, divine, a
 worshipper of the sun.
 Sanscrit Surya, the Vedic title of the supreme deity as
 symbolised by his attribute the sun. (See
 Cooper's *Archaic Dictionary.*)
 Gaelic Sior, ever, for ever, continually, eternally.
 Arabic 827 Zahir, God.
 Hebrew Zor (צור), Mighty God.
 Isaiah xxx. 29, the *Mighty One of Israel.*⁷
 Habakkuk i. 12, Oh *Mighty God*, thou hast
 established.
 Hindu 1269 Sur, a god, a deity.
 Sanscrit 1128 Sura, a god, divinity, deity.
 Sanscrit Saraswati, name of an Indian deity. (See No. 156
 on General list of gods.)
 Sanscrit Surya, name of an Indian deity. (See No. 178 on
 General list of gods.)
 Assyrian Sheruha, name of an Assyrian idol. (See No.
 119 on General list of gods.)
 Swahili A. Sura, a likeness, a resemblance.
 Arabic 795 Sarat, plural Suwar, Siwar or Sur, an image,
 form, effigy, figure or picture.
 Hindu 1424 Surat, or Sura, plural Suwar, Siwar or Sur, a
 form, figure, shape, or appearance.
 Turkish 784 Suret, plural Suwer, a form, a figure, a statue.

Sanscrit 1102	Sakara, having form, having any shape or definite	
Hindu 1233	Sakar, with form or shape.	[figure.
Beran A.	Seher, plural Shar, an idol, idols.	
Hebrew	Sayr (שׂעיר), a devil (as translated, but properly an idol, as explained in Chapter V.).	
	2 Chron. xi. 15, he ordained him priests for the high places, and for <i>the devils</i> and the calves which he had made.	
Hebrew	Zyr (ציר), idols.	
	Isaiah xlv. 16, makers of idols.	
Hindu 1221	Zur, a false deity, an idol.	
Arabic 665	Zur, an idolater, one who gives companions to God or upholds the Trinity, a false deity, an idol.	

Without going back to Shem, or even to Jacob, to point the observation I am about to make, concerning the fact that the names of most of the patriarchal Shemites are the names of idols, and that they also mean an actual image or idol, I will remind the reader that the sons of Jacob's third son—viz. *Smaon* or *Shimeon*—are *Ymoal*, *Iamin*, *Aod*, *Iakin*, *Charib*, *Sohar* or *Zara*, and *Shaul*, and that the words *Soman*, *Shaman*, *Umale*, *Haman*, *Yad*, *Udo*, *Aykun*, *Eikon*, *Icon*, *Khereb*, *Chrp*, *Seher*, *Zyr*, *Zur* and *Shalla* all mean “an image, an idol, or an idol figure,” which words coincide so exactly with the name of Simeon and those of all his sons that nothing could bring idolatry home to that tribe of the house of Israel more clearly. It is, therefore, only in the interest of the science of etymology that I point to another word meaning an idol—namely, the Hebrew word סמל, viz. *Sml* or *Samal*, which will be found in 2 Chron. xxxiii. 7, “the idol which he had made;” for we have no name on the list of patriarchal names given in Chapter II. which tallies with this, and therefore I have called attention to the unbroken chain of evidence given above concerning this tribe, as the name that has given rise to this word is that of a Simeonite also—that is to say, *Smoal*, *Samuel* or *Shemuel*, who, as recorded in Numbers xxxiv. 20, was prince of the house of Simeon, and was appointed as representative of, or commissioner for, that tribe in the division of the land of Canaan among the Israelites when they invaded it under Moses; thus, in the very land of the Bible, in the very language in which it is written, and in the very camp of Moses, I bring the idolatry of Jacob's sons and descendants home to them, by all that is known of them—namely, their names—and I think it will be conceded that proof by induction, reason and etymology can be carried no further than has been done in this case.

No. 88 *otherwise spelled* Zerach has been already considered with No. 29 Srog, Serugh or Seruch.

No 89. Saol, Saoul, Saul, Shaul, Schaul or Scaul (*son of Simeon*) has been already considered with No. 11 Slh, Sala, Shelah or Scelah.

No. 90. Lvy, Levi or Livi (*son of Jacob*); this name, according to Rules VIII. and IX., may be equally well written Lefy, Lephy, Lepy or Leby.

English Levite, a descendant of Levi, more especially an officer in the Jewish Church who was employed in manual service, as in bringing wood and other necessaries for the sacrifices. The Levites also sang and played on instruments of music; they were subordinate to the priests, who were descended from Aaron, he being also of the tribe of Levi.

Memo: The whole of the tribe of Levi was dedicated to the Lord and in various ways employed in clerical matters. (*See Numbers iii. and xviii.*)

French Levite, a Levite, a priest.
 Italian Levita, a priest.
 Malayan 300 Lebi, an order of priesthood. [others.
 Portuguese Loba, a wide cassock worn by clergymen and
 Greek Lipos, Lipou, Lipo, grease, fat, lard, tallow, oil.
 Sanscrit 867 Lip, to anoint, smear.
 Sanscrit 867 Lipi, anointing, besmearing.
 Hindu 1808 Lep, ointment, liniment, plaster.
 Hindu 1808 Lep, or Lapi, a thorough smearing.
 English Leaf, the fat round the kidneys of a pig.
 (Wright's *Obsolete*.)
 Welsh Llwf, plural Llofau, the palm of the hand.

Memo: It is stated that Moses, who was a Levite, laid his *hands* upon Joshua when he appointed him to the office or charge of succeeding him (*see Numb. xxvii. 18 and Deut. xxxiv. 9*). Jesus Christ laid his *hands* on the heads of those he blessed; "the Apostles laid *hands* on those upon whom they bestowed the Holy Ghost." This ceremony is termed "the *imposition of hands*," and is still performed by all bishops when they ordain a priest or confirm

- a Christian. (See *Ency. Brit.*, article *Imposition of Hands*.)
- Scotch Loof, the palm of the hand.
- English Luff, the palm of the hand.
Gothic—Lofa.
- Swahili A. Luva, sandal wood.
Memo: "Oriental nations burn sandal wood for the sake of its fragrant odour, and with the powder of it a paste is prepared with which they anoint their bodies." (See Webster's *Dictionary* under *Sandal Wood*.)
- Anglo-Saxon Lif, a monastery.
- Fijian Lovo, to bury.
- Arabic 1074 Lahf, ah! alas!
- Arabic 1074 Lahaf, lamenting.
- Arabic 1074 Lahif, sighing.
- Welsh Llef, a voice, a cry.
- Welsh Llefad, a crying out.
- Sanscrit 861 Lapa, to wail, to lament, to weep.
- Quichua Peru Llapi, a song.
- Sanscrit 871 Lep, to worship, to serve.
- Persian 1052 Labidan, to pray.
- Persian 1052 Laba, a prayer.
- Latin Libum, Libi, a cake made of honey, meal and oil; a wafer.
Memo: "Out of the basket of unleavened bread that was before the Lord, he [Moses] took one unleavened cake and a cake of oiled bread and one wafer . . . and burnt them on the altar." (Leviticus viii. 26-28.)
- Fijian Labo, a tabu on food.
Memo: Chapter xi. of the Book of Leviticus (or Levite Books) is chiefly occupied with a prohibition or *tabu* of various beasts, fishes, fowls and creeping things.
- Latin Lavo, Lavi, to wash, to besprinkle, to purge or expiate an offence.
- English Lave, to wash, bathe, cleanse.
Memo: It is stated in Leviticus viii. 6 that Moses, the Levite, when he consecrated Aaron and his sons, "*washed* them with water" before he messed them about with oil and blood, as there recorded; but it does not say who washed them afterwards, or whether they ever washed again, which is very im-

probable, as it would doubtless have been considered a slight to the sanctity of this holy oil and sacred bullock's blood, if they ever did anything that might wash it off.

- French Romn Lever, to hold a child over the baptismal font, and name it.
- English Leave, permission, licence.
Memo: Chapter xi. of the Book of Leviticus, just referred to, contains a list of what may, and what may not, be eaten; this word *leave* is in fact the precise antithesis of a tabu or prohibition, which, as we have seen, is *labo* in Fijian.
- Udom African Lebo, heaven, sky.
- Egyptian Lebu, name of an Egyptian idol. (*See* No. 690 on General list of gods.)
- Irish Lufe, name of a Druidical deity. (*See* No. 399 on General list of gods.)
- Scandinavian Lofe, name of a deity of Northern Europe. (*See* No. 441 on General list of gods.)

No. 90 *otherwise spelled* Leui or Leuei has been already considered with No. 76 Leah or Leia.

No. 91. Grson, Gerson, Gersone, Gershon, Gherson, Ghersom, Gershom, Gersom or Grsm (*son of Levi*).

- Irish Crisean, a priest.
- Icelandic Krismi, to anoint.
- Icelandic Krismi, chrism.
- Greek Chrisma, anything smeared on, especially a scented unguent, hog's lard, grease.
- English Chrism, unguent, unction. In the Roman and Greek churches oil consecrated by the bishop and used in the administration of the baptism, confirmation, *ordination* and extreme unction; it is prepared on Holy Thursday with much ceremony.
- Anglo-Saxon Crisma, chrism, holy oil used in baptism by the Romish Church, also a white vestment in which children were clothed after baptism.
- Anglo-Saxon Cursiam, incense.
- Irish Cresean, religious, pious.
- Welsh Gorsin, a door-post.

Memo: Gerson was great uncle to Moses, and it will be remembered (*see* Exodus xii.)

that the *side posts* of their *doors* were selected as the place on which to daub the blood of a lamb, so that when the first born of the Egyptians were slain "the Lord" could recognise their houses and "pass over" them, and to this day the blood of a lamb is so used by the Jews when they keep the *Passover*.

French Romn Coresme, Coiresme, Karesme, or Queresme, Lent.

Memo: Lent, it will be remembered, terminates at Easter, and "the Asiatic churches kept their Easter upon the very same day "the Jews observed their *Passover*." (See *Ency. Brit.*, article *Easter*.)

Norman Karresme, Karisme, or Queresme, Lent.

Italian Quaresima, Lent.

Spanish Quaresma, Lent.

Spanish Quaresmar, to fast the Lent, or to mortify the body by religious abstinence.

Persian 1003 Karzaman, heaven, the throne of God.

Sanscrit 250 Krisanu, a name of Agni.

Sanscrit 250 Krisanu, regarded by some as a divine being, either similar in character to Rudra or this god himself.

Sanscrit Krishna, name of an Indian deity. (*See* No. 170 on General list of gods.)

Memo: *Krishn* is given in the *Hindustani Dict.*, p. 1574, as the English equivalent of this god's name, and on p. 1876 of same work, it is stated that he is also called *Murari*: now *Gershon* and *Merari* were both sons of Levi, which is a conclusive proof that this idol really represents Gershon.

No. 92. Kht, Kahat, Kaath, Kahath, Kehath, Kohath, Chehath, Cehath, Cahath, Caath or Cath (*son of Levi*); words derived from No. 86 Chod, and No. 110 Gd, Gad or Ghad are included with this name.

Icelandic Godi, or Gothi, a priest.

Gaelic Guth, a bard.

Zulu Kafir Kata, to anoint, smear, grease or oil the body.

Dhimal B. Chuiti, oil.

Zincali Cheti, olive oil.

Egyptian 560 Khat, a corpse.

Sanscrit 195 Kata, a corpse.

- Circassia 116 Khahdey, a corpse.
 English Ged, dead. (Wright's *Obsolete*.)
 Hindu 1684 Gat or Gati, funeral rites.
 Sanscrit 195 Kata, a bier.
 Sanscrit 272 Khatti, a bier on which the corpse is carried to
 Hindu 854 Chita, a funeral pile. (the pile.)
 Sanscrit 322 Citi, or Cita, a funeral pile.
 Zulu Kafir Godi, a hole dug for a grave.
 Galla African Gadi, grief.
 Galla African Gade, to be grieved, to be sorry.
 Galla African Gadde, to regret.
 Sanscrit 199 Kad, to grieve, cry or shed tears.
 Hebrew Kot (קֹת), to be grieved.
 Ps. xc. 10, forty years long *was I grieved*.
 Ps. cxxxix. 21, *am not I grieved*.
 Welsh Gyth, a murmur, a grumble.
 Anglo-Saxon Cwithan, to mourn, lament, &c.
 Gaelic Caoidh, or Chaoidh, lamentation, wailing, weep-
 ing, a moan, &c. "*Mo chaoidh cha do squir*,
 "my moan did not cease."
 Anglo-Saxon Gyd, an elegy, a parable.
 Anglo-Saxon Ged, a song.
 Anglo-Saxon Geddian, to sing, to chant, to praise.
 Sanscrit 287 Gatha, a verse which is neither *Ric* nor *Saman*
 nor *Yajus*, a religious verse, but not one be-
 longing to the Vedas. Also a chant or verse
 to be chanted or sung.
 Sanscrit 290 Gita, religious doctrines declared in metrical
 form by an inspired sage.
 Fijian Gata, a word used when addressing a heathen
 deity; so be it, so let it be. It is, rather,
 expressive of his power to perform.
 Irish Catha, worship.
 Arabic 971 Kaaat, supplicating, being humble.
 Gaelic Guidh, to beseech, implore, pray, imprecate.
 Welsh Gweddi, prayer, adoration.
 Scotch Cude, or Code, a chrisom or face cloth for a
 child at baptism.
 Scotch Cuid, the chrisom used at baptism in the Church
 Zulu Kafir Kweta, a circumcised person. [of Rome.
 Memo: "He among you that is eight
 "days old shall be circumcised." (*See*
 Genesis xvii. 12.)
 Hindu 924 Chhathi, a religious ceremony performed on the
 6th day after childbirth.
 Hindu 1667 Khet, a holy place.

Egyptian 419	Kat, a shrine.
LepchaSikkim	Kati, ten.
Gaelic	Choidh, for ever.
Gaelic	Codhe, the Trinity.
Persian 511	Khuda, God.
Hindu 979	Khuda, God.
Turkish 666	Khuda, God.
English	God, the Supreme Being, Jehovah, the Creator.
Icelandic	Gud, a god.
Anglo-Saxon	God, God. Low Dutch and Friesic—God. Mæso-Gothic—Goth or Guth.
German	Gott, God, the Supreme Being.
Egyptian	Geta, name of an Egyptian idol. (<i>See</i> No. 568 on General list of gods.)
Egyptian	Kata, name of an Egyptian idol. (<i>See</i> No. 93 on General list of gods.)
Greek	Keto, name of a Greek deity. (<i>See</i> No. 236 of General list of gods.)
Amardian	Cit, name of a Cassite deity. (<i>See</i> No. 543 on General list of gods.)
Greek	Cotus, Cotuos, Cotui or Kotus, Kotuos, Kotui, name of a Greek deity. (<i>See</i> No. 330 on General list of gods.)
Greek	Cottos, Cottou or Kottos, Kottou, name of a Greek deity. (<i>See</i> No. 230 on General list of gods.)
English	God, an heathen deity, an idol. [gods.] <i>Memo</i> : "Yet wherefore hast thou stolen "my gods" (Genesis xxxi. 30); "every nation made gods of their own" (2 Kings "tion made gods of their own" (2 Kings
Sanscrit 330	Caitya, a Jaina or Buddhist image. [xvii. 29].
Nupe A.	Kuti, an idol.

No. 93. Mrry, Merari, Merarei or Meriri (*son of Levi*).

New Zealand Marere, to die.

Memo: The final *ere* in the above word is not dropped, as is the Latin *ire* and the French *ir* in *Morire* and *Mourir*, which also mean "to die," for New Zealand verbs do not vary their terminations, being conjugated by means of particles; thus, *Karanga* "to call" *E Karanga ana ahau* "I am calling." The inference, therefore, is that this word *Marere* is perfectly sound in all its elements, and derived from *Merari*, whether the Latin and French words are or not.

Galla A.	Marrare, to grieve.
Italian	Merore, sorrow, grief.
Arabic 1132	Muharrar, consecrated to God.
Hindu 1876	Murari, a name of Krishna or Vishnu.
Sanscrit	Murari, name of an Indian deity, also called Krishna. (<i>See</i> No. 170 on General list of gods.)

No. 94. Yhodh, Ihudha, Ihuda, Iuda, Iouda, Juda, Judah, Jehudah or Judas (*son of Jacob*); words derived from No. 86 Ahd, Ahod, Aod or Ohad and No. 115 Addei, Addi, Adi, Edi or Aedis are included with this name.

Hebrew Yd or Yad (יָד), the hand, to consecrate.
Leviticus iii. 2, he shall lay *his hand* upon the head.

Exod. xxix. 9, thou shalt consecrate Aaron.
Levit. xvi. 32, whom he shall consecrate.

Egyptian 393 Hta, to touch, to consecrate.

Anglo-Saxon Hadian, to ordain, consecrate, or give holy orders. *Ic hadige*, I consecrate.

Rungo A. Ahadi, oil.

Karaba A. Edia, oil.

Hindu 223 Awadh, sacred, inviolable.

Greek Euodia, a sweet smell.

Greek Euodiazō, to perfume, to be perfumed.

Latin Odos, a smell.

Welsh Hod, a hood.

Anglo-Saxon Hod, a hood.

English Hood, a covering for the head and shoulders used by monks, a cowl.

Greek Edos, Edeos, Edei, a temple.

Hindu 2114 Wati, a wax candle.

Irish Aoth, a bell.

Quichua Peru Ytu, a fast.

Hindu 836 Jitiya, name of a Hindu fast, with sacrifice to and worship of *Devi*.

Hindu 1465 Id, a solemnity, a festival, holy day, Easter.

Turkish 835 Id, a religious festival.

Turkish 835 Idi, pertaining to a festival. [holiday.

Arabic 885 Aid, plural Aayad, a solemnity, feast, festival,

Arabic 885 Aidiy, belonging to Easter or to any solemn feast.

Arabic 420 Judaa, death. [Paschal.

Arabic 420 Jadas, a tomb.

Greek Ades, Adou, death, the grave.

Arabic 1359 Wada, a grave, a tomb.

Persian 48 Adwe, sweet-scented flag, aloes.

- Assyrian Udu, aloes.
 Egyptian 540 Uti, or 408 It, embalment.
 Egyptian 540 Uti, a coffin.
 Egyptian Huta, a funereal tablet. (*See Cooper's Archaic*
 Egyptian 405 Hut, a shrine. [*Dict.*])
 New Zealand Hotu, to sob.
 Hindu 73 Adhi, mental agony.
 Galla A. Yado, sorrow.
 Arabic 443 Juaud, or Jawd, shedding tears plentifully.
 Welsh Udaw, to howl, to yell. [and pain.
 Malayan 4 Adoh, or Adohi, Alas ! Oh ! (used to express grief
 Greek Aude, the voice, not so much the words, as the
 utterance and tone.
 Irish Aoidh, a mournful cry. (Supplement.)
 English Hoot, to cry out.
 New Zealand Waiata, a song ; to sing.
 Greek Ado, Aeido, or Aoidiao, to sing, to chant.
 Greek Aoidos, Aoidou, a singer, a minstrel, a bard.
 Greek Aoide, a song, a singing.
 Welsh Awd, a song.
 Gaelic Odh, music.
 Irish Odh, music.
 Irish Oidh, music, melody, harmony.
 Irish Oid, an ode.
 Persian 44 Ada, voice, song, music, odes.
 Latin Oda, or Ode, an ode, a song.
 French Ode, an ode.
 English Ode, a short poem or song, a poetical composition
 proper to be set to music or sung.
 Latin Odium, Odii, tedious repetition of the same thing.
 Icelandic Edda, the name of an ancient book containing
 old mythological lore and the old artificial
 rules for verse-making.
 Scandinavian Edda, the religious or mythological book of the
 old Scandinavian tribes, containing two col-
 lections of Sagas (or legends) of the old
 Northern Gods. (*See Webster's Dictionary by*
Goodrich and Porter.)
 Turkish 513 Ayet, a verse, phrase or sentence of the Koran.
 Swahili A Ayithi, to preach.
 Hebrew Ydh or Yadah (יָדָה), to give thanks, praise (the
 Lord), confess.
 Psalms xxxv. 18, *I will give Thee thanks in*
the great congregation.
 Isaiah xii. 1, *O Lord, I will praise Thee.*
 Neh. ix. 2, *stood and confessed their sins.*

- Kupa African Adawo, ten.
 Ashanti A. Idu, or Edu, ten.
 Greek Aidios, everlasting, eternal.
 Hebrew Ad or Aad (אד), everlasting.
 Exodus xv. 18, for ever *and ever*.
 Isaiah ix. 6, *the everlasting father*.
 Arabic 30 Ahad, or Al Ahad, God.
 Turkish 1116 Hadi, God.
 New Zealand Atua, God.
 Egyptian 486 Utau, the symbolical eye of the sun. (Vol. I.)
 Egyptian Uta, in Egyptian mythology the left symbolical eye, an emblem of the moon; all good beings were created from the eye of Ra, and all evil things from the eye of Typhon. (Cooper's *Archaic Dict.*)
 Tongataboo Otooa, the divinity of Tongataboo near Fiji in the South Seas, to whom human victims are sacrificed. (Capt. Cook's *Voyages*, i. 229; see No. 803 on General list of gods.)
 Egyptian Uati, name of an Egyptian idol. (See No. 82 on General list of gods.)
 Egyptian Ahti, name of an Egyptian idol. (See No. 469 on General list of gods.)
 Greek Ate, Ates, Ate, name of a Greek deity. (See No. 909 on General list of gods.)
 Irish Aodh, name of a Druidical deity. (See No. 405 on General list of gods.)
 Himyaritic Wadd, name of a Himyaritic idol. (See No. 781 on General list of gods.)
 Scandinavian Hod, name of a deity of Northern Europe. (See No. 419 on General list of gods.)
 Assyrian Od, the Accadian name of the Assyrian idol Shamas or Shems. (See No. 668 on General list of gods.)
 Egyptian Auait, and Aut, names of two Egyptian idols. (See Nos. 526 and 527 on General list of gods.)
 Egyptian 359 At, a form, type, or image.
 Persian 1410 Yad, a picture, painting, figure, or image.
 Greek Edos, Edeos, Edei, the statue of a god.
 Isiele African Udo, an idol.

No. 95. Slh, Selah, Shelah, Schela, Scela, Sela, Sila or Sala (*son of Judah*) has been already considered with No. 11 Slh, Salah, Sala or Scelah.

No. 95 *otherwise spelled* Selom will be considered with No. 129 Slm, Slom, Salom, Silem or Shillem.

No. 95 *otherwise spelled* Selon or Silan.

Latin	Solenne, a solemnity.
Italian	Solenne, solemn.
Norman	Solein, solemn.
Irish	Slan, atonement for the dead. (Supplement.)
Gaelic	Sallan, singing, harmony.
Doai African	Slina, heaven.
Greek	Seilenos, name of a Greek deity. (<i>See</i> No. 321 on General list of gods.)
Greek	Selene, name of a Greek deity. (<i>See</i> No. 254 on General list of gods.)

No. 96. Prz, Perez, Perets, Peres, Pheres, Phares, Pharez or Fares (*son of Judah*); words derived from No. 140 Prs, Peres, Perish, Pheres or Phares are included with this name.

French Romn	Prese, or Priesse, a priest.
English	Priest, one who in the modern Church is set apart or consecrated to the ministry of the Gospel, a man in orders, one who is licensed to preach the Gospel. Bishops and Archbishops are included in this term as well as the subordinate orders of the clergy.
English	Parson, the priest of a parish or ecclesiastical society, one who has the parochial charge or care of souls.
French	Parsi, a Parsee or East Indian Gueber.
English	Pharisee, one of a sect among the Jews, whose religion consisted in a strict observance of rites, ceremonies, and traditions of the elders, and whose pretended holiness led them to separate themselves as a sect, considering themselves as more righteous than other Jews.
Arabic 927	Farisiy, a pharisee.
Persian 921	Farsudan to anoint, to be anointed.
Persian 927	Faris, name of a sweet-scented herb.
Persian 917	Faraz, an assembly, a congregation.
French Romn	Priesse, a chapel, an oratory. [ment.)
French Romn	Prieuse, the lady superior of a convent. (Supple-
French	Paroisse, a parish or ecclesiastical division of territory, a parish church.

English	Parish, the precinct or territorial jurisdiction of a secular priest.
	Armoric—Parres.
Turkish 559	Perhiz, a Christian fast, abstaining, regimen, diet.
Circassia 110	Pehriz, Lent, fasting.
Sanscrit 584	Purisha, epithet of a particular religious obser-
English	Perish, to die. [vance.
Gaelic	Breis, a tear.
Hindu 316	Barsi, an annual ceremony in commemoration of
Arabic 921	Farsh, grief, sorrow. [deceased relations.
Irish	Fearsa, verse.
Gaelic	Fearsa, verse.
Anglo-Saxon	Faers, or Fers, a verse.
French	Vers, a verse.
Icelandic	Vers, a verse.
Icelandic	Versa, to put into verse.
English	Verse, a short division of any composition, particularly of the chapters in the Scriptures; a portion of an anthem to be performed by a single voice to each part; metrical language, poetry.
Arabic 922	Farz, the reading of the Koran; the Sunna or traditions of Mohammed.
Arabic 922	Farz, an indispensable duty, divine command; a necessary observation of certain precepts of the Mohammedan religion.
Arabic 922	Farazi, skilled in the laws, ordinances, and commandments of God.
Turkish 850	Faraiz, the indispensable parts of worship.
Turkish 851	Farz, an indispensable rite.
Hindu 1489	Farz, divine commands, a duty the omission of which is considered as a mortal sin.
Arabic 927	Farizat, plural Faraaiz, tithes or other proportion of cattle due for pious uses.
Spanish	Paraiso, the garden of Eden.
Portuguese	Paraiso, paradise, the mansion of saints and angels that enjoy the sight of God.
Gaelic	Paras, heaven, paradise.
English	Parais, paradise. (Wright's <i>Obsolete</i> .)
Sanscrit	Purusha, the Vedic title of the Supreme Being as the spirit of life. (Cooper's <i>Archaic Dict.</i>)
Sanscrit 585	Purusha, the Supreme Spirit or Soul of the universe, Supreme Being, God.
Pepel African	Bursei, God.
Greek	Perses, Persou, name of a Greek deity. (See No. 260 on General list of gods.)

No. 97. Zrh, Zare, Zara, Zarah, Zareh, Zerah or Serah (*son of Judah*) has been already considered with No. 88 Zrh, Zare, Zara, Zarah, Zerah or Serah.

No. 97 *otherwise spelled* Zarach or Zerach has been already considered with No. 29 Srog, Serugh or Seruch.

No. 98. Hzrn, Hzron, Ezron, Eson, Esrom, Asron, Hezron, Hesron or Chesron (*grandson of Judah*) has been already considered with No. 81 Hzrn, Hzron, Eson, Assaron, Asron, Asrom, Hezron, Hesron or Chesron.

No. 99. Hmol, Hemul, Hemuel, Hamuel, Hamul, Amul, Iemouel, Iemuel or Jemuel (*grandson of Judah*) has been already considered with No. 84 Ymoal, Iemuel, Iemouel, Jemuel or Jamuel.

No. 99 *otherwise spelled* Chamul has been already considered with No. 48 Chemuel or Kemuel.

No. 99 *otherwise spelled* Iamoun or Jamun has been already considered with No. 85 Ymyn, Iamin, Iamein, Jamin or Jamni.

No. 100. Ysskr, Issachar, Issacar or Isachar (*son of Jacob*).

French Romn Escri, a shout, exclamation.

Hindu 79 Azkar, repetitions of the names and praises of God; recitals, rehearsals of prayer.

Irish Eascaire, prohibition, excommunication. (Supplement.) [p. 118.]

Moorish Arab Aschra, ten. (Borrow's *Spanish Gypsies*, vol. ii.)

No. 101. Tola, Tula, Tulaa, Tolah, Tholah or Thola (*son of Issachar*).

Irish Tola, a church officer.

Gaelic Tola, a church officer.

Greek Teleio, or Teleo, to consecrate to a sacred office.

Greek Teleiosis, consecration. (*See Septuagint*.)

Tharu Nepal Tela, oil.

Pakhya Nepal Tel, oil; *Nachhereng, Thulungya, Darhi, Denwar*, and *Kuswar*, Nepal, the same.

Garó Bengal Tel, oil.

Chentsu I. Tel, oil; *Sinhalese*, India, the same.

Hindu 685	Tilha, oily.	[the same.
Mandenga A.	Tulu, palm oil; <i>Kabungga</i> and <i>Kono</i> , African,	
Arabic 819	Tilaa, anything used in anointing, ointment, liniment, embrocation, &c.	
Hindu 1436	Tila, an ointment; <i>Tila karna</i> , to anoint.	
Romany	Tulo, fat.	
English	Tallow, animal fat, particularly that which is obtained from sheep and oxen.	
Arabic 821	Taly, anointing, besmearing.	
Arabic 821	Taliy, anointed, besmeared.	
Sanscrit 385	Taila, incense.	
Italian	Taleo, a woollen vest worn by the Hebrew priests.	
Arabic 396	Tawliyat, the superintendency of affairs of mosques, churches, or other religious founda-	
Polish	Tuwalia, the communion cloth.	[tions.
Caribbean	Touli, a candle, a lamp.	
Quichua Peru	Tola, the burial-places of the kings of Quito.	
Irish	Tol, a churchyard.	
English	Toll, to ring a bell with strokes uniformly repeated at funerals.	
Swahili A.	Thulli, misery, distress.	
Persian 300	Talidan, to cry, to weep.	
Latin	Doleo, to be sorry, to repine, to fret.	
French Romn	Doloir, to bewail.	
French Romn	Dol, mourning, grief, wailing, lamentation.	
French	Deuil, mourning, affliction, sorrow, grief, a mourner, mourning clothes.	
Norman	Doel, grief.	
Norman	Dol, sorrow.	
Irish	Dol, grief. (Supplement.)	
Scotch	Dule, or Dool, grief, to grieve.	
English	Dull, sad, melancholy.	
English	Deol, or Doele, grief. (Wright's <i>Obsolete</i> .)	
English	Dole, grief, sorrow. (Wright's <i>Obsolete</i> .)	
English	Doley, gloomy. (Wright's <i>Obsolete</i> .)	
English	Doly, doleful. (Wright's <i>Obsolete</i> .)	
English	Dowly, melancholy. (Wright's <i>Obsolete</i> .)	
Irish	Tala, an elegy.	
Icelandic	Thylja, <i>present</i> Thyl, to chant or murmur in a low voice (as one saying prayers, charms, or	
Hebrew	Talh or Talah (תּאֲלָה), a curse. [the like). Lamentations iii. 65, thy <i>curse</i> unto them.	
Arabic 818	Taal, cursing.	
Hebrew	Thlh or Thalah (תּהֲלָה), praise. Nehemiah xii. 46, songs of <i>praise</i> and thanksgiving.	

- Psalms lxxviii. 4, *the praises of the Lord.*
- Italian Dulia, worship of the saints as practised by the Roman Catholics.
- Hindu 1118 Dewali, a Hindu festival when they worship *Lakshmi*.
- Arabic 300 Taaalluh, worshipping, paying adoration, being devout and pious.
- TengsaNagaB. Thelu, ten.
- Hindu 1097 Dahla, ten.
- Arabic 579 Dalw, the fifth heaven, formed of gold.
- Irish Duille, God.
- Greek Thaleia, name of a Greek deity. (*See No. 292 on General list of gods.*)
- Greek Thallo, name of a Greek deity. (*See No. 300 on General list of gods.*)
- Irish Taulac, or Tauladh, name of a Druidical deity (*See No. 397 on General list of gods.*)
- French Tailler, to carve, to hew out.
- English Taile, to carve. (*Wright's Obsolete.*)
- Latin Dolo, to cut, to hew, to chip.
- Zulu Kafir Dala, to make, form, create.
- Hindu 1131 Daul, shape, fashion, form, figure.
- Hindu 1141 Dil, figure, shape, likeness.
- Welsh Delw, a statue, image, or idol; semblance, form.
- Cornish Delw, an image. (*Borlase.*)
- Hindu 1121 Dewal, a temple where idols are worshipped, a temple, a pagoda.
- Hindu 1118 Dewalai, a temple of idols.
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- No. 102. Poh, Poah, Puah, Pua, Phoua, Phu, Phua, Phuah, Phuwah or Fua (*son of Issachar*).
- American } Powwow, or Pawwaw, a priest. (*See Webster's*
 Indian } *English Dictionary.*)
- Carribbean } Boye, the priest by whose interposition the Caribbeans invoke their gods when they desire their presence. (*See History of the Caribbee Islands, page 279.*)
- Egyptian Bai, the name of a special priesthood. (*See Cooper's Archaic Dictionary.*)
- Icelandic Ve, a priest.
- Danish Vier, to consecrate a person or thing.
- Danish Vie, holy, as "*Vie brod, holy bread; Vie vand, "holy water."*
- Chin. III. 761 Fe, or 93 Fe, or Fei, fat, unctuous.
- Persian 295 Pih, fat, grease, tallow.

- New Zealand Pa, the fat about the kidneys, suet.
 English Pay, to smear, to daub.
 Chin. III. 736 Pee, a slight degree of fragrance.
 Chin. III. 872 Pee, fragrant.
 Chin. III. 157 Peih, fragrance, odour.
 Chin. III. 737 Peaou, fragrant, the appearance of incense.
 Chin. III. 736 Pew, fragrant, odoriferous. [fragrance.
 Chin. III. 735 Pee, odorous, fragrant; also, very strong smell or
 Chin. III. 735 Po, a strong scent, fragrant effluvia.
 Chin. III. 736 Po, very strong smell, a high degree of fragrance.
 Fijian Boi, scent, smell, perfume.
 Persian 259 Boy, or Buy, odour, fragrance, perfume.
 Turkish 549 Buy, smell, scent, odour.
 Turkish 544 Bu, smell, odour.
 Malayan 34 Bau, odour, scent.
 Chin. III. 736 Fe, fragrant, odoriferous.
 Chin. III. 736 Fuh, a fragrant odoriferous effluvia.
 Arabic 940 Fuh, anything fragrant with which they make up
 ointments or perfumes.
 Arabic 939 Fawh, fragrance, perfume; diffusing odour.
 Arabic 940 Fuwuh, diffusing a smell.
 Arabic 911 Faaih, diffusing odour.
 Icelandic Ve, a temple, a sanctuary, as "*oll ve banda*, all
 "the temples of the gods."
 Arabic 269 Biaat, *plural* Biyaa, a temple, a Christian church.
 English Pew, an inclosed seat in a church.
 English Pie, the old Popish service book.
 French Romn Pieu, a money-box or church-box placed at the
 door of a church to receive the alms of the
 Italian Pio, pious, religious, devout. [faithful.
 Spanish Pio, pious, devout.
 English Pious, godly, religious, devoted to the service of
 English Piety, religion, godliness. [God.
 French Pie, or Pieux, pious, godly.
 French Pietete, piety.
 Latin Pietas, devotion, religion, reverence of the gods.
 Latin Pius, Pia, pious, religious, godly, devout.
 New Zealand Pahu, a sonorous stone, a bell.
 Manchu Tartar Po yu, a wooden instrument in the shape of a fish
 on which the priests strike.
 Chinese I. 249 Peaou, a middle-sized bell giving an acute, light
 Chin. III. 579 Po, a large bell. [sound.
 Zulu Kafir Po, to die suddenly.
 Gaelic Ba, death.
 Irish Ba, death.
 Irish Bai, death. (Supplement.)

- English Fay, doomed or fated to die. (Wright's *Obsolete*.)
 Scotch Fay, Fey, Fee, or Fie, on the verge of death.
 Swahili A. Fa, to die, perish.
 Zulu Kafir Fa, to die; death.
 Chin. III. 678 Fuh, a cord for drawing a coffin or hearse.
 Chin. II. 355 Peih, the coffin which is next the corpse in contradistinction from an external shell.
 Chin. II. 756 Pe, or Pei, a stone tablet erected in temples or
 Zulu Kafir Ba, a grave. [at tombs.
 Egyptian 460 Bu, a sepulchre. (Vol. I.)
 French Romn Buye, a vessel in which the ashes of great men were formerly deposited. (Supplement.)
 Chinese I. 246 Foo, or Fow, a kind of ornament of plaited hair for the head worn by ancient queens when performing funeral ceremonies.
 Chin. II. 140 Fei, or Fuh, mournful, sorry.
 Chin. III. 208 Fei, sorry, grieved, mournful.
 Chinese I. 206 Pe, to shed tears, to weep.
 Hebrew Pah (פעה), to cry.
 Isaiah xlii. 14, now *will I cry* like a tra-
 vailing woman.
 Scotch Pew, to emit a mournful sound, to mutter.
 Galla African Boiye, to cry, howl, or weep.
 Manchu Tartar Pei! alas!
 Greek Pheu, an exclamation of grief.
 Chinese I. 450 Fo, a syllable used by the Buddhists in prayers or imprecations.
 Chinese I. 656 Po, a word used by the Budh sect.
 Chinese I. 392 Pae, reciting or praising.
 Wolof African Voe, a song.
 French Poete, a poet.
 French Poesie, poetry.
 French Poeme, a poem.
 English Poet, the author of a metrical composition.
 English Poesy, a metrical composition.
 English Poem, a metrical composition.
 Russian—Poyu, to sing.
 Chin. II. 207 Pae, to bow, to worship.
 Latin Pio, to worship, purge, expiate, appease, atone.
 Danish Boyer, to bend, to bow.
 Danish Boyet, bent, &c.
 English Bow, to bend the body in token of reverence.
 Arabic 259 Bawh, cursing, a curse, an imprecation.
 Sanscrit 668 Pha, the performance of a mystical rite by which Kuvera's attendants are propitiated.
 Chin. II. 505 Pho, to sprinkle water.

- Chin. II. 771 Fuh, to drive away calamities and supplicate blessings; to wash as a religious observance; a kind of heathen baptism.
- Dewoi A. Vu, ten.
- Soso African Fu, ten; *Kisekise*, *Kiamba* and *Tene*, African,
- Mano African Pfu, ten. [the same.]
- Gbandi A. Pu, ten; *Mende*, *Pessa*, *Gbese*, *Toma*, *Krebo* and *Landoma*, African, the same.
- Kra African Pue, ten.
- Kru African Pui, ten.
- Kossa A. Puh, ten.
- Tiwi African Puo, ten.
- Oworo A. Bewa, ten.
- Mose African Pio, ten.
- Guresa A. Pi, ten; *Gurma*, African, the same.
- KolounBurma Poohaw, ten. (*Asiatic Researches*, v. 232.)
- Chinese I. 287 Paou, a tithing or tithing man, "*kea wei paou*
"*kin yung paou*, ten families make a *paou*
"or tithing."
- Chinese I. 656 Po, eternal life, possessed by the gods in heaven.
- Chin. II. 785 Pe, or Pei, divine, that which cannot be fully explained.
- Chin. III. 750 Peih, a divine horse.
- Chin. III. 498 Peih, an epithet applied to heaven.
- New Zealand Po, the place of departed spirits.
- Bulom A. Foi, God.
- Chinese Fo, or Fohi, name of a Chinese idol. (*See No. 849 on General list of gods.*)
- Chinese Pheih, a name of the Chinese god of thunder. (*See No. 894 on General list of gods.*)
- Chinese Peih, name of a Chinese deity. (*See No. 873 on General list of gods.*)
- Chinese Pei, name of a Chinese deity. (*See No. 855 on General list of gods.*)
- Chinese Pei, name of a Chinese river deity. (*See No. 890 on General list of gods.*)
- Chinese Pih, name of a Chinese deity. (*See No. 847 on General list of gods.*)
- Chinese Poo, name of a Chinese deity. (*See No. 884 on General list of gods.*)
- Chinese Poo, name of a Chinese deity. (*See No. 891 on General list of gods.*)
- Egyptian Piih or Pooh, name of an Egyptian idol. (*See No. 95 on General list of gods.*)
- Phœnician Baau, name of a Phœnician deity. (*See No. 530 on General list of gods.*)

Egyptian	Bai, name of an Egyptian idol. (<i>See</i> No. 56 on General list of gods.)
Egyptian	Pe, name of an Egyptian idol. (<i>See</i> No. 51 on General list of gods.)
Scandinavian	Ve, name of a deity of Northern Europe. (<i>See</i> No. 777 on General list of gods.)
Sanskrit	Vayu, name of an Indian deity. (<i>See</i> No. 194 on General list of gods.)
Irish	Fiu, or Fo, like, alike.
Icelandic	Fai, a painted figure.

No. 102 *otherwise spelled* Puva, Puvah, Phuva or Phuvah.

Italian	Pieve, a curacy, a parish.
German	Pfaffe, a monk, a priest, a hedge parson, hedge-priest, jack-priest, merry-andrew parson or
Arabic 914	Fahfab, a river in Paradise. [tub-ranter.
Hindu 413	Bhuv, heaven.
Sanskrit 702	Bhava, a god, a deity.
Sanskrit 707	Bhava, the Supreme Being.
Hindu 414	Bhav, or Bhava, a name of Siva.
Sanskrit	Bhava, name of an Indian deity. (<i>See</i> No. 832 on General list of gods.)

No. 102 *otherwise spelled* Phout.

Sanskrit 880	Vatu, name of a class of priests.
Fijian	Bete, a priest.
Akuonga A.	Bauut, oil.
Fijian	Votea, unscented oil.
Zulu Kafir	Futa, oil, grease, ointment.
Icelandic	Fita, fat, grease.
Danish	Fit, grease.
Dutch	Vet, fat, grease.
Anglo-Saxon	Faett, or Fett, fat.
German	Fett, smeared with grease, greasy.
English	Fat, an oily concrete substance deposited in the cells of the adipose or cellular membrane of animal bodies.
English	Fatty, greasy.
Latin	Fædo, to daub.
Latin	Vitta, a fillet or headband wherewith priests, &c., were dressed, as also the altar and victim.
Latin	Votum, Voti, a vow or promise made to God.
Italian	Voto, a vow in a religious sense.

Spanish	Voto, a vow, a promise of anything made to God or to some saint.
Latin	Fatum, Fati, death.
Arabic 939	Fawti, death.
Hindu 1499	Faut, death.
Persian 909	Fat, death.
Gaelic	Bath, death.
Irish	Fuath, or Fuadh, a bier.
Gaelic	Fuadh, a bier.
Cornish	Veth, a grave.
Manchu Tartar	Foto, a willow branch planted in the earth by a grave in honour of the dead, or a willow rod placed in the hollow stick which is the symbol of one's ancestors. This term is also applied to the paper money of different colours tied to a stick and placed at the foot of a tomb.
English	Fade, sorrowful, sad. (Wright's <i>Obsolete</i> .)
Quichua Peru	Putini, to be sad.
English	Poot, to cry. (Wright's <i>Obsolete</i> .)
Sanskrit 671	Bata, an interjection of sorrow or regret.
Turkish 551	Beyt, a couplet, a distich.
Irish	Feat, music, harmony.
Irish	Fath, a poem.
Gaelic	Fath, a poem.
Sanskrit 526	Path, to repeat or pronounce the name of a god, to invoke.
Sanskrit 562	Patha, reading sacred texts, studying the Vedas or scriptures.
Sanskrit 963	Veda, the name of certain celebrated works which constitute the basis of the first period of the Hindu religion.
Sanskrit 684	Vit, or Bit, to curse, to swear.
Hindu 392	Bhat, a curse.
Hindu 575	Phit, curse, malediction.
Swahili A.	Fatiha, a Mohammedan form of prayer.
Anglo-Saxon	Bead, a prayer.
Norman	Patey, or Putoy, a prayer, a ceremony.
Egyptian 464	Pat, the festival of the ninth.
Egyptian 461	Pet, heaven.
Persian 212	But, God.
Kanyop A.	Bate, God.
Turkish 846	Fettah, God.
Irish	Fiadha, a good God.
Latin	Fatum, Fati, God's providence.
Sanskrit 881	Vatu, a river of heaven.
Sanskrit 880	Vatu, a form of Siva.

- Egyptian Phtah, Ptha or Pthah, name of an Egyptian idol. (*See* No. 3 on General list of gods.)
Memo: As explained in Chapter VI. this god is Poti, the father of Joseph's wife Asenath and grandfather of Ephraim, and it is probable that such words as I have quoted in this chain of evidence as have a final *t*, which is really radical, are derived from him also; but, as it would require a great deal of argument to separate them with any certainty, I have preferred to group them all together.
- Phœnician Pothos, name of a Phœnician deity. (*See* No. 681 on General list of gods.)
- Greek Peitho, name of a Greek deity. (*See* No. 303 on General list of gods.)
- Indian Budha, name of an Indian deity. (*See* No. 171 on General list of gods.)
- Hindustani Bhuta, name of an Indian idol. (*See* No. 537 on General list of gods.)
- Egyptian 462 Put, form.
- Fijian Vatu, form, shape.
- Irish Feth, semblance, likeness.
- Irish Fuath, an image.
- Egyptian 463 Pauti, or Ppat, an image.
- Egyptian 463 Ppat, or Pat, a figure.
- Egyptian 463 Pat, a form, a type.
- Egyptian 463 Paut, a type.
- Egyptian 463 Ppat, or Pauti, a god.
- Egyptian 464 Put, a company of gods.
- Egyptian 463 Puat, a circle of gods.
- Egyptian 462 Puta, the divine circle of gods.
- Turkish 530 Put, an idol, an object of false worship.
- Hindu 282 But, an idol, image, statue
- Persian 212 But, an idol.
- N'kele African Biete, an idol.
- Persian 211 Bawta, an idol.
- Sanscrit 723 Bhauta, an attendant upon idols; also a worshipper of demons and spirits.

No. 103. Yob or Iob (*son of Issachar*) has been already considered with No. 69 Ayph, Ipha or Hepha.

No. 103 *otherwise spelled* Job.

Hindu 812 Jhaba, a leathern pot for measuring oil.

- Arabic 418 Juhaf, death.
 Hindu 837 Jifa, a carcass, a corpse.
 Arabic 448 Jifat, *plural* Jiyaf, or Ajyaf, a carcass, a corpse
 that has begun to stink. [or elegy.
 Arabic 441 Jawabi, a chorus, especially in repeating a *Marsa*
 Hindu 802 Jawabi, the chorus, especially in repeating the
Marsiya or elegy.
 Sanscrit 338 Japa, muttering prayers.
 Hindu 765 Jap, muttering prayers.
 Sanscrit 338 Jap, to mutter prayers.
 French Jube, the rood loft or holy loft (*viz.* the gallery
 in a church on which relics and images were
 set to view, especially the cross or an image of
 Christ with the Virgin Mary and St. John or
 other saint on either side. *See Webster's Eng-*
lish Dict.).
 Arabic 417 Jabhat, *plural* Jibah, the name of an idol.

No. 103 *otherwise spelled* Ojab.

- Arabic 840 Aajab, the grace, favour and good pleasure of God.
 Arabic 1357 Wujub, dying.
 Arabic 27 Ajaab, dead.
 Icelandic Hjupa, to shroud a corpse.
 Arabic 467 Hijab, idolatry.

No. 103 *otherwise spelled* Ysob, Ysyb, Iasoub, Iesob, Iasub,
 Jasub or Jashub will be considered with No. 130 Yosp,
 Ioseph or Joseph.

No. 103 *otherwise spelled* Iasoum or Asum will be considered
 with No. 124 Hsym, Hasim or Asom.

No. 104. Smrn, Samron, Sambran, Zambran or Shimron (*son*
of Issachar) has been already considered with No. 58
 Zmrn, Zimran, Zembran or Simron.

No. 105. Zblon, Zboln, Zebulon or Sebulon (*son of Jacob*).
 Manchu Tartar Tchobolon, grief, the time of mourning, matters
 which concern mourning or mourning clothes.
 German Schablone, a mould, a model.

No. 106. Srd, Sarad, Sared, Sered or Zered (*son of Zebulon*).
 Hebrew Srt or Sarat (שרת), a minister, to minister.
 Joel ii. 17, priests, *the ministers* of the Lord.

- Exodus xxxix. 41, *to minister* in the priest's office.
 Deut. xvii. 12, the priest that standeth *to minister*.
- Gaelic Sereth, an ecclesiastic.
 Irish Sruth, a man in religious orders. [lawn sleeves.
 French Romn Saroth, or Sarrot, a rochet—*viz.* a church vestment,
 Anglo-Saxon Sworetan, to sigh.
 Anglo-Saxon Sworete, sighed.
 Hindu 1283 Sarod, a song, modulation, melody.
 Hindu 1283 Sarodi, a singer.
 English Shroud, the dress of the dead, a winding-sheet.
 Sanscrit 1024 Sraddha, name of a kind of funeral rite or ceremony.
 Hindu 1272 Sraddha, or *in Dakh* Saradh, funeral obsequies consisting in the feeding of priests and other prescribed ceremonies.
 Hindu 1230 Sarada, a name of Saraswati and also of Durga.
 Egyptian 483 Srat, sculpture.
 Egyptian 483 Srut, to carve.
 Egyptian 483 Srutu, 767 Srta, or 487 Surut, to engrave.

No. 106 *otherwise spelled* Seder or Sedar.

- Turkish 775 Sadr, the office and title of two officers who administer the ecclesiastical law, similar to our archbishops.
 Sanscrit 1131 Sutra, the sacred thread or cord worn by the first three classes.
 Anglo-Saxon Steran, to make perfume, to burn incense; thus, *Stere aetforan Gode*, "burn incense before God," as in Numbers xvi. 7, 47.
 Anglo-Saxon Stor, frankincense.
 English Stor, incense. (Wright's *Obsolete*.) [incense.
 Greek Sturax, a sweet-smelling gum or resin used for
 Egyptian 480 Str, to deposit on a bier. (Vol. I.)
 Icelandic Stura, gloom, despair; also to mope, fret.
 Hindu 1228 Sadra, a kind of song.
 Latin Sidereus, Siderea, heavenly, high.
 French Romn Sidere, celestial.
 Sanscrit 1147 Sthira, a deity, an immortal.
 Irish Seathar, a name of God.
 Anglo-Saxon Seater, name of a Saxon deity. (*See* No. 958 on the General list of gods.)
 Greek Saturos, Saturou, Saturo, *plural* Saturoi, name

of certain Greek deities. (*See* No. 320 on General list of gods.)

No. 107. Alon, Allon, Ailun, Alun, Elon or Helon (*son of Zebulon*).

English	Elain, the oily or liquid principle of oils and fats.
English	Alyn, a kind of oil. (<i>Wright's Obsolete.</i>)
English	Alyne, to anoint. (<i>Wright's Obsolete.</i>)
Latin	Allino, to anoint or besmear, to rub something upon one.
Irish	Ulain, a charnel house.
Gaelic	Ulainn, a charnel house.
Welsh	Allwyn, sorrow, grief.
Cornish	Ollna, lamentation. (<i>Borlase.</i>)
Greek	Ailinos, Ailinou, a mournful dirge.
Hindu 165	Ilhan, an air (in music), tune, note, modulation.
Welsh	Alon, the principle of harmony, music.
Welsh	Elen, an angel.
Egyptian	Aaluna, a name of the Egyptian Elysium. (<i>Cooper's Archaic Dict.</i>)
Sidonian	Alohnim, name of a group or triad of Sidonian deities. (<i>See</i> No. 485 on General list of gods.)
Græco-Babyl.	Illinos, name of a Græco-Babylonian deity. (<i>See</i> No. 587 on General list of gods.)
Scandinavian	Hlin, name of a deity of Northern Europe. (<i>See</i> No. 439 on General list of gods.)
Welsh	Olwen, name of a deity, the Venus of the Britons. (<i>See</i> No. 951 on General list of gods.)
Phœnician	Eliun, name of a Phœnician deity. (<i>See</i> No. 558 on General list of gods.)
Welsh	Eulun, a false image.
Welsh	Eilun, an idol, image, representation.

No. 108. Yhlal, Allel, Iahleel, Jahaheel, Jahleel or Jalel (*son of Zebulon*).

Hindu 784	Jalaliya, the name of a sort of fakir.
Arabic 433	Jalaliyat, name of a sect who worship the more terrible attributes of the deity.
Caribbean	Hilaali, he is dead.
Hebrew	Ally or Alaly (אללי), woe. Job x. 15, <i>woe</i> unto me. Mic. vii. 1, <i>woe</i> is me!
Greek	Alala, or Alale, a loud cry or shout.
Greek	Eleleu, any loud cry.

- Sanscrit 175 Ululi, a howling.
 Latin Ululo, to screech or cry aloud.
 English Ululate, to howl.
 Hebrew Yll or Yalal, and Yllh or Yalalah (לל and ילה),
 to howl, a howling.
 Jeremiah xxv. 34, *howl*, ye shepherds, and
 cry.
 Zechariah xi. 3, the *howling* of the shepherds.
 Amos viii. 3, all the songs of the temple
 shall be *howlings*.
- Hindu 2145 Walwala, howling, lamenting, tumult, noise, uproar.
 Wolof African Walwal, a bell.
- Sanscrit 175 Ullala, name of a metre of two verses.
 Greek Ololuge, any loud cry, especially of women in-
 voking a god; the loud chant of female voices.
 Greek Ololuzo, to cry to the gods with a loud voice.
 Greek Ololoi, pious, religious, fearing the gods, super-
 stitious, bigoted.
- Hebrew Hll or Halal (להלל), to praise the Lord, to sing, to
 go mad, to be a fool, foolish.
 Psalms cxiii. 9, *praise* ye the Lord. [Lord.
 2 Chron. xxix. 30, to *sing praise* unto the
 Isaiah xlv. 25, *maketh* diviners *mad*.
 Job xii. 17, *maketh* the judges *fools*.
 Psalms v. 5, the *foolish* shall not stand.
- English Halleluiah, a word used in solemn songs of
 praise to God.
- Hindu 2188 Halhalat, a curse, an imprecation.
 Turkish 656 Halal, permitted by God's law, anything the
 use of which is expressly permitted and conse-
 quently free from sin.
- Hindu 784 Jalali, divine.
 Ako African Ollalu, God.
- Arabian Yalil, name of an Arabian idol. (See No. 826 on
 General list of gods.)
- Arabian Alilat, name of an Arabian idol. (See No. 481
 on General list of gods.)
- Assyrian Alala, name of an Assyrian idol. (See No. 479
 on General list of gods.)
- Accadian Alala, an image.
 Cornish Ellil, an idol. (Borlase.)
 Hebrew Alyl, idols (אליל), idol.
 1 Chron. xvi. 26, the gods of the people are
idols.
 Isaiah xix. 1, *the idols* of Egypt.
 Zech. xi. 17, woe to the *idol* shepherd.

- No. 108 *otherwise spelled* Achoel; words derived from this name, when spelled Iael, have been included with No. 8 Hul or Ieoul.
- Sanscrit 111 Akuli, name of an *Asura* priest. [Jacob.
Memo: Achoel was grandson of *Asra*, namely,
- English Acolyte, one of the church officials in the ancient and Romish Churches.
- Italian Oglio, oil.
- Icelandic Hekla, a kind of cowed or hooded frock.
- Icelandic Hokull, a priest's cope.
- Hebrew Hykl or Hykal (היכל), a temple.
1 Sam. iii. 3, in the *temple* of the Lord.
2 Chron. xxxvi. 7, in his *temple* at Babylon.
Psalms lxxviii. 29, thy *temple* at Jerusalem.
Micah i. 2, the Lord from his holy *temple*.
- Swahili A. Hekalu, the temple at Jerusalem.
- Turkish 1124 Heykel, a temple.
- Malayan 368 Heikal, a temple, a church.
- Arabic 1408 Haykal, a Christian church, a monastery.
Memo: From these words are evidently derived the French word *Eglise*, a church, and the English word *Ecclesiastic*, &c. &c.
- Cornish Ogall, a pulpit. (Borlase.)
- Anglo-Saxon Acwelan, to die, to perish.
- Arabic 868 Aakl, dying.
- Arabic 24 Ajal, death.
- Swahili A. Ajali, death.
- Yerukala Ind. Agula, to weep.
- Turkish 472 Aghlamak, to weep, cry, shed tears.
- Irish Ochal, moaning, complaining.
- Irish Aichill, great lamentation.
- Latin Ejulo, to ejaculate, howl, wail, lament, yell piti-
- Ibu African Aguilli, a song. [fully.
- Ibu African Ogelli, a bell.
- Anglo-Saxon Acl, clear, sonorous.
- Swedish Akalla, to invoke, call upon, implore.
- Greek Agallo, or Acallo, to pay honour to a god, to glorify.
- Greek Oklazo, to sink on one's knees, to crouch, to cower.
- Greek Okladia, or Oklasis, a crouching or cowering with bent knees.
- Polish Wyklac, to excommunicate, to anathematise, to
- Polish Wyklety, excommunicated, &c. [fulminate.
- Swedish Hyckla, to dissemble in religion.
- Greek Euchole, a prayer, a vow. [tithes.
- Arabic 865 Aikal, whatever is given in one year by way of

Undaza A.	Ekolu, heaven, sky.
Arabic 1375	Wakil, God.
Sanscrit 2	Akulu, a name of Siva.
Assyrian	Accalu, name of an Assyrian idol. (<i>See</i> No. 460 on General list of gods.)
Sanscrit	Ukhuli, name of an Indian deity. (<i>See</i> No. 829 on General list of gods.)
Greek	Aegle, name of a Greek deity. (<i>See</i> No. 249 on General list of gods.)
Turkish 1124	Heykel, an image or statue.
Persian 1408	Haykal, a figure, an image; face, form, stature or shape of the body, a temple of idolators.
Arabic 1408	Haykal, an idol temple.
Egbele A.	Igole, an idol.

No. 109. Dynh, Deina, Dina or Dinah (*daughter of Jacob*) will be considered with No. 145 Thn or Tahan.

No. 110. Gd, Gad or Ghad (*son of Jacob*) has been already considered with No. 92 Kht, Kahat or Cath.

No. 111. Zpon, Zpyon, Sefion, Ziphion, Zephon, Saphon or Sephion (*son of Gad*) will be considered with No. 159 Saophein, Saphan, Sapphin or Sophan.

No. 112. Hgy, Haggi, Aggi, Aggeis or Augis (*son of Gad*) will be considered with No. 157 Achi, Agchis or Agcheis.

No. 112 *otherwise spelled* Chaggi or Chagghi.

Cornish	Coggas, a priest. (Borlase.)
Gurung N.	Chugu, oil.
Murmi N.	Chigu, oil.
Thaksya N.	Chhigu, oil.
New Zealand	Kaukau, to anoint with oil; as, " <i>E kaukau ana a Maru i tona matenga</i> , Maru is anointing his head."
New Zealand	Kokowai, red ochre.
Turkish 901	Koku, a smell, odour, perfume.
Persian 1032	Kakkahi, a kind of dervish's cap.
Quichua Peru	Caci, a fast.
Turkish 938	Ghyuch, death.
Quichua Peru	Chuchau, the aloe.

- Egyptian 409 Kekui, a coffin.
 Fijian Caka, the *cibaciba* of the Vewa people.
Memo: "The *Cibaciba* is the place at which
 " the departed spirits descend into *Bulu*,
 " or the invisible world. Every town or
 " island has its *Cibaciba*" (page 25),
 which is therefore apparently a kind of
 Irish Ciach, sorrow, concern. [cemetery.
 Irish Cich, lamentation, grief. (Supplement.)
 Persian 991 Kagh, lamentation.
 Hindu 1634 Kuk, sobbing, crying, loud lamentation.
 New Zealand Keka, a beating of the breast in lamentation.
 Greek Kokuo, to shriek, cry, wail.
 Patagonian Kake, ten.
 Turkish 944 Ghyuk, heaven.
 Egyptian Kek, name of an Egyptian idol. (See No. 599
 on General list of gods.)
 Greek Gyges, Gygou, name of a Greek deity. (See
 No. 232 on General list of gods.)

No. 113. Sony, Sounei, Schuni, Shuni, Suni, Sunis, Sauneis
 or Sannis (*son of Gad*).

- Chin. II. 29 Seen, to go among the hills and become a hermit.
 Hindu 1242 Sain, a fakir.
 Hindu 1334 Sannyasi, a religious mendicant of the fourth
 order of Brahmans—namely, the Sannyas.
 French Romn Senaz, priestesses of a god of the Gauls.
 Irish San, a saint. (Supplement.)
 Chin. III. 118 San, unctuous; fatty matter, lard.
 Hindu 1335 Saneh, oil.
 Latin Schœnum, Schœni, a kind of ointment.
 Sanscrit 1149 Sneha, oiliness, greasiness, an unguent.
 Scotch Sane, or Seyn, to hallow, to consecrate.
 Gaelic San, holy.
 Gaelic Seun, to bless, to make sacred, to defend from
 the power of enchantment.
 Scotch Seinye, a synod (*viz.* an ecclesiastical assembly).
 Teutonic—Seyne.
 Old French—Sane.
 French Romn Sane, an ecclesiastical assembly.
 English Senye, or Seyne, a synod. (Wright's *Obsolete*.)
 English Sene, an ecclesiastical court. (Wright's *Obsolete*.)
 Chin. II. 774 Seen, grounds belonging to the kindred or clan's
 hall of ancestors, from the interest or rents of
 which the rites are kept up.

- Chinese I. 804 Tsung, a place where the departed hear and answer prayers; a temple of ancestors, the tablet dedicated to them; that which is generally honoured and sacrificed to.
- Polish Dzwonne, money given to a sexton for tolling a bell.
- Polish Dzwon, a bell. [bell.]
- Polish Dzwonic, to toll a bell.
- French Sonner, to ring, to toll.
- French Sonnaile, a bell.
- French Sonnette, a small bell.
- Portuguese Sino, a bell.
- Egyptian 576 Shen, a mummy.
- Chin. III. 480 Shun, a vehicle for carrying a coffin, a kind of bier.
- Gaelic Snaoi, a bier. [hearse.]
- Irish Snaoi, a bier.
- ManchuTartar Sinahi, mourning garments.
- Chin. II. 420 Seun, to follow the dead to the grave and be interred with them, once the partial usage of China.
- Chinese I. 104 Seun, to bury one or more living persons with the dead, said to have been an ancient custom.
- Chinese I. 393 Seen, verbosity accompanied by many sighs.
- Egyptian 483 Ssni, to sigh.
- Egyptian 578 Shennu, to grieve.
- Chin. II. 508 Shan, tears flowing, shedding tears copiously.
- Hindu 1412 Shewan, grief, lamentation.
- Persian 664 Zanoia, a continued moan.
- Persian 664 Zunudan, to howl.
- Gaelic Seinn, to sing, warble or carol.
- Arabic 409 Sinaa, song, melody.
- French Romn Son, an air, a song.
- French Romn Senee, an ancient species of verse where all the lines or words began with the same letter.
- Persian 767 Shana, curse, malediction.
- Persian 719 Sanah, an execration, imprecation, curse, malediction.
- Chin. II. 425 Tswan, presents of victims and other proper offerings to a family where a person has died, which offerings are presented at his tomb.
- Chin. II. 850 Swan, a sort of utensil anciently employed in temples, provisions served up or offerings in temples.
- Egyptian 478 Snnu, sacred cakes. (Vol. I.) [temples.]
- Arabic 409 Sanawiy, one who holds the doctrine of the two principles, one of the sect of the Magi.
- Hindu 1334 Sunni, an orthodox Mahometan, who equally reveres Mahomet's four successors.

- Turkish 744 Sunni, conforming to the practices of Mahomet in all religious observances, an orthodox Musliman.
- Arabic 720 Sunniy, an orthodox Mahometan or one who receives the *Sunnat* or traditionary portion of the Mahometan law which was not committed to writing by Mahomet like the Koran, but preserved from his lips by his immediate disciples or founded on the authority of his actions. One who reveres equally the four successors of Mahomet.
- Arabic 717 Sunnat, the Sunna, or traditions of Mahomet, which by the orthodox Moslems are considered as a supplement to the Koran and of nearly equal value.
- Turkish 743 Sunnet, any religious practice founded on an imitation of the actions of Mahomet, especially circumcision; the whole body of practices so founded.
- Hindu 1320 Sunnat, any rite or religious ceremony necessary to be performed.
- Persian 647 Zanu, worship, obeisance.
- German Suhne, expiation.
- Newar Nepal Sanho, ten.
- Bute African Dson, ten.
- Mongolian Ziun, ten.
- Irish Sion, heaven. (Supplement.)
- Sanscrit 1017 Sunya, sky, heaven.
- Chinese I. 69 Seen, an imaginary species of beings—*viz.* men who by a total abstraction from the world have escaped from the body and have risen higher in the scale of existence than mortal man.
- Chinese I. 153 Seen, immortal.
- Chin. III. 789 Shin, a divinity, a spirit, a god.
- Chin. II. 772 Shin, divinity: God in the sense of heathen nations.
- Hindu 1242 Sain, the Deity. [tions.
- Sanscrit 991 Sani, a name of Siva.
- Sanscrit 1017 Sunya, a name of Brahma.
- Sanscrit Sani, name of an Indian deity. (See No. 183 on General list of gods.)
- Slavonian Dziejanna, name of a Slavonian deity. (See No. 918 on General list of gods.)
- Scotch Shony, name of a deity worshipped in the Western Islands. (See No. 950 on General list of gods.)
- Chinese Shin, name of a Chinese deity. (See No. 850 on General list of gods.)

Chinese	Sin, name of a Chinese deity. (<i>See</i> No. 861 on General list of gods.)
Chaldean	Sin, name of a Chaldean idol. (<i>See</i> No. 107 on General list of gods.)
Scandinavian	Syn, name of a deity of Northern Europe. (<i>See</i> No. 443 on General list of gods.)
Chaldean	San, or Sansi, name of a Chaldean idol. (<i>See</i> No. 108 on General list of gods.)
Chinese	San, name of a Chinese deity. (<i>See</i> No. 867 on General list of gods.)
Egyptian 472	San, an image.
Egyptian 481	Ssenu, an image, a type.
Egyptian 483	Ssnu, images.
Arabic 666	Zun, an idol.
Biafada A.	Sona, an idol.

No. 114. Azny, Azni, Azeni, Ozni or Osni (*son of Gad*).

Greek	Essen, Essenos, Esseni, a priest of Artemis— <i>viz.</i>
Arabic 855	Aasn, Aisn or Ausn, fat, grease, lard. [Diana.
Hebrew	Hsn or Hasan (שֵׁן), the breast-plate. [plate. Exodus xxix. 5, the ephod and <i>the breast-</i> Leviticus viii. 8, he put <i>the breast-plate</i> [upon him.
Turkish 650	Huzn, sadness, melancholy.
Turkish 650	Hazin, sad.
Swahili A.	Huzuni, grief, heaviness.
Gaelic	Osann, a sigh.
Gaelic	Osna, a sigh, sob or groan.
English	Whizzen, to whine. (<i>Wright's Obsolete.</i>)
Arabic 34	Ahsana (in prayer), May God be gracious.
Scotch	Osan, hosannah.
French	Hosanna, hosannah.
English	Hosannah, an exclamation of praise to God, or an invocation of blessings; in the Hebrew ceremonies it was a prayer rehearsed at the Feast of Tabernacles, in which this word was often [repeated.
Sanscrit 824	Yoshana, a hymn. [repeated.
Arabic 479	Ahsan, or Husna, the Mohammedan faith.
Arabic 49	Azan, the signal for summoning to prayers by the Muezzin or crier, from the minarets or towers of the mosques.
Hindu 78	Azan, the summons to prayers proclaimed from the minarets of a mosque.
Turkish 445	Ezan, the call to prayer.
Hindu 117	Asani, a small carpet on which the Hindus sit at
Persian 51	Azin, a rite, a ceremony. [prayer.

Persian 1405	Hushan, the Epiphany (<i>viz.</i> the manifestation of Christ to mankind).
French Romn	Osannes, Osane, or Ozanne, Palm Sunday, the Sunday before Easter.
Norman	Osannes, or Ozanne, Palm Sunday.
Arabic 479	Ahsan, or Husna, paradise.
Greek	Esaien, for ever.
Hindu 242	Isan, a name of Siva.
Sanscrit 188	Aisana, belonging to Siva.
Scandinavian	Asen, the name of a certain deity of Northern Europe. (<i>See</i> No. 518 on General list of gods.)
Arabic 183	Wazan, <i>plural</i> Awsan, an idol.
Arabic 839	Aasan, a little idol.
Arabic 23	Usun, statues, figures, idols.

No. 114 *otherwise spelled* Azbon, Azabon, Ezbon or Esbeon.

Arabic 101	Isbahan, one of the twelve modes of music.
Sanscrit	Asvin, or The Asvins, name of an Indian deity. (<i>See</i> No. 197 on the General list of gods.)

No. 115. Ary, Iri, Eri, Heri or Her (*son of Gad*) will be considered with No. 155 Ayr, Ahr, Ahrh, Aara, Aer, Ir or Hir.

No. 115 *otherwise spelled* Addei, Addi, Adi or Edi has been already considered with No. 94 Yhodh, Ihuda, Iouda or Iuda.

No. 116. Arody, Aroadi, Arudi, Erudi, Eroed or Arod (*son of Gad*) will be considered with No. 161 Ard, Arde, Arad, Ared or Hered.

No. 117. Araly, Araili, Aroli, Aruli, Areli, Arheli, Areel or Ariel (*son of Gad*).

English	Orell, red ochre. (<i>Wright's Obsolete.</i>)
Anglo-Saxon	Orele, a priest's garment.
German	Orale, the veil worn by the Pope at mass.
Hindu 2205	Hirawal, a kind of chequered blanket worn by
Cornish	Arwyl, a burial or funeral. [fakirs.
Welsh	Arwyl, funeral solemnities or obsequies.
Welsh	Arwylaw, to weep over the dead.
Welsh	Erwyll, gloomy, that which casts a gloom.
Italian	Urlo, lamentation, expression of grief.
French	Hurler, to shriek, yell or bellow out.
French	Hurlement, a yell or shriek.

Spanish	Aureola, a diadem or crown with rays of light given by painters and statuaries to saints, martyrs and confessors as a mark of the victory they have obtained.
Welsh	Hirell, or Hiriell, an angel.
Koro African	Orilea, heaven, sky.
Etruscan	Aril, name of an Etruscan deity. (<i>See</i> No. 512 on General list of gods.)
Greek	Euryale, name of a Greek deity. (<i>See</i> No. 247 on General list of gods.)

No. 118. Asr, Aser, Asser, Ascher or Asher (*son of Jacob*), like No. 3 Asor or Ashur, has been already considered with No. 75 Isra-el.

No. 119. Ymnh, Imnah, Iamne, Iamein, Jamin, Jamne, Jimna or Jomne (*son of Asher*) has been already considered with No. 85 Ymyn, Iamin, Jamin or Jamni.

No. 120. Ysoh, Asua, Iesua, Iessua, Iesua, Isoua, Ishuah, Jesua, Jeswa or Jischua (*son of Asher*) will be considered with No. 165 Yhosa, Ause, Hosa, Oshea, Josue or Joshua.

No. 120 *otherwise spelled* Seva has been already considered with No. 24 Sba or Seba.

No. 121. Ysoy, Asui, Iasui, Isoui, Isui, Ishuai, Jasui, Jesu, Jessui or Jeswi (*son of Asher*) will be considered with No. 165 Yhosa, Ause, Hosa, Oshea, Josue or Joshua.

No. 121 *otherwise spelled* Sevi has been already considered with No. 24 Sba or Seba.

No. 122. Bryah, Brie, Bria, Baria, Bariaa, Beria, Beriah, Berihah, Beriha, Bericha, Berjaa or Barjaa (*son of Asher*) will be considered with No. 150 Bryah, Bria, Bariaa, Beria, Beriah, Berihah, Beriha or Bargaa.

No. 123. Dn or Dan (*son of Jacob*) will be considered with No. 145 Thn, Tahan or Theen.

No. 124. Hsym, Asom, Hasim, Huscim, Hussim, Hushim, Husim or Chusim (*son of Dan*); words derived from No. 103 Iasoum or Asum are included with this name.

Greek Cosmo, or Kosmo, a priestess of Pallas.

Galla African	Kesuma, a pilgrim.
Arabic 964	Kishm, fat.
Arabic 862	Aazim, fat.
Uraon India	Issum, oil.
Swahili A.	Azma, scent, fume.
Greek	Osme, scent, perfume.
English	Woosom, an advowson. (<i>Wright's Obsolete.</i>)
Persian 1351	Washama, a kind of head-dress worn by Persian monks.
Turkish 886	Kasssam, an officer of the ecclesiastical court whose duty it is to apportion the property of deceased persons among the heirs.
Arabic 964	Kashm, dying.
Swahili A.	Kuzimu, in the grave under the earth.
Arabic 1013	Kasim, sorrowful.
Arabic 862	Aazim, grave, serious.
Fijian	Osima, to regret, to lament for.
Arabic 855	Aasm, or Ausum, shedding tears.
Arabic 1393	Hazimat, <i>plural</i> Hazaaam, meat dressed for a funeral entertainment.
Arabic 1394	Hazimiy, fit for a funeral feast.
Spanish	Asiema, the sarcophagus stone of which coffins were anciently made.
Arabic 91	Ismaa, singing.
Greek	Asma, anything sung, a song, a lay.
Hausa A.	Azumi, to fast.
Turkish 513	Ayazma, a sacred spring of water.
Arabic 862	Aazim, an epithet of God.
Arabic 91	Ismi Aazim, or Ismi Aazam, the Great Name, the name of God.
Hebrew	Asyma or Ashima (אשׂימא), name of an idol mentioned in 2 Kings xvii. 30. (<i>See</i> No. 137 on General list of gods.)
Arabian	Asham, name of an Arabian idol. (<i>See</i> No. 807 on General list of gods.)

No. 125. Nptly, Neptali or Naphtali (*son of Jacob*); I have found no words, bearing on this part of the subject, in which all the elements of the above name are preserved.

No. 126. Yhzal, Ihasel, Iasiel, Asiel or Jasiel (*son of Naphtali*) has been already considered with No. 20 Aozl, Uzal, Usal, Ezel, Aizel or Aezel.

No. 127. Gony, Goni, Gonei, Gounei, Gaunei, Gayni, Ghuni or Guni (*son of Naphtali*).

Hebrew Kbnh or Kahnah (כהנה), the priest's office, priesthood.

Exodus xxix. 9, the *priest's office* shall be theirs.

Joshua xviii. 7, the *priesthood* of the

Hindu 1643 Kihanat, priesthood, the office of priest. [Lord.

Arabic 994 Kahin, a priest.

Swahili A. Kahini, a priest.

Kru African Kina, oil.

Chin. III. 104 Kwan, fat.

Chin. III. 107 Kwan, the fat about the intestines.

Egyptian 414 Kann, scent, smoke.

Chin. III. 736 Gan, fragrant, odoriferous.

Chin. III. 575 Keun, a small vessel used by the Budh priests to contain a sort of holy water. [there.

Chin. II. 775 Kheuen, a temple of ancestors, or to sacrifice

Polish Konac, to be at the point of death. " *Juz konu,*
" He breathes his last."

Arabic 980 Kana, dying.

Wolof A. Chiena, death.

Chin. III. 490 Chuen, or Chhun, a hearse.

Hindu 919 Chihani, a place of cremation.

Hindu 898 Chiwana, a place for cremation.

Chinese I. 527 Gan, a burying place in a moor or common.

Tibetan Gno, to weep.

Takpa Tibet Gnu, to weep; *Bhutani*, the same. [deceased.

Chinese I. 371 Keun, to mourn for the living relations of the

Gaelic Caoin, to weep, wail, lament or deplore.

Welsh Cwyn, wailing or grief.

Welsh Cyni, anguish, distress.

Irish Caoine, a dirge, an Irish cry or lamentation for the dead, bewailing, mourning.

Latin Cano, to sing.

Cornish Can, to sing.

Persian 541 Khwan, a chanter, an invoker.

Persian 539 Khunya, modulation, melody, song.

Hindu 997 Khunya, melody, singing.

N'gola A. Kuini, ten.

Kasands A. Kuni, ten.

Landoma A. Kanu, heaven.

Orungu A. Gihuonu, heaven.

Welsh Goaien, the Omnipresent, the Supreme Being.

Landoma A. Kanu, God.

Latin	Genius, Genii, the tutelary deity of a place.
Scandinavian	Gna, name of a deity of Northern Europe. (<i>See</i> No. 438 on General list of gods.)
Irish	Gwen, name of a Druidical deity. (<i>See</i> 411 on General list of gods.)
Hebrew	Kyon or Chiun (כִּיּוּן), name of an idol. (<i>See</i> No. 145 on General list of gods. Amos v. 25, 26, Oh house of Israel, but ye have borne the tabernacle of your Moloch and <i>Chiun</i> your images.)
Egyptian	Chon, name of an Egyptian idol. (<i>See</i> No. 29 on General list of gods.)
Irish	Cann, name of a Druidical goddess. (<i>See</i> No. 406 on General list of gods.)
Chinese	Kheen, Khin, or Kan, name of a Chinese deity. (<i>See</i> No. 903 on General list of gods.)
Chinese	Keen, name of a Chinese deity, "the spirit of the earth." (<i>See</i> No. 880 on General list of gods.)
Egyptian 420	Ken, a carving of ivory.
Fijian	Cina, a god.

No. 128. Yzr, Ieser, Issaar, Isseier, Issari, Aisar or Aser (*son of Naphtali*) has been already considered with No. 75 Ysr-al or Isra-el.

No. 129. Slm, Slom, Silem, Sillem, Shillem, Scillem, Scallum, Sallum or Salomon (*son of Naphtali*); words derived from No. 95 Selom are included with this name.

English	Slaum, to smear. (<i>Wright's Obsolete.</i>)
French Romn	Soulame, a sob, a sigh.
English	Shalm, to shriek. (<i>Wright's Obsolete.</i>)
English	Salme, to sing psalms. (<i>Wright's Obsolete.</i>)
English	Psalm, a sacred song or hymn.
Gaelic	Salm, a psalm.
Irish	Sailm, a psalm.
Anglo-Saxon	Sealm, a psalm or hymn.
Icelandic	Salmr, a psalm, a hymn.
French Romn	Salme, a psalm. [ment.]
French Romn	Saulme, Seaulme, or Psalme, a psalm. (Supple-
Italian	Salmo, a psalm, canticle or sacred song.
Spanish	Salmo, a psalm.
Italian	Sciloma, a long tedious discourse.
English	Slam, a peculiar mode of ringing the bells. (<i>Wright's Obsolete.</i>)

English	Solemn, sacred, enjoined by religion.
English	Salamon, an old cant name for the mass. (Wright's <i>Obsolete</i> .)
Assyrian	Shalman, a name of the Assyrian idol Nisroch. (See No. 711 on General list of gods.)
Assyrian	Tsalamu, an image.
Hebrew	Zlm or Zalam (צלם), an image. [<i>image</i> . Genesis i. 27, God created man in his own Numbers xxxiii. 52, destroy all their molten <i>images</i> . Amos v. 26, Moloch and Chiun your <i>images</i> . Daniel iii. 10, and worship the golden <i>image</i> .
Arabic 829	Zulm, idolatry.

No. 130. Yosp, Ioseph or Joseph (*son of Jacob*); this name, according to Rules I. II. and IX., may be equally well written Osp, Asb, &c.; which appears to have been varied into Hosp, Hoseph, Choseph, Koseph, Goseph, Gosep, &c., and is now written Giuseppe in Italian.

Sanscrit 144	Ishva, a spiritual teacher.
Persian 1007	Kazba, dregs of oil.
Sanscrit 267	Kshepa, besmearing, laying on.
Scotch	Chesop, a chesybil or chasuble, an ecclesiastical dress, a short vestment without sleeves.
Hebrew	Hsb or Hasab (חשב), the curious girdle. Exodus xxviii. 8. the <i>curious girdle</i> of
Irish	Esbha, dead. [the ephod.
Arabic 478	Hasb, burying a corpse in a winding sheet.
Hebrew	Azb or Azab (אזב), to be grieved, sorry, lamentable, sorrow. Isaiah liv. 6, forsaken and <i>grieved</i> . Nehem. viii. 10, neither <i>be ye sorry</i> . Dan. vi. 20, he cried with a <i>lamentable</i> voice. Ps. cxxvii. 6, the bread of <i>sorrows</i> .
Arabic 196	Iasaf, a making sad.
Turkish 459	Essef, regret, sorrow.
Turkish 886	Kassavet, grief, regret.
Hindu 2118	Wasp, tears.
Sanscrit 265	Kshap, to fast, to do penance.
Latin	Eusebes, pious or devout.
Koro African	Ozabe, ten.
Arabic 1351	Wasib, eternal.
Sanscrit 176	Ushapa, the sun.
Sanscrit 215	Kasyapa, a class of divine beings.
Persian 513	Khiziv, name of God.

Arabic	Isaff, a form of the solar deity worshipped in ancient Arabia. (<i>See Cooper's Archaic Dict.</i>)
Arabic	Isaff, name of an Arabian idol. (<i>See No. 593 on the General list of gods.</i>) <i>Memo</i> : This is probably the same as the one which is thus described in Johnson's <i>Arabic and Persian Dictionary</i> , page 71: "Isaf or Asaf, the name of an idol to which sacrifices were offered in face of the "Kaaba."
Egyptian	Asb, name of an Egyptian idol. (<i>See No. 517 on the General list of gods.</i>)
Hebrew	Azb or Azab (אָזב), idols, images. 1 Sam. xxxi. 9, the house of <i>their idols</i> . 2 Sam. v. 21, there they left <i>their images</i> . Hosea iv. 17, Ephraim is joined to <i>idols</i> .
Igu African	Ozibo, an idol.
Abadsa A.	Isiafa, or Wuisiafa, an idol.

No. 131. Mnsh, Manasseh, Menasseh, Manasses, Manassis, or Manasse (*son of Joseph*). It has been already shown, *vic.* in Chapter VI., that the Egyptian, and therefore the original name of Manasse (the Menes of Greek historians), is Mna or Mena.

Persian 1260	Manshiya, the minister of a fire temple.
Sanscrit 743	Manishin, a priest.
Latin	Mænas, a castrated priest of Cybele, or priestess of Bacchus.
Arabic 1258	Manzua, dedicated.
Egyptian 436	Men, dedication.
Chin. III.661	Mwan, the face daubed with something.
Sanscrit 741	Mana, Manas, Indian spikenard.
Ibu or Ebu A.	Manu, palm oil.
Abadsa A.	Mane, palm oil.
Isiele African	Manya, palm oil.
Runda A.	Manyi, palm oil.
Kamuku A.	Manewe, palm oil.
Kabenda A.	Manzi, palm oil.
Mimboma A.	Mandzui, palm oil.
MithanNagaB.	Manga, oil; <i>Tablung Naga</i> and <i>Tengsa Naga</i> , Bengal, the same.
Spanish	Monge, a monk.
French Romn	Mounjhe, a monk.
German	Monch, a monk, a friar.

Polish	Mnich, a monk or friar.
Greek	Monachos, Monachou, a monk.
Welsh	Mynach, a monk.
Cornish	Manach, a monk.
Gaelic	Manach, a monk.
Irish	Manach, a monk.
Anglo-Saxon	Manuc, or Monec, a monk.
	High Germa } — { Municho,
	of A.D. 800 } — { Municha.
	Bretonne—Manach.
Italian	Monaco, a monk.
Galla African	Monakse, a monk.
Dutch	Monnik, a monk, a friar.
English	Monk, one who retires from the concerns of the world and devotes himself to religion.
Anglo-Saxon	Munecian, to be made a monk.
Polish	Mnisi, monkish.
French	Mense, the revenue of abbeys.
Scotch	Manse, the parsonage house.
Cornish	Manaes, a nun. (Borlase.)
French	Moinesse, a nun.
	<i>Memo:</i> This word is seldom used in French except in jest, as it is supposed to be feminine of <i>Moine</i> , a monk, and therefore would be equivalent to a she monk or monness, if we had such a word.
Polish	Mnieszka, a nun.
English	Minch, a nun. (Wright's <i>Obsolete</i> .)
Welsh	Mynaches, a nun.
Greek	Monachos, Monache, single, solitary.
Greek	Monouchia, a solitary unmarried life.
Greek	Monache, alone.
Greek	Monas, solitary, single, alone.
Greek	Monias, or Monios, solitary.
Greek	Monos, Mone (<i>Ionic</i> Mounos), alone, solitary.
Greek	Monosis, solitariness.
Greek	Monazo, to live in solitude.
Greek	Monozoos, living alone.
Arabic 1258	Munzawi, a recluse, a hermit.
Arabic 1258	Munazzah, exempted from, blameless, holy.
Hindu 1966	Munzawi, a solitary man, a hermit.
Hindu 1966	Munazzah, kept apart from all impurity, holy.
Greek	Monoo, Monoso, to lead a solitary life.
Greek	Monia, Monias, solitude, especially celibacy.
French	Moine, a friar, a monk.
Sauscrit 785	Muni, Munis, an inspired saint, a holy man en-

dowed with divine inspiration, or one who has attained more or less of a divine nature by mortification and abstraction, a sage, seer, ascetic, devotee, monk, a recluse who lives alone and has taken the vow of silence.

- Sanscrit 799 Mauna, the office or position of a Muni or holy
Hindu 1978 Muni, a holy man, a sage. [sage.]
Hindu 1977 Minh, or 1978 Mani, death.
Turkish 1053 Menaya, deaths, different kinds of death.
Arabic 1266 Maniyat, *plural* Manaya, death, fate. (*See also*
Arabic 1266 Mana, death. (*See also* 1251.) [1253.]
Egyptian 434 Mena, or Menau, death.
Arabic 1261 Manaush, a corpse laid on a bier.
Latin Manes, dead bodies.
Egyptian 433 Men, a monument.
Egyptian 436 Men, an obelisk.
Irish Mionn, a holy relic.
Persian 1083 Man, grief, melancholy.
Sanscrit 744 Manyu, Manyus, sorrow, grief.
Arabic 1251 Manah, mourning.
Javanese Muwun, to weep. (*Hunter's Non-Aryan Dict.*)
Scotch Main, to bemoan.
Scotch Mane, lamentation.
Anglo-Saxon Maenan, to lament, complain, moan.
English Mean, or Mene, to moan or lament. (*Wright's
Obsolete.*)
English Mane, a moan. (*Wright's Obsolete.*)
English Moan, to lament, to deplore, to bewail with an
audible voice, to grieve, to make lamentations;
lamentation, audible expression of sorrow, grief
expressed in words or cries.
Chin. II. 306 Min, an eulogy on the deceased.
Sanscrit 744 Manyu, Manyus, a hymn.
Sanscrit 743 Manisha, a hymn.
Hindu 1826 Manjh, name of a musical mode, a kind of verse.
Turkish 971 Mani, or 1034 Mana, a song.
Irish Mionn, a bell.
Gaelic Mionn, a bell.
Spanish Mana, an incense reduced to powder.
Sanscrit 762 Mahin, keeping a feast, observing a festival.
Fijian Mana, a word used when addressing a heathen
deity—so be it, let it be so.
Arabic 1251 Mana, divine decree.
Turkish 1053 Menahi, forbidden things or acts.
Turkish 1059 Menhi, prohibited, forbidden.
Gaelic Mionn, a curse.

Gaelic	Mionnaich, to curse.
Gaelic	Mionnach, cursing.
Gaelic	Mionnaichte, accursed. [<i>Obsolete.</i>]
English	Manse, to curse or excommunicate. (Wright's)
Hindustani	Mansa, a small lake in the Punjab. It is considered sacred by the Hindoos, who visit it in pilgrimage, regarding it as a meritorious act to make the circuit of it, to propitiate the Devi or presiding spirit. (See Thornton's <i>Gazetteer of India.</i>)
Sanskrit 743	Manisha, a prayer.
Sanskrit 743	Manu, Manus, a sacred text, a prayer.
Sanskrit 769	Man, to worship.
Arabic 1216	Miaann, a preacher.
Hindu 1956	Munajat, prayer, supplication.
Bodo Bengal	Manji, ten.
Kachari B.	Manji, or Munji, ten.
Keikadi I.	Mana, the sky.
Yerukala I.	Menu, the sky.
Telugu India	Minnu, the sky.
Turkish 1071	Mina, the sky.
Persian 1287	Mina, heaven, sky.
Persian 1287	Minu, heaven.
Hindu 2015	Mina, heaven, paradise.
Hindu 2017	Minu, paradise.
Persian 1083	Man, eternal, perpetual.
Persian 1266	Mani, egoism, or that sufficiency in Himself and independence of other beings which is peculiar to the Deity.
Arabic 1266	Maniyat, <i>plural</i> Manaya, the providence of God.
Persian 1083	Mana, a name of God.
Swahili A.	Muungu, <i>plural</i> Miungu, God. The Swahili rarely use <i>Muungu</i> or <i>Miungu</i> alone; they almost always say <i>Mwenyiezi Mungu</i> .
Papiaha A.	Menyi, God.
Irish	Mann, God. (Supplement.)
Hindu 1966	Manasij, or 2015 Main, Cupid.
Sanskrit 770	Manasa, a form of Vishnu.
Indian	Manasa, name of an Indian deity. (See No. 158 on General list of gods.)
Egyptian	Mneuis, name of an Egyptian idol. (See No. 16 on General list of gods.)
Teutonic	Mannus, name of a Teutonic deity. (See No. 627 on General list of gods.)
Latin	Mens, name of an Italian deity. (See No. 932 on General list of gods.)

Latin	Manes, name of certain Italian deities. (<i>See No. 395 on General list of gods.</i>)
Scandinavian	Mani, name of a Scandinavian deity. (<i>See No. 626 on General list of gods.</i>)
Etruscan	Mean, name of an Etruscan deity. (<i>See No. 633 on General list of gods.</i>)
Egyptian	Menhai, or Menh, name of an Egyptian idol. (<i>See No. 46 on General list of gods.</i>)
Sanskrit 770	Mana, Manas, likeness, resemblance.
Hindu 1973	Mano or Manau, or 1825 Man, like.
Hindu 1825	Mana, resembling.
Persian 1083	Man, like, resembling.
Persian 1083	Mana, alike, equal, resembling.
Sanskrit 753	Mahana, to be worshipped, adorable.
Egyptian 435	Mennu, an image.

No. 132. Mkyr, Makir, Machir or Macheir (*son of Manasseh*).

Hebrew	Mkra or Makara (מַכְרָא), a convocation. Exodus xii. 16, there shall be an holy <i>convocation</i> . Lev. xxiii. 2, holy <i>convocations</i> . [cation. Numb. xxvii. 18, an holy <i>convocation</i> .
Kiriman A.	Makura, cocoa-nut oil.
Welsh	Mygawr, that which is reverent or solemn.
Greek	Megaron, Megarou, or Mecaron, Mecarou, the sacred chamber in the temple at Delphi where the responses were received; also the sanctuary or shrine of other temples, a temple.
Greek	Megara or Mecara, underground caves sacred to Demeter and Persephone.
Turkish 1045	Mekruh, held in aversion (canonically).
Arabic 1229	Mukirr, one who makes confession. [fessor.
Hindu 1934	Makarr or Mukirr, to confess, confessing, a confession.
French	Maigre, fasting, as <i>un jour maigre</i> , viz. a day of abstinence from flesh meat, <i>soupe maigre</i> , viz. soup made from vegetables or fish.
Hebrew	Mgor or Magor (מַגוֹר), pilgrimage. Exodus vi. 4, the land of their <i>pilgrimage</i> .
Egyptian 430	Makhru, justified.
Greek	Makaria, the abode of the blest, the other world.
Greek	Makar (<i>feminine Makaira</i>), an epithet of the gods who are constantly called " <i>Makares Theoi</i> " in Homer and Hesiod as distinguished from mortal men, so that its notion is of everlasting heavenly bliss: also in an absolute sense " <i>Makares</i> " the blessed, the blest ones; the

dead were especially called "*Makares*" the blessed—" *Makaron Nesoi*" the islands of the blest, placed by the later Greek in the Ocean at the extreme west, where heroes slain in fight and demigods enjoyed rest for ever. See Hesiod, *Opp.* 169, about 900 B.C.

Assyrian	Makru, a name of the Assyrian idol Merodach or Marduk. (See No. 622 on General list of gods.)
Latin	Megara, name of a deity. See No. 334 on General list of gods.)

No. 133. Glad, Galaad, Gelaad, Gilead or Ghilhad (*grandson of Manasseh*).

English	Culdee, a monkish priest, the Culdees formerly inhabited Scotland, Ireland and Wales, and were remarkable for religious duties.
Hebrew	Khlt or Khalat (קַהֲלָה), a preacher. Eecl. i. 1, 12, words of <i>the preacher</i> . . . I <i>the preacher</i> . . . xii. 10, <i>the preacher</i>
French	Collet, a clergyman. [sought.
English	Collate, to confer a benefice on a clergyman.
English	Collet, a small collar or band worn by the inferior clergy in the Roman church. (Wright's <i>Obsolete</i> .)
English	Calotte, or Calote, a cap or coif, of hair, satin or other stuff, worn in popish countries as an ecclesiastical ornament.
Cornish	Clethy, to bury.
Cornish	Cluddu, to bury. (Borlase.)
Irish	Cludh, a burying ground.
Irish	Claidhe, burial.
Irish	Cladh, a grave.
Gaelic	Cladh, a burying ground, a churchyard.
Irish	Glaodh, grief.
Irish	Gleodh, a sigh, a groan.
Sanscrit 213	Kallata, indistinct articulation.
Gaelic	Callaid, a funeral cry, an elegy.
Irish	Calloid, a funeral cry, an elegy.
Cornish	Guledh, a feast.
Anglo-Saxon	Gild, worship, service. [to invoke.
Greek	Keladeo, to sing of, to celebrate loudly, to call to,
French	Culte, worship, adoration, religion, creed.
Polish	Klatwa, a ban or excommunication.
Eskimo	Kolit, ten.
Arabic 533	Khulud, eternity.

Arabic 532	Khuld, eternity, perpetuity, Paradise, everlasting
Hindu 992	Khuld, eternity, Paradise. [bliss.
Turkish 674	Khulud, the being eternal.
Arabic 005	Khalid, eternal, perpetual; " <i>al jazaa'iru'l Kha-</i> " <i>lidat</i> , the Fortunate isles in the Western " Ocean."
	<i>Memo</i> : These are evidently the <i>Makaron</i> <i>Nesoi</i> of the Greeks, or islands of the blest in the Western Ocean already spoken of, and Machir was the father of Gilead.
Greek	Clotho, name of a Greek deity. (<i>See</i> No. 306 on General list of gods.)
Anglo-Saxon	Gold, or Gyld, an idol.

No. 134. Yazr, Iezer, Ihezer, Aeazer or Hieser (*son of Gilead*)
has been already considered with No. 75 Ysr-al or Isra-el.

No. 134 *otherwise spelled* Abyazr, Abiazar or Abieser.

Sanskrit 69	Abhisara, a purificatory rite.
Sanskrit 124	Abhasura, name of a class of deities or demi- gods, sixty in number. [or Paradise.
Hindu 24	Apsara, a female dancer or courtesan in <i>Swarga</i>
Sanskrit 59	Apsaras, or Apsara, certain female divinities who reside in the sky.

No. 134 *otherwise spelled* Achiezer.

Sanskrit 3	Akshara, religious austerity.
Sanskrit 3	Akshara, the sky.
Sanskrit 3	Akshara, Siva, Vishnu, Brahma.
Arabian	Ukaysir, name of an Arabian idol. (<i>See</i> No. 809 on General list of gods.)
Hindu 147	Iksar, alike, similar.

No. 135. Hlk, Helc, Halac, Elech, Helek, Chelek, Chelech, Chelec
or Cheleg (*son of Gilead*).

Welsh	Elaig, a hermit.
Polish	Klecha, a priestling.
Polish	Kolacya, the right of bestowing an ecclesiastical
Sanskrit 212	Kalka, incense. [benefice.
Persian 1016	Kalacha, marrow.
Persian 150	Alak, spikenard.
Anglo-Saxon	Halech, holy.
Quichua Peru	Huilca, sacred.

Portuguese	Eulogia, the eucharist, but more particularly holy bread formerly distributed in parishes.
Zincali	Ulique, a festival.
Turkish 1117	Halik, one who dies, perishes.
Arabic 489	Halak, or 873 Aaluk, death.
Hindu 2185	Halak, death.
Malabar I.	Alukei, to weep.
Mongolian	Uilacho, to weep.
Rajmahali I.	Olga, to weep.
Persian 1046	Gulicha, a sob.
Swedish	Klaga, to lament, to bemoan.
German	Klage, lamentation, mourning.
German	Klagen, to utter expressions of grief.
Dutch	Klaagen, to complain.
Dutch	Klaage, lamentation.
English	Alack, an exclamation expressive of sorrow.
Fijian	Ileki, an interjection of regret.
Irish	Eolcha, a bard. (Supplement.)
Galla African	Wollgaie, rhyme.
Greek	Elegeia, an elegy.
Greek	Elegos, Elegou, a song of mourning or lament.
Latin	Elegia, or Elegus, Elegi, an elegy, a mournful song.
English	Elegy, a mournful plaintive poem or song, expressive of sorrow and lamentation, a funeral song.
Arabic 1016	Kalagh, an enclosure of wood or stone erected about tombs.
Polish	Klecha, a sexton.
Swedish	Klocka, a bell.
Dutch	Klok, a bell.
Irish	Clog, a bell.
Gaelic	Clag, a bell.
Welsh	Cloch, a bell.
Cornish	Cloch, a bell.
French	Cloche, a bell.
Persian 974	Kalachu, a dervish's leather drinking-cup.
Polish	Kielich, a chalice or communion cup.
Welsh	Gwolweb, the bardic worship, adoration.
Zulu Kafir	Kuleka, to do reverence, to worship.
Zincali	Culco, Sunday.
Kuri India	Gelku, ten.
Yala African	Eligo, ten.
Banyun A.	Halak, ten.
Sanscrit 86	Alika, heaven.
Hindu 1735	Golok, the heaven of Krishna.

Eskimo	Killak, heaven.
Arabic 505	Khalik, the Creator.
Turkish 664	Khalik, or 673 Khallak, the Creator.
Hindu 975	Khalik, the Creator.
Malayan 125	Khalik, or 126 Khalak, the Creator.
Hindu 1601	Kalki, the name of the tenth Hindu incarnation which will happen; the Deity will assume the appearance of a Brahman who is to be born in the town of Sambal and in the family of Vishnu Sarma; He will ride on horseback and put to death all the wicked.
Sanscrit	Kalki, name of an Indian deity. (<i>See</i> No. 172 on General list of gods.)
Greek	Glaukos, Glaucou, or Claukos, Claukou, name of a Greek deity. (<i>See</i> No. 326 on General list of gods.)
Polish	Cielec, the molten calf. [gods.]

From what superstition, connected with the tribe of Chelek, or Chelek himself, the prophetic rhodomontade quoted above under the Hindustani word *Kalki* first arose, matters little; it is, however, pretty evident that this promised incarnation of Vishnu, when he will *ride on horseback and put to death all the wicked*, furnished John the Evangelist with the idea, which appears as follows, in Revelations xix. 11 to 21:—"And I saw heaven open and behold a white horse, and he that sat upon him . . . was clothed with a vesture dipped in blood, and his name is called the Word of God, . . . and he treadeth the winepress of the fierceness and wrath of Almighty God. . . . And I saw an angel standing in the sun, and he cried aloud to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the Great God, and I saw the beast and the kings of the earth and their armies gathered together to make war against him that sat on the horse, and the beast and false prophet were taken and cast alive into a lake of fire burning with brimstone, and the remnant were slain with the sword of him that sat on the horse, and all the fowls were filled with their flesh."

No. 136. Asryal, Asriel or Esriel (*son of Gilead*).

Arabic 852	Aizraail, name of the angel of death.
Malayan 204	Azrail, the angel of death.
Hindu 1452	Izrail, the angel of death.

Memo: This is the only word in any language which I have ever found that contains all the elements of Jacob's erroneously

supposed *alias*, namely Israel, which I have shown to be really Isr-El, and therefore this word, such as it is, derives its origin from some superstition connected with this Asryal, Asriel, or Esriel, son of Menasseh.

No. 137. Skm, Suchem, Sychem, Sichein, Sechim, Sechem or Shechem (*son of Gilead*).

Galla African Sukume, to rub in, to embrocate.
 Greek Sekoma, a chapel, a sacred enclosure.
 Egyptian 489 Skhem, a shrine, a shut place (see also on p. 503).
 Greek Schema, the form, shape, or figure.
 Arabic 760 Shakimat, *plural* Shakaaim, Shukm, and Shakim, an image, resemblance.

No. 138. Smyda, Smida, Semida, Semidah or Shemida (*son of Gilead*).

Swedish Smeta, to daub.
 Swedish Smet, grease.
 Dutch Smout, grease, fat.
 Sanscrit 1108 Samoda, fragrant, odoriferous.
 Hindu 1309 Samadh, the tomb of a *Jogi*, particularly where Hindus, from religious motives, submit to be buried alive.
 Fijian Somate, a funeral assembly.
 Egyptian 506 Samt, or Samta, burial.
 Egyptian 506 Samta, adoration.
 Swahili A. Samawati, the heavens.
 Persian 661 Zamiyat, or Zamyad, name of an angel.
 Turkish 781 Samad, sempiternal, eternal in the past and in the future.
 Arabic 792 Samadiy, eternal, divine.
 Arabic 792 Samadiyat, eternity, an epithet of the Deity.
 Hindu 1422 Samad, Lord, eternal, the Eternal.
 Egyptian Samta, name of an Egyptian idol. (*See No. 699 on General list of gods.*)
 Egyptian Smot, name of an Egyptian idol. (*See No. 724 on General list of gods.*)
 Elamite Shumud, name of an Elamite deity. (*See No. 717 on General list of gods.*)
 Susian Sumudu, name of a Susian deity. (*See No. 729 on General list of gods.*)

No. 139. Hpr, Hepher, Hophar, Opher or Epher (*son of Gilead*) has been already considered with No. 12 Abr, Aber, Eber or Heber.

No. 140. Prs, Peres, Perish, Pheres or Phares (*grandson of Manasseh*) has been already considered with No. 96 Prz, Peres, Pheres, Phares or Fares.

No. 141. Srs, Sares, Suros, Seres or Sheresh (*grandson of Manasseh*); words derived from No. 88 Zares are included with this name.

Hindu 1284 Sarosh, an angel.

Persian 699 Surosh, an angel.

Turkish 735 Surush, an angel.

No. 142. Aprym, Aphrem or Ephraim (*son of Joseph*); words derived from this name have been already considered with No. 35 Abrm, Abram, Abrhm, Abraham or Ebrahim, which in Persian is Ifraham. But words derived from his real name, *viz.*, Pry, Prh, Prah, Pre, Phre or Phra, as shown in Chapter VI., will be considered with No. 150 Bryah, Bria or Beria.

No. 143. Sotlh, Sutala, Sutalah, Suthelah or Shuthelah (*son of Ephraim*).

Polish Sadlo, hog's grease.

Irish Sdoil, a stole, part of a priest's vestments.

Polish Stula, a stole.

French Romn Stole, a stole.

English Stole, a sacerdotal ornament worn by the Romish parish priests above their surplice; it is a broad swath or slip of stuff hanging from the neck to the feet with three crosses thereon. (*Ency. Brit.*, article *Stole*.)

French Romn Stelle, a cope. [choir.

English Stall, the seat of a dignified clergyman in the

English Stall, a doorless pew in a church. (*Wright's Ob-*

Icelandic Stoll, a bishop's see or residence. [*solete*.)

Sanscrit 1139 Saudhala, a temple of Siva.

Greek Stele, or Stala, a block of rock crystal in which the Egyptian mummies were cased, also an upright stone or slab, a monument, a gravestone.

Latin Stela, a flat-sided pillar set up as a memorial with an inscription, a tombstone or other monument.

Sanscrit 1010 Sitala, a religious ceremony observed upon the Sun entering Aries.

Etruscan Sethlans, name of an Etruscan deity. (See No. 708 on General list of gods.)

No. 144. Bkr, Beker, Becher, Bochar, Bachar, Bacher or Bachr (*son of Ephraim*) will be considered with No 153 Bkr, Beker, Becher, Bechor, Bochor, Bacher, Bachir or Bacchar.

No. 145. Thn, Tahán, Tohan, Theen, Thehen, Thahan, Thachan or Tachan (*son of Ephraim*); words derived from No. 109 Dynh, Dinah, Dina or Deina and from No. 123 Dn or Dan are included with this name.

Atooi,	{	Tahouna, a priest. "The <i>Tahounas</i> or priests
South Sea		"seem to be as numerous here (in Atooi) as at "the other islands." (See Cook's <i>Voyages in the South Seas</i> , 1789 edition, vol. ii. 157.)
Zincali		Tuni, an oil flask.
Kissi African		Tueiang, oil.
Hindu 1100		Duhn, oil, ointment.
Arabic 591		Duhn, <i>plural</i> Dihan, oil, ointment.
Arabic 591		Dahn, anointing, oiling.
Arabic 554		Dahin, anointed.
French		Doyen, a dean.
French		Doyenne, a deanery.
Norman		Deen, Den, or Dian, a dean.
Spanish		Dean, a dean, an ecclesiastical dignity.
English		Dean, an ecclesiastical dignitary in cathedral and collegiate churches.
		Armoric—Dean.
Portuguese		Decano, a dean.
Italian		Decano, a dean.
Italian		Diacono, a deacon.
Latin		Diaconus, a deacon.
Latin		Diaconatus, a deaconry.
Greek		Diaconos, Diaconou, or Diakonos, Diakonou, a minister of the church, a deacon.
Greek		Diaconia or Diakonia, the office of a deacon.
Dutch		Diaken, a deacon.
English		Deacon, a person in the lowest degree of holy orders, whose duty in the Romish church is to assist the officiating priest in matters concern- ing the incense, the altar, the pax, &c., and in the pontifical mass to put the mitre on the bishop's head.

- Polish Duchowny, a clergyman; clerical, ecclesiastical, ghostly, spiritual.
- French Romn Diaconie, the sacristy.
- Egyptian 519 Tekhn, an obelisk. (*See also page 530.*)
- Chinese I. 294 Tan, a kind of wooden platter used in temples, in which the tablets of the deceased are placed.
- Chin. III. 324 Than, a shroud.
- New Zealand Tanu, to bury; as "*Ka haere au ki te tanu tupapaku,*" "I am going to bury a corpse."
- Zulu Kafir Tuna, a grave.
- Chin. I. 327 } Teen, a grave.
and 331 }
- English Den, a grave. (*Wright's Obsolete.*)
- French Romn Dun, a sepulchre.
- Sanscrit 415 Dina, melancholy, downcast, wretched.
- Sanscrit 438 Dyuna, lamenting, sorrowful.
- Hebrew Tnh or Tanh (תנה), to lament.
Judges xi. 40, the daughters of Israel went yearly *to lament.*
- Hebrew Tanyh (תאניה), heaviness, mourning.
Isaiah xxix. 2, there shall be *heaviness.*
Lam. ii. 5, the daughter of Judah *mourning.*
- Chin. II. 155 Tan, grief.
- Chin. II. 406 Teen, to sigh, moaning.
- Chin. II. 404 Teen, to moan.
- English Teen, grief, sorrow.
- English Teene or Tene, grief, misfortune. (*Wright's Ob-*
solete.)
- Romany Tugno, sad, afflicted, mournful.
- Turkish 697 Dughunmek, to beat one's breast or head (in grief.
- Arabic 590 Dihkan, a bard, a minstrel. [*rage, &c.*])
- Arabic 359 Taghanni, singing.
- Turkish 592 Taghanni, a chanting or singing.
- Welsh Dygan, a chaunt, a hymn.
- Gaelic Dan, a song, a verse.
- Persian 583 Dana, song.
- Icelandic Tona, to intone (of the priest in the service).
- Icelandic Tigna, to worship.
- Fijian Tukuni, a tradition, generally concerning the gods.
- Egyptian 514 Tehan, or Tehanu, to bow the forehead.
- Chin. III. 689 Tun, to bow the head to the ground, to prostrate.
- Turkish 797 Tahin, an oily paste, used for food by Eastern Christians in Lent.
- Chin. III. 737 Than, a fragrant effluvia.
- Hindu 1108 Dhuni, fumigation.
- Hindu 1117 Dini, religious, spiritual.
- Swahili A. Dini, religion, worship.

- Turkish 703 Din, religion.
 Circassian 121 Din, a creed or faith.
 Circassian 121 Deeneeyey, religion.
 Latin Deni, ten.
 Afūdu African Don, ten.
 Mandinga A. Dan, ten. (J. G. Jackson's *Empire of Morocco*, London, 1811.)
 Mandenga A. Tan, ten : *Kabunga, Toronka, Dsalunka, Kankanka, Bambarra, Kono, and Vei*, African,
 Fijian Tini, ten. [the same.]
 Dutch Tien, ten.
 Anglo-Saxon Ten, Tien, or Tyn, ten.
 English Ten, a particular number, so called.
Memo : "The tenth shall be holy unto the
 " Lord " (Leviticus xxvii. 32).
 Chinese I. 576 Theen, or Teen, heaven.
 Egyptian Tan, the mystical region called in the mythology the "Land of Millions of Years." (See Cooper's *Archaic Dictionary*.)
 Siamese Tawan, the sun.
 Chin. II. 310 Thun, the sun beginning to rise.
 Chin. II. 293 Thun, the sun about to rise.
 Greek Theaina, a goddess.
 Malayan 93 Tuhan, the Lord, the Almighty Ruler.
 Hindu 1103 Dhani, an epithet of the deity.
 Persian 554 Dana, a name of God.
 Banyun A. Din, God.
 Arabic 582 Dinh, the Epiphany (*viz.* the appearance of Christ in the world ; see Webster.)
 Zulu Kafir Tongo, an ancestral spirit, a good genius, a saviour.
Memo : This same spirit is also called Tuta (see Tuta in same Dictionary), and as the name of the son of Ephraim, whom we are treating of, is also written Tanach and Tht, this forms a very peculiar connecting link
 Chin. II. 291 Tan, God or spirit. [with him.]
 Hindu 678 Takwin, causing to exist.
 Arabic 368 Tikn, Nature.
 Greek Tychon, Tychonos or Tuchon, Tuchonos, name of a Greek deity. (See No. 315 on General list of gods.)
 Hebrew Dgon or Dagon (דגון), name of a god mentioned in Judges xvi. 23. (See No. 132 on General list of gods.)
 Greek Dione, name of a Greek deity. (See No. 283 on General list of gods.)

Latin	Diana, name of an Italian deity. (<i>See</i> No. 350 on General list of gods.)
New Zealand	Taniwha, name of a New Zealand deity. (<i>See</i> No. 800 on General list of gods.)
Etruscan	Tinia, or Tina, name of an Etruscan deity. (<i>See</i> No. 753 on General list of gods.)
Etruscan	Thana, name of an Etruscan deity. (<i>See</i> No. 748 on General list of gods.)
Chinese	Theen, name of a Chinese deity. (<i>See</i> No. 856 on General list of gods.)
Chinese	Teen, name of a Chinese deity. (<i>See</i> No. 872 on General list of gods.)
Arabic 383	Tinn, alike, resembling.

No. 145 *otherwise spelled* Taham, which, according to Rule III., may be equally well written Tacham, Takam, Tagam, &c.

French	Dom, a title of honour of certain monastic orders.
Greek	Demos, Demou, fat, tallow.
Dutch	Dom, a cathedral church.
Persian 579	Dam, scent, smell, fume.
Greek	Thumiao, to burn so as to produce a smoke, as incense, &c.
Greek	Thuoma, that which is burnt as incense.
Greek	Thumos, Thumou, or Thymos, Thymou, thyme, which was used to burn on the altar.
Latin	Thymum, Thymi, the herb thyme.
French	Thym, thyme.
English	Thyme, name of an aromatic plant.
Cornish	Tim, thyme.
Gaelic	Taimh, death.
Irish	Taimh, or Teimh, death.
Arabic 825	Tumat, death.
French Romn	Tuneer, to bury a corpse.
New Zealand	Toma, a place where the dead are deposited.
Manchu Tartar	Toma, a tomb for the dead.
Gaelic	Tom, a grave.
Welsh	Tom, a tumulus.
Irish	Tuaim, a tomb, the grave.
Gaelic	Tuam, or Tuaim, a tomb or grave.
Persian 559	Dakhm, a tomb.
Turkish 684	Dukhme, a grave or tomb.
Hindu 1029	Dakhma, a vault or tomb for the dead, the reception house of the dead among the Gabrs or fire-worshippers.
Arabic 575	Dakm, sadness, affliction.

Persian 579	Dam, a groan, a sigh.
Arabic 580	Dama, weeping.
Arabic 580	Damaa, shedding tears.
Turkish 692	Dumu, tears.
Wolof African	Diamu, to adore.
Arabic 579	Damm, prostrating.
Egyptian 527	Tem, prostrate.
Fijian	Tama, a shout or expression of reverence or respect to a god or chief; they also <i>tama</i> when approaching a sacred place or thing, or when a sacred bird flies near them.
Arabic 553	Dama, may it endure for ever!
English	Dogma, a tenet or doctrinal notion, particularly in matters of religion, as "the <i>dogmas</i> of the " Church."
Latin	Decimæ, tithes.
Latin	Decem, ten.
Kanyika A.	Dikumi, ten.
Bagrmi A.	Dokeme, ten.
Gadsaga A.	Tamu, ten.
Nkele African	Diom, ten.
Norman	Deyme, or Dieme, the tenth.
Norman	Dymes, or Dymis, tithes.
English	Dymes, tithes. (Wright's <i>Obsolete</i> .)
English	Dymable, subject to tithes. (Wright's <i>Obsolete</i> .)
French	Dime, a tithe.
Chourasya N.	Dwam, the sun.
Kisama A.	Dekombi, the sun.
Egyptian	Tekem, name of an Egyptian deity. (<i>See</i> No. 744 on General list of gods.)
Egyptian	Tum, Tmou, or Atum, name of an Egyptian idol. (<i>See</i> No. 36 on General list of gods.)
Egyptian	Tum, Tema, or Tomos, name of an Egyptian idol. (<i>See</i> No. 80 on General list of gods.)
Greek	Thaumas, Thaumantos, name of a Greek deity. (<i>See</i> No. 234 on General list of gods.)
Greek	Themis, Themitos, Themis, Themis, name of a Greek deity. (<i>See</i> No. 222 on General list of gods.)
Egyptian	Thmei, name of an Egyptian idol. (<i>See</i> No. 38 on General list of gods.)
Nabathean	Taymi, name of a Nabathean deity. (<i>See</i> No. 743 on General list of gods.) [clay.]
Zulu Kafir	Tombe, a figure of a man carved or moulded of
Arabic 581	Dumyat, plural Duma, an idol, image or statue.

No. 145 *otherwise spelled* Tht, Thaath, Thahath, Tahath or Tachath.

Egyptian 524 Tat, a scribe.

Persian 559 Dada, a calender monk.

French Dedier, to dedicate, to consecrate.

Egyptian 519 Tet, oil.

Egyptian 521 Tet, oil, unction.

Gaelic Toit, perfume.

English Death, the state of being when there is a total and permanent cessation of the vital functions.

Memo: This and the following English word have naturally been supposed to be connected with the verb to *die*, and they doubtless are, but it is more probable that the verb is a contraction from the noun or adjective than that they are only a growth from the verb. Webster, under the word *die*, observes, "This appears to be a contracted word, and the radical letter lost is "not obvious."

English Dead, that state of a being in which the organs of motion and life have ceased to perform their [functions].

Anglo-Saxon Deadian, to die.

Dutch Dood, dead, death.

Danish Dod, dead, also death.

Swedish Dod, dead, death.

German Tod, death, decease.

Persian 392 Toda, a tumulus.

Egyptian 521 Tet, a tomb.

Hindu 639 Takhta, a bier.

New Zealand Takuate, to sigh.

Scotch Thaut, a sob.

Egyptian 525 Tat, a tear.

Sanscrit 358 Tat, to groan.

English Toot, to cry or whine. (*Wright's Obsolete.*)

Persian 585 Dud, sadness, anguish.

French Romn Ditie, a piece of poetry, a work in verse, a poem.

English Ditty, a song, sonnet or little poem to be sung.

Italian Teodia, a canticle, anthem or psalm.

Sanscrit 361 Tati, a ceremony.

Egyptian 529 Tut, a ceremony.

New Zealand Toto, to perform the ceremony of native baptism.

Hindu 617 Tat, sackcloth.

Memo: "The word *sackcloth* is chiefly "used in Scripture to denote a cloth or

- “ garment worn in mourning, distress or
 “ mortification, as in 2 Sam. iii. 31, ‘Gird
 “ ‘ you with *sackcloth* and mourn before
 “ ‘ Abner.’ ” (See Webster’s *Dictionary*.)
- Hebrew Tot (טוֹת), fasting.
 Dan. vi. 18, passed the night *fasting*.
- Cornish Tut, a hassock.
- Egyptian 507 Tuaut, to adore.
- Egyptian 518 Tuaut, adoration.
- Arabic 809 Taaat, the service or worship of God.
Memo: This word is usually supposed to
 be derived from *Taa*, “obedient,” or from
Tawa, “obeying,” but, by the light of the
 preceding Egyptian words, it would appear
 to be radically sound as it is.
- Turkish 794 Taat, active devotion or piety, active conformity
 with God’s ordinances.
- Anglo-Saxon Teotha, the tenth. [part.]
- Greek Dekate, or Dekatos, Dekate, a tithe, the tenth
- Greek Dekateuo, to exact the tithes, especially to take
 the tenth of booty as an offering to the gods,
 to take out the tenth man for execution.
- English Tithe, the tenth part of the increase annually
 arising from the profits of land and stock
 allotted to the clergy for their support.
- Zulu Kafir Tuta, an ancestral spirit; also called Tongo,
 which is equivalent to good genius, a Saviour.
- Hindu 1074 Dut, an angel who passes between God and man.
- Sanskrit 412 Didhu, heaven.
- Egyptian 519 Tuaut, or 521 Tet, the lower heaven.
- Irish Tiota, the sun.
- Egyptian 521 Teta, eternal.
- Welsh Taeth, that which pervades, the essence.
- Hindu 631 Tat, the principle or essence.
- Greek Theotes, the Godhead, divinity, divine nature.
Memo: This word is usually accepted as
 a grammatical formation from *Theos*, “god,”
 and the English word *Deity*, which is its
 equivalent, is in the same way derived from
Deus, “God,” but, by the light of the
 Egyptian word *Teta* and other such words
 quoted above, it is open to doubt whether
 they are not distinct roots.
- English Deity, Godhead; divinity; the nature and essence
 of the Supreme Being; God, the infinite self-
 existing Spirit.

Latin	Deitas, the divine nature, deity. (E. A. Andrew's <i>Latin Dictionary</i> , London, 1854.)
Italian	Deita, a divinity, deity, god or goddess.
Spanish	Deidad, Deity, the Divinity or Godhead, the nature and essence of God.
French	Deite, Deity, divinity, God.
Irish	Deacht, divinity, Godhead.
Shelluh or } Lybian A. }	Tigot, heaven. (J. G. Jackson's <i>Empire of Morocco</i> , London, 1811.)
Arabian	Taghut, name of an Arabian idol. (See No. 818 on General list of gods.)
Egyptian	Tat, or Thoth, name of an Egyptian idol. (See No. 27 on General list of gods.)
Latin	Thetis, Thetidis, name of an Italian deity. (See No. 940 on General list of gods.)
Greek	Tethys, or Tethus, name of a Greek deity. (See No. 225 on General list of gods.)
Irish	Tath, name of a Druidical deity. (See No. 400 on General list of gods.)
Phœnician	Taaut, name of a Phœnician deity. (See No. 735 on General list of gods.)
Babylonian	Tutu, name of a Babylonian idol. (See No. 759 on General list of gods.)
Egyptian	Teti, the avenger— <i>viz.</i> a character or form of Horus. (See Cooper's <i>Archaic Dictionary</i> , article <i>Sebek</i> .)
Egyptian 525	Tat, a type.
Egyptian 529	Tut, an image.
Egyptian 529	Tat, an image.

No. 146. Arn, Iran, Eran or Heran (*grandson of Ephraim*) has been already considered with No. 33 Aran, Arran, Hrn or Haran.

No. 146 *otherwise spelled* Eden or Adan.

Latin	Edonis, a priestess of Bacchus.
Arabic 48	Idhan, anointing. <i>Memo:</i> This word is usually supposed to be only a grammatical formation of <i>Dahn</i> ,
Egyptian 552	Utn, a consecration. (Vol. I.) ["anointing."]
Arabic 1386	Hudun, burying.
Greek	Odune, grief, distress.
Gondi India	Adana, to weep.
French Romn	Adonies, lugubrious solemnities.
Fanti African	Edon, or Adon, a bell.

- Swahili A. Athini, to call to public prayers.
 English Hodening, an old custom in Kent, on Christmas Eve, when a horse's head was carried in procession; now discontinued, but the singing of carols is still called *hodening*. (Wright's [*Obsolete.*])
- Bambarra A. Adanya, a curse.
 Welsh Udon, an imprecation.
 Welsh Udoni, to make imprecation.
 English Atone, to expiate.
 Arabic 49 Adyan, most religious.
 Hebrew Adn or Adan (אֲדָן), Eden—viz. paradise.
 Gen. ii. 8, and the Lord God planted a garden eastward in *Eden*, and there he put the man whom he had formed.
 Gen. iii. 24, so he drove out the man, and he placed at the east of the garden of *Eden* cherubims and a flaming sword, which turned every way, to keep the way of the tree of life.
- Hindu 1449 Adn, Eden, paradise.
 English Eden, the country and garden where Adam and Eve were placed by God himself, paradise.
- Egyptian 351 Aten, a disk, the solar orb.
 Egyptian 351 Atennu, to take the form of a disk.
 Egyptian }
 350 & 351 } Atn, a disk, an orb.
- Anan African Uten, or Utun, the sun.
 Sanscrit 16 Atna, the sun.
 Hebrew Adny or Adany (אֲדָנִי), the Lord.
 Genesis xv. 2, and Abraham said, *Lord God*.
 Judges vi. 22, alas, oh *Lord God*. [*Lord*.
 Psalm lxviii. 32, oh, sing praises unto *the*
- Persian 195 Aydun, God.
 Egyptian 351 Atn, to create.
 Egyptian Aten-ra, the name of an Egyptian idol. (*See* No. 525 on General list of gods.)
- Greek Athene, Athana, or Athena, name of a Greek deity. (*See* No. 277 on General list of gods.)
- Scandinavian Idun, name of a deity of Northern Europe. (*See* No. 432 on General list of gods.)
- Scandinavian Odin, name of a deity of Northern Europe. (*See* No. 412 on General list of gods.)
- Dutch Heiden, a heathen.
 Danish Hedenisk, heathenish.
 Swedish Hedendom, heathenism.
 English Heathen, one who worships idols.

Concerning the Egyptian idol *Aten-ra* mentioned above, we read as follows in Cooper's *Archaic Dictionary*:—" *Aten-ra*, " name of the deity of the solar disk. . . . Queen Taia, of the " eighteenth dynasty, maintained that *Aten-ra* was the same " as the Syrian deity *Adon-ai*. . . . There is, in many points, " a considerable resemblance between some of the rites of the " worship of *Aten* and the ceremonial observances of the Jewish " nation." Now referring to the affix *Ra*, it has been shown in the preceding chapter that the sun god of Egypt should be called *Phra* or *Phre*, and not *Ra* or *Re*; the name of this deity should therefore be read *Aten-phre* or *Aden-Phre*; and, when it is remembered that I have already shown that the real name of Ephraim is *Phre*, and as he is recorded in Numbers xxvi. 36 to have been the father of *Adan*, it will be evident that this idol is no other than *Adan* son of *Phre*, or Ephraim, deified, as most of his family were.

Odin, the celebrated god of Northern Europe, is another deified form of the same individual. Concerning him we read in *Encyclopædia Britannica*, article *Odin*, "To him [Odin, " Woden or Wodan] they built magnificent temples, and con- " secrated the fourth day of the week, which is still called " Wednesday, from his name, in England and in the other coun- " tries where he was formerly worshipped." Now we also read in the same work, under article *Frea*, that "*Frea* was, next to " *Odin*, the most revered divinity among the heathen Saxons, " Danes and other northern nations; to *Frea* the sixth day of " the week was consecrated, which still bears her name"—*viz.* Friday. The two names of *Adan* and *Phre* (namely, *Phre* or Ephraim and his son *Adon*) are therefore seen to be as intimately connected in the mythology of Northern Europe as they were in Egypt.

Now, on reference to our tabulated list of names in Chapter II., it will be remarked that this *Adan* is also called *Eran*, and in Thorpe's *Northern Mythology* (London, 1851) we read "Herran or Herian, a name of the Scandinavian god *Odin*," which clinches his identity with *Adan*, *alias Eran*, son of *Phre*, better known as Ephraim. This extract was quoted a good many names back, where I treated No. 33 *Aran*, No. 163 *Aaron* and No. 146 *Eran* all together, without attempting at the time to show which of these three was really the individual referred to, as I knew that it could be better done here; and having now done so, by showing that it was *Eran* (*alias Adan*) son of Ephraim, I will point out a curious confusion which has arisen from this double name of Ephraim's son—*viz.* *Adan*, *alias Eran*—for, in this last form, he has been confused with No. 33 *Aran*, and appellations undoubtedly connected with the latter have

been imputed to Ephraim's son Adan (when deified as Odin) which he really had nothing to do with. Thus No. 33 Aran, or Haran, was brother of *Nachor* and father of *Iscah*, as stated in Genesis xi. 29; and *Nikar* and *Oski* are stated (in Thorpe's *Mythology*) to have been names of Odin, the fact being that his name of Odin, having become so much more prominent than his *alias* of *Herran*, absorbed in error these appellations, which palpably belong to another mythological Haran altogether, who should have come down to us as a separate deity, but has not done so, from the fact that he has thus been mixed up with *Herran*, the *alias* of Odin; but this connection with *Nikar* and *Oski* on the one hand, and with *Odin* and *Frea* on the other, is sufficient to show that there should have been two *Herrans* in the *Mythology*. This, however, is not the only muddle that has arisen from the same cause; *Nachor* and *Haran* were sons of *Thare* or *Terah*, and he was the son of *another Nachor* (see Genesis xi. 25 and 26); now *Thare* was deified as *Thor*, and *Thor* is described in the mythologies as son of the god *Odin*, who is also called *Herran*, whereas he should have been described as son of *Nikar*, who is also called *Herran*. That is to say, the Biblical *Nachor* No. 1 was father of *Thare*, and he was father of *Haran* No. 1 and *Nachor* No. 2, and these were deified as *Nikar*, *Thor*, and *Harran*, who also received the name of *Nikar* (probably because his prototype was brother of *Nachor* No. 2); *Adan*, *alias* *Heran* No. 2 and the son of *Ephraim*, was deified as *Odin*, and, as such, was also called *Herran*; and the early mythologists, confusing these two *Herrans*, have set everything down to *Odin*, and consequently we are now told that *Odin*, *alias* *Herran*, *alias* *Nikar*, was father of *Thor*, whereas we should have been told that *Odin* was also called *Herran*, that another *Herran* was also called *Nikar*, and that *Thor* was son of *Nikar*. "Names of," as applied to gods, whether Hindu, Egyptian, Scandinavian, &c., are, however, very unreliable and shifting ground, as sometimes they are really but mere adjectival epithets denoting strong, brave, beautiful, &c., and as often are considered to be so when they are not—when, in fact, they are the remnant of some old record or legend concerning the patronymic of the individual who had been deified. For instance, if, in Hindu, *Adan* was the name of a god, we might read *Isr* name of *Adan*, and be told that this was an appellation, meaning *Adan* the lion-hearted, if *Isr* meant lion-hearted; whereas it might merely mean *Adan* the Israelite, or *Adan* the Assyrian, if such had been his parentage. Relationships also, in matters concerning mythology, really stand for very little, and the distinctions of sex for absolutely nothing, for *Khem* is represented as being his own father; "Isis is the mother, sister,

“ wife and daughter of Osiris ; Osiris is the brother, son, husband and father of Isis ; Horus is the son and brother of Osiris, and is also Osiris himself.” (*See Bunsen, i. 438.*) These things are preposterous and unsatisfactory, both to those who wish to learn and to those who wish to explain such matters connected with the subject as are capable of explanation ; but such is mythology, and I believe that mine is the first attempt to make anything reasonable or consistent out of it on a large scale, and I only do so in order to prove its origin, so that I may at the same time show that the parentage of mythology, idolatry, and that which now passes for religion, is identical, that the originals of all are the deified Shemites of early times ; and it is only by patiently sifting all these matters, and bearing many other things in mind at the same time, that we can ever hope to bring the mythologies, which are excessively fragmentary, into anything like agreement with the Biblical record, which, after all, is the only standard we know of, and even that is incomplete ; but although the work of identifying all the idols with the original individuals, of whom they are a deified form, may never be thoroughly completed, enough has been done in this chain of evidence to prove that idolatry was the speciality of the Shemite race, which is all that is necessary for the purpose of this work.

No. 147. Bid, Bered, Bared or Barad (*son of Ephraim*).

Hindu 527	Purohit, or Prohit, a family priest conducting all the ceremonials and sacrifices of a house or	[family.]
Italian	Prete, a priest.	
Welsh	Brawd, a friar.	
Portuguese	Frade, a friar.	
Persian 926	Farhudi, one steadfast in religion.	
Sanscrit 892	Varti, ointment, unguent, perfume.	
Sanscrit 958	Vriddha, a saint.	
English	Bireta, a covering for the head used about 600 years ago as a badge of sacerdotal preferment.	
English	Beretta, a kind of hood worn by priests. (Wright's	[<i>Obsolete.</i>]
Polish	Biret, a priest's cap.	
Welsh	Breuawd, death.	
Irish	Baradh, death.	
Gaelic	Barradh, a bier.	
Sanscrit 905	Varutha, a bier.	
Icelandic	Vardi, a monument, a memorial.	
Irish	Feart, a grave, a tomb.	
Gaelic	Feart, a grave, a tomb.	
Welsh	Prudd, sad, sorrowful.	

Irish	Bruid, grief, sorrow.
English	Fret, agitation of mind, also to be agitated.
English	Fret, to lament or grieve. (J. O. Halliwell's <i>Archaic Dict.</i> , London, 1850.)
Sanskrit 936	Virud, to weep, sob, lament.
Hindu 1492	Faryad, complaint, exclamation, lamentation.
Persian 926	Faryad, or Firyad, lamentation, complaint,
Turkish 853	Feryad, a cry, a scream. [clamour.
French Romn	Bret, a cry, tears.
Hebrew	Prt or Parat (פּרַט), to chant. [viol. Amos vi. 5, that <i>chant</i> to the sound of the
Greek	Bardoi, the poets of the Celts who sung the praises of the warriors. <i>Memo</i> : "The Druids were divided into "several classes—the <i>Vacerri</i> , <i>Bardi</i> , &c." (See <i>Ency. Brit.</i> , article <i>Druids</i> .)
Latin	Bardus, Bardi, a poet among the ancient Britons and the old Gauls, a Welsh harper.
Latin	Bardi, a sort of Magi among the Gauls who used to compose verses in honour of their illustrious ancestors. [person.
Swahili A.	Buruda, a book of the prayers used over a dying
Turkish 1107	Vird, any portion of scripture or other reading which a person continually recites.
Persian 919	Furt, devotional exercises, holy obedience.
Sanskrit 984	Vrata, a rite, any religious act enjoined by the
Sanskrit 984	Vrataya, to fast. [gods.
Hindu 311	Barat, or Brat, a fast, a vow, a religious vow or penance.
Irish	Breith, penance.
Fijian	Burotu, a place of departed spirits, said to be a most delightful place.
English	Paradise, the garden of Eden, a place of bliss, the supreme region of delight, the blissful seat of sanctified souls after death; heaven.
Yerukala I.	Proddu, the sun.
Madi Cent. I.	Porde, the sun.
German	Parahta, Bertha, or Berhta, name of a German deity. (See No. 452 on General list of gods.)
Sanskrit	Bharata, name of an Indian deity. (See No. 833 on General list of gods.)
Hebrew	Bryt or Baryt (בְּרִית), (or Baal-Berith, <i>viz.</i> god Berith), name of an idol mentioned in Judges viii. 33. (See No. 131 on General list of gods.)
Sanskrit	Prithu, name of an Indian deity. (See No. 153 on General list of gods.)

- Greek Proteus, Proteos, Protei, name of a Greek deity.
(See No. 325 on General list of gods.)
- Galla African Berreda, to form.
- Greek Bretax, Breteos, Bretei, plural Brete, a wooden image of a god.

No. 148. Aladh, Elada, Eladah, Eleada, Elhada, Elhadah or Eldaa (*son of Ephraim*) has been already considered with No. 73 Aldah, Aldaa, Eldaha, Eldahah, Eldaah, Eldaa or Heldaa.

No. 149. Zbd, Zabed, Zabad or Sabad (*son of Ephraim*).

- Egyptian 475 Sefti, cedar oil.
- Persian 755 Shaft, fat, greasy.
- Persian 656 Zaft, fat.
- Welsh Swyfedd, suet.
- Sanscrit 1162 Svid, to be anointed.
- Sanscrit 1111 Savadya, one of the three kinds of power obtainable by an ascetic.
- Greek Septos, Septe, worshipful, august, holy.
- Hebrew Spd or Sapad (ספד), to mourn. [him.
1 Kings xiii. 29, to mourn and to bury
- Egyptian 574 Shabt, or 568 Shabti, or Shebti, a sepulchral figure.
Memo: "The Shabti are small inscribed Osiride figures, buried in tombs and supposed to possess some mystical power of assisting the deceased." (Cooper's *Archaic Dictionary*.)
- Persian 756 Shafud, what is forbidden by religion.
- Fijian Sauvatu, a stone set up or marked as a tabu of
- Turkish 745 Sevda, melancholy, monomania. [food.
- Sanscrit 991 Sapatha, cursing, imprecating; a curse, imprecation or anathema.
- English Sabbath, the day which God appointed to be observed by the Jews, as a day of rest from all secular labour or employments, and to be kept holy and consecrated to his service and worship.
- Hebrew Sbt or Sabat (שבת), the Sabbath.
Exodus xx. 11, the Lord blessed the *Sabbath*
Deut. v. 12, keep the *Sabbath* day. [day.
Lam. ii. 6, the solemn feasts and *Sabbaths*.
- Greek Sabbaton, Sabbatou, the Hebrew Sabbath.
- Latin Sabbatum, Sabbati, the Sabbath day.
- Irish Saboid, or Saboide, the Sabbath.

Gaelic	Sabaid, the Sabbath. Gothic—Sabbatu.
Arabic 678	Sabt, <i>plural</i> Subut, the Sabbath.
English	Spout, to preach. (<i>Slang.</i>)
Polish	Spowiadac, to confess one, to hear one's confes-
Polish	Spowiedz, confession, shrift. [sion.
Baga African	Tsofats, ten.
Persian 703	Sifad, name of an angel.
Persian 681	Sipad, name of an angel.
Arabic 672	Sabihat, spirits of the faithful.
Circassian 122	Zeppet, eternal.
Egyptian	Sopt, name of an Egyptian idol. (<i>See No. 67 on General list of gods.</i>)
Egyptian	Supti, name of an Egyptian idol. (<i>See No. 731 on General list of gods.</i>)
—————	
	No. 149 <i>otherwise spelled</i> Zabor.
Polish	Zbor, a congregation, a council or general as- sembly of the bishops.
Latin	Spiro, to cast a smell, to exhale, to savour.
Latin	Sapor, a savour.
Italian	Savore, savour.
English	Savour, odour, smell, as in Genesis viii. 21, "the Lord smelled a sweet <i>savour.</i> "
Welsh	Safwyr, savour, odour, scent.
Arabic 598	Zafar, emitting a smell, perfume.
Arabic 598	Zafir, fragrant.
French Romn	Safre, a broad welt of gold or silver embroidery laid
Welsh	Saffar, a spire. [on copes.
English	Spire, a pyramidal body tapering to a point, a
Arabic 702	Sifar, dying. [steeple.
Arabic 779	Sabr, or Sabir, the aloe.
English	Suffer, to feel distress.
French	Souffrir, to suffer, to be grieved.
Persian 682	Sipar, grief.
French	Soupir, a sigh.
French	Soupirer, to sigh.
Scotch	Supir, to sigh.
Arabic 404	Sabr, cursing.
Sanscrit 996	Savara, a particular Sastra or sacred treatise.
Sanscrit 1162	Svri, to recite, to utter, to sing praises of.
Hindu 1212	Zabur, the Psalms of David.
Turkish 721	Zebur, the Psalms of David.
Malayan 155	Zabur, the Psalms.
Arabic 737	Shabar, the Gospel.

Persian 682	Sipih, the heavens, the sun, the world, time.
Latin	Supera, heaven, the sky, the places above.
Latin	Superus, Supera, heavenly.
Irish	Speir, Speur, the sky, the firmament.
Sanskrit 1160	Svar, heaven, paradise.
Sanskrit 1129	Suvar, heaven.
Persian 703	Sufra, heaven.
Sanskrit 996	Savara, a name of Siva.
Egyptian	Spr, name of an Egyptian idol. (See No. 86 on General list of gods.)
Greek	Zephyros, Zephyrou, or Zephuros, Zephurou, name of a Greek deity. (See No. 261 on General list
Icelandic	Sviri, an image. [of gods.]
Accadian	Sabaru, an image.

Referring to the English word *Spire*, quoted above, and meaning "a pyramidal body tapering to a point, a steeple," it is necessary to point out that *Zabor* was full brother of *Tachun*, and we have seen that *Tekhn* meant an *obelisk* in Egyptian; now, spires always resemble obelisks in shape, and in some cases are almost exactly like them.

No. 150. Bryah, Bria, Bariaa, Beria, Beriah, Berihah, Beriha or Bargaa (*son of Ephraim*); words derived from No. 122 Bryah, Brie, Bria, Baria, Bariaa, Beria, Beriah, Berihah, Beriha, Bericha, Berjaa or Barjaa, and from Pry, Phry or Phre (the more correct version of No. 142 Aprym or Ephraim—see Chapter VI.) are included with this name.

French Romn	Buro, a monk.
Hindu 447	Bairagi, a kind of wandering fakir who practises certain austerities; also a religious ascetic, or he who abandons terrestrial objects, thoughts, pleasures, &c.
Polish	Paroch, a parson, a curate.
Italian	Paroco, a rector.
Italian	Parrocco, a parson.
Persian 292	Pira, a recluse.
New Zealand	Porae, to anoint.
Fijian	Boro, to daub, besmear, paint.
Irish	Barra, grease.
Swahili A.	Buhuri, incense.
Persian 261	Bihroj, or Bihroja, Indian frankincense.
Sanskrit 590	Pura, a kind of incense.
Sanskrit 887	Vara, or 955 Vira, a sort of perfume.
Latin	Virus, Viri, a strong smell of perfumes or spices.

Sanskrit 956	Vrik, compounded perfume.
Danish	Virak, incense, frankincense, a sweet-smelling
English	Frock, a garment worn by monks. [gum.
French	Froc, a garment worn by monks; as, " <i>prendre le froc</i> , to become a monk," " <i>quitter le froc</i> , "to cease to be a monk."
Gaelic	Fairche, a see, a diocese.
Irish	Fairche, a diocese, church boundaries.
English	Verge, the mace of a dean.
English	Verger, he that carries the mace before the bishop,
Irish	Bearra, crozier. (Supplement.) [dean, &c.
Fijian	Bure, a god's house, a heathen temple.
Sanskrit 952	Vihara, a Buddhist or Jaina temple or convent.
Sanskrit 955	Vihara, a temple, a sanctuary.
Polish	Fara, a parish church.
New Zealand	Parapara, a sacred place.
Portuguese	Paragao, a temple.
Irish	Brigh, religious.
Irish	Foire, holy. (Supplement.)
Spanish	Fray, father, father in God or spiritual father, the characteristic title of religious men in some [orders.
Turkish 1108	Vera, piety, devotion.
Sanskrit 934	Vira, one who departs this life.
Arabic 925	Furugh, dying.
Swahili A.	Fariki, to decease.
Latin	Pereo, to die, to perish.
Sanskrit 552	Pare, or 663 Pre, to die.
Mandingo A.	Furio, dead.
Irish	Bro, death. (Supplement.)
Fijian	Burua, food made on a person's death.
French Romn	Bire, a coffin.
Italian	Bara, a bier.
French	Biere, a bier, a coffin.
Gaelic	Feir, a bier.
Irish	Feir, a bier.
Irish	Furo, buried, interred.
Persian 282	Parwaj, interred, buried.
English	Bury, to deposit a corpse in a grave or sepulchre.
Scotch	Bery, to bury.
Anglo-Saxon	Birian, or Birgan, or Birigan, to bury.
Anglo-Saxon	Birgen, or Byrigels, a sepulchre.
Gaelic	Brigh, a tomb.
Irish	Brigh, a tomb.
Anglo-Saxon	Beorh, a place of burial, a burrow or barrow, a heap of stones.
English	Barrow, a hillock or mound of earth intended as a

repository of the dead. Such barrows are found in England, in the north of Europe, and in

Irish	Brog, sorrowful, melancholy.	[America.
Gaelic	Brog, sorrow.	
Persian 920	Farkha, affliction, grief, pain.	
English	Frow, to pine. (Wright's <i>Obsolete</i> .)	
Sanskrit 935	Viru, to lament, weep.	
Gadaba India	Borryo, to weep.	
New Zealand	Pouri, gloomy, sad, sorrowful.	
Hindu 567	Puriya, name of a musical mode.	
Hindu 510	Parj, name of a musical mode.	
Sanskrit 605	Pragai, to sing.	
Sanskrit 590	Puraka, a cake of meal offered at the conclusion of the funeral rites or oblations to the manes.	
Dutch	Preeke, a congregation, a religious meeting.	
Dutch	Preeken, to preach.	
Portuguese	Pregar, to preach.	
Portuguese	Pregador, a preacher.	
Portuguese	Pregacao, a sermon.	
Irish	Pric, a sermon. (Supplement.)	
Latin	Præco, a preacher. (Ainsworth's <i>Latin Dictionary</i> by Beatson and Ellis, London, 1860.)	
French	Precher, to preach.	
French	Preche, a sermon.	
English	Preach, to discourse on a religious subject from a text in Scripture.	
Anglo-Saxon	Fryceca, a preacher.	
Arabic 923	Furk, the Koran.	[portune.
Sanskrit 607	Prach, to supplicate, to entreat, to solicit, to im-	
Latin	Precor, Precatus, to pray, to beseech, to crave.	
Latin	Precis, Preci, a prayer, a supplication.	
Italian	Prega, Prece, or Preco, a prayer.	
Norman	Preyer, to pray.	
French	Prier, to pray, to beseech, to supplicate, to implore (<i>il prie</i> , he prays).	
English	Pray, to address the Supreme Being in worship and supplication.	
	Russian—Prochu.	
Hebrew	Brk or Barak (ברך), to kneel; the knees. Daniel vi. 10, he <i>kneeled</i> upon his knees. Genesis xxx. 3, she shall bear upon my <i>knees</i> . Ezra ix. 5, I fell upon my <i>knees</i> .	
Hebrew	Brkh or Barakah (ברכה), a blessing. Genesis xxviii. 4, <i>the blessing</i> of Abraham. Joshua xv. 19, give me <i>a blessing</i> . Proverbs x. 22, <i>the blessing</i> of the Lord.	

- Hebrew Brk or Barak (ברך), to bless, to curse, to blaspheme.
 Gen. xii. 2, in thee shall all families of the earth be *blessed*.
 Zech. xi. 5, *blessed* be the Lord.
 Job i. 5, and *cursed* God in their hearts.
 1 Kings xxi. 13, Naboth did *blaspheme* God.
- Latin Precis, Preci, a curse.
- Portuguese Praga, an imprecation, a curse.
- Persian 927 Farya, or Firya, a curse, an imprecation.
- Sanskrit 658 Praya, sitting down and fasting to death.
- Hindu 447 Bairag, or Bairagya, penance, devotion, the act of leaving the pleasures of the world.
- Irish Brug, a fast.
- Sanskrit 552 Parijya, an accompanying or secondary rite.
- New Zealand Pure, to perform a certain religious rite, a sacred service, sacred food.
- Arabic 940 Fuhr, the festival of Purim (plural of Pur), which the Jews celebrate with much feasting.
- Dutch Vieren, to solemnise, to celebrate.
- Swedish Fira, to celebrate, to solemnise.
- Kasm African Fura, ten; Yula, African, the same.
- Dselana A. Fer, ten.
- Accadian Pur, ten.
- English Borow, a tithing, (Wright's *Obsolete*.)
- Indian Behra, in Hindu mythology the name of a sacred lake near the residence of Brahma. It had the properties of a fountain of perpetual youth. (Cooper's *Archaic Dictionary*.)
- Irish Brach, for ever.
- Legba African Burgu, heaven.
- Sanskrit 584 Puru, heaven or the world of immortals.
- Sanskrit 552 Paru, the sky, paradise.
- Sanskrit 568 Paru, or 597 Peru, the sun.
- Mende A. Furo, the sun; *Gbese* and *Toma*, African, the same.
- Arabic 224 Birah, the sun.
- Welsh Bro, that which gives existence.
- Hebrew Bra or Bara (ברא), the Creator. [earth.
 Isaiah xl. 28, *the Creator* of the ends of the
 Ecclesiastes xii. 1, remember now thy
Creator.
- Hebrew Bra (ברא), to create. [earth.
 Genesis i. 1, God *created* the heaven and
 Genesis v. 2, male and female *created he them*.
 Isaiah xlii. 5, *he that created* the heavens.
- Arabic 223 Bara, creating; he created.

Arabic 206	Baria, God, the divine Creator.
Turkish 524	Bari, the Creator, God.
Hindu 261	Bari, the Deity, the Creator.
Persian 205	Bara, God, the presence of God.
Persian 206	Barya, Oh, great God!
English	Bier, the Redeemer. (<i>Wright's Obsolete.</i>)
Sanskrit 566	Para, name of a class of deities.
Sanskrit 970	Vairaja, name of a particular class of deities.
Turkish 534	Burak, name of the celestial steed said to have carried Mahomet to the highest heaven.
Sanskrit 701	Bharga, a name of Siva.
Latin	Parca, Parcæ, the name of certain Italian deities. (<i>See No. 396 on General list of gods.</i>)
Etruscan	Purikh, name of an Etruscan deity. (<i>See No. 685 on General list of gods.</i>)
Scandinavian	Frigg, Friga, or Fricka, name of a deity of Northern Europe. (<i>See No. 242 on General list of gods.</i>)
Hindustani	Bhrigu, name of an Indian idol. (<i>See No. 536 on General list of gods.</i>)
Scandinavian	Bragi, name of a deity of Northern Europe. (<i>See No. 417 on General list of gods.</i>)
Greek	Boreas, Boreou, or Boreo, name of a Greek deity. (<i>See No. 262 on General list of gods.</i>)
Arabian	Bahar, name of an Arabian idol. (<i>See No. 812 on General list of gods.</i>)
Hebrew	Paor (פֵּאוֹר) (or Baal Peor, <i>viz.</i> god Peor), name of an idol mentioned in Numbers xxv. 3. (<i>See No. 128 on General list of gods.</i>)
Chaldean	Bar, name of a Chaldean idol. (<i>See No. 111 on General list of gods.</i>)
Scandinavian	Vor, name of a Scandinavian deity. (<i>See No. 442 on General list of gods.</i>)
Sanskrit	Varaha, name of an Indian deity. (<i>See No. 165 on General list of gods.</i>)
Scandinavian	Freyia, or Frua, name of a deity of Northern Europe. (<i>See No. 430 on General list of gods.</i>)
Scandinavian	Frey, a deity of Northern Europe. (<i>See No. 428 on General list of gods.</i>)
Egyptian	Pre, Phre, Phri, or Phra, the name of an Egyptian idol. (<i>See No. 111 on General list of gods.</i>)
New Zealand	Pera, to be like that.
Italian	Parechio, like.

The principal connections between the Egyptian idol Pre, Phre, Phri, or Phra above mentioned, and Pry, Phry, or Phre,

the more correct version of the name which is better known as Ephraim, have been shown in the previous chapter; and the Scandinavian Frey, or Frea, just mentioned, and who is described in the *Ency. Brit.* as bestowing happy marriages and easy childbirths, is evidently another form of Ephraim, more correctly Phre, who was the child of Joseph, whom Jacob (as if he had been The Almighty himself) is stated to have endowed with the blessings of the breast and of the womb. The words quoted in the previous chapter, when treating etymologically of Phre, included, as will be remembered, a large number connected with generation, gestation, child-bearing, &c.; and it is in this connection that Frea was a deified form of Ephraim, though I did not allude to the Scandinavian goddess at the time, as I was treating exclusively of the Egyptian Pantheon.

No. 151. Bn-aony, or Benoni (*son of Jacob*), which appears to have been sometimes abbreviated into Benny and Benn.

Arabic 254	Binan, odours, smells.
New Zealand	Poniana, the lower part of the nose. [ochre.
New Zealand	Pahanahana, to anoint the skin with oil and red
New Zealand	Paninga, the act or time of besmearing.
Latin	Venenum, Veneni, ointment.
Zulu Kafir	Fenyane, a scented plant used in pomatum for perfuming the person.
French	Fanon, the name of an ornament worn by a priest.
French Romn	Fanon, Fenon, Phanon, or Phenon, a band worn on the arm by priests when they officiate.
Scotch	Fannowne, or Fannoun, a linen handkerchief carried on the priest's arm at mass.
English	Fanon, a sort of ornament like a scarf, worn about the left arm of a mass-priest when he officiates.
Latin	Venenum, Veneni, a medicinal preparation to embalm a body.
Irish	Fonn, a song or tune.
Gaelic	Binnein, a bell.
Irish	Binnean, a bell.
Icelandic	Bannan, a curse, swearing.
Icelandic	Bann, excommunication, interdict.
	Mid-Latin—Bannum, Banni.
English	Banana, the name of a tropical tree. (<i>See Webster's Dictionary</i> by Goodrich and Porter.)
	<i>Memo</i> : "The Spaniards, from the fancied "resemblance of the transverse section to a "cross, supposed the <i>banana</i> to have been "the <i>forbidden fruit</i> , and that Adam saw

“ in eating it the mystery of redemption by
“ the Cross.” (Ripley and Dana’s *American
Cyclopædia*, New York, 1874.)

- Cornish Benans, penance. (Borlase.)
- French Romn Penancier, an ecclesiastical dignitary, a confessor ;
also a penitent who has accomplished the penance imposed upon him.
- French Romn Penance, or Penaunche, penitence, mortification.
- English Penance, a suffering or labour undergone voluntarily or imposed by authority as a punishment for faults, as fasting, flagellation, wearing chains, &c. Penance is one of the seven sacraments of the Romish Church.
- English Penant, one doing penance. (Wright’s *Obsolete*.)
- Greek Panion, the festival of Pan.
Memo: Pan will be spoken of in the next group of words.
- Welsh Pannon, an epithet for the Deity.
- Welsh Bunnywen, a goddess, a nymph.
- Cornish Beunans, life. (Borlase.)
- Egyptian 378 Bennu (*apparently* Benenu), the phœnix; written Bn-nu in vol. i. 508 and 516.
“ The phœnix is a fabulous bird of Egyptian antiquity, said to exist single, only one of its kind being alive at the same time. The ancients held that it lived 500 or 600 years in the wilderness, then built a pile of sweet wood and aromatic gums, and burned itself; from the ashes arose a worm, which in time became a phœnix. This bird was sacred to the sun.” (See *Ency. Brit.*, article *Phœnix*.)
- Egyptian Benno, name of an Egyptian idol. (See No. 75 on General list of gods.)
Memo: This deity is more correctly written Bn-nu by Bunsen in vol. i. 508 and 516, corresponding remarkably with the Hebrew form of Jacob’s son, *viz.* Bn-aony.
- ManchuTartar Panin, a figure, form, shape, representation, type.
Memo: The meanings of this Dictionary are given in French, and the meaning stands simply as “figure;” but the above is the definition given of *figure* given in Fleming and Tibbins’ *French and English Dictionary*.
- Assyrian Bannu, an image.
- French Banian, an Indian idolator.

- Swahili A. Banyani, a general name in Zanzibar for the heathen Indians who come from Cutch.
-
- No. 151 *otherwise called* Benymn, Beniamin, or Benjamin, which appears to have been usually abbreviated into Benym, Beniam, Benji, Benj or Beng.
- French Bungi, a minister or counsellor belonging to the ecclesiastical conclave among the Japanese, a bonze. (See *Dictionnaire National*, par Mons. Bescherelle, Paris, 1857.)
- Ashanti A. Beengu, oil.
- Kaure A. Penim, palm oil.
- Legba A. Panum, palm oil.
- Chin. III. 96 Ping, fat or lard.
- Spanish Pingue, greasy, oily.
- Latin Pingo, to daub.
- Sanscrit 972 Vyanj, to anoint thoroughly.
- Chin. III. 736 Pung, an abundance of fragrance.
- Chin. III. 736 Pang, a great degree of fragrance.
- English Benjamin, a gum, resin, or balsam, called also Benzoin; when rubbed or heated it is extremely fragrant; it is chiefly used for cosmetics and
- Malayan 233 Penchiuman, the sense of smell. [perfumes.
- Gaelic Fainich, to smell.
- Chin. II. 422 Fung, death.
- Chinese I. 537 Pang, to put into a grave.
- Chin. II. 810 Pang, to put the earth into a grave.
- Chin. II. 141 Ping, mournful, grieved.
- Chinese I. 419 Pang, to sing in concord.
- Persian 211 Banga, an extending of the voice.
- Zulu Kafir Bonga, to do worship, to pray.
- Scotch Beenge, or Bynge, to cringe, in the way of making much obeisance.
- Sanscrit 572 Pinj, to adore.
- Sanscrit 922 Vinam, to bow down.
- Sanscrit 822 Vinamana, the act of bowing, &c.
- Latin Phanum, a temple.
- Latin Fanum, Fani, a temple, church, or piece of consecrated ground.
- Persian 287 Panamidan, to prohibit.
- Greek Poinema, something inflicted by way of penalty, punishment.
- Greek Poinimos, Poinimon, avenging, punishing.
- Cornish Benams, penance.
- Limbu Nepal Bong, ten.

Kota India	Vaname, the sky.
Tamil India	Vanam, the sky; <i>Malayalma</i> and <i>Malabar</i> , India, the same.
Greek	Phainomai, to appear or come in sight. This word is especially used to denote the appearance of the heavenly bodies.
Greek	Phainomena, the phenomena of the heavens.
Greek	Pneuma, the life, soul, spirit; a Spirit, spiritual Being, or Ghost, as in Matthew xxviii. 19, "tou Agiou <i>Pneumatos</i> , the Holy Ghost."
Zincali	Peniche, the Holy Ghost.
Greek	Phoinix, Phoinikos, Phoiniki, a fabulous Egyptian bird, the phoenix.
Chin. III. 834	Ping, a certain divine bird of the southern regions.
Chin. III. 834	Phang, a certain fabulous bird.
Chin. III. 821	Fung, a divine bird, which appears as a felicitous omen; being a bird of imagination it is variously described.
Chinese	Fung, name of a Chinese deity, "said to possess "great power, able to remove heaven and earth." (See No. 877 on General list of gods.)
Chinese	Fung, name of a Chinese deity, "the spirit or "controller of thunder." (See No. 895 on General list of gods.)
Latin	Fingo, to mould or fashion.
French Romn	Paenie, or Paenime, paganism.
Norman	Paynim, plural Peynymes, a pagan.
English	Painim, a pagan or infidel.

Referring to the Malayan word *Penchiuman* quoted above, meaning "the sense of smell," the English word *Benjamin* as the name of a fragrant gum, and the other less perfectly preserved words of similar meaning, they do not say much by themselves, being a mere reference to the well-known clerical custom of producing a smell, which they suppose to be agreeable by burning incense; and which custom doubtless originated in the wish to overpower the worse smells which all dirty people (such as their special followers in good orthodox priest-ridden countries) emit when packed together in a crowd; therefore they would have but little value, were it not for the fact that, by comparing them with the words *Binan*, *Poniana*, *Venenum* and *Fenyane*, in the group of words quoted under Benjamin's *alias* of Benoni, we see that the two forms are substantially the same, which is very important; for whereas there is little or no clue for this individual as Benjamin, with all the elements of that name strictly represented, there are sufficient as Benoni for

our present purpose, the historical difference between Benoni and Benjamin being that his father gave him the one name, and his mother the other, *viz.* Bn-aony; as Bnymn or Beniamin, he was deified as Pan and Amn or Amon, but, having shown this in the previous Chapter, I need say no more about it here.

No. 152. Bla, Bala, Balaa, Bale, Balee, Bela, Belah or Bolau (*son of Benjamin*); words derived from No. 80 Ploa, Palu, Pallu, Phalu, Phallu, Fallu, Phallo, Phallou, Phallous, Phallos or Phallus are included with this name.

Cornish	Belee, a priest.
Greek	Peleiai, the name of the prophetic priestesses of antiquity.
Sanscrit 667	Plush, to anoint.
Udso African	Pulo, palm oil.
Rodong Nepal	Beli, oil.
Irish	Bealadh, an anointing.
Irish	Baladh, a smell, scent or odour.
Irish	Faile, a smell, a scent.
Italian	Folio, a Syrian tree which yields a very fragrant oil.
Irish	File, a bard, a poet.
Turkish 1114	Veli, a saint.
Spanish	Vela, a candle.
French Romn	Palle, or Pale, a canopy, pall, or baldachino suspended over the altar of a church, a cope or ecclesiastical dress, a church ornament.
English	Pall, the mantle of an archbishop.
Spanish	Pila, a font or stone vessel for holy water.
Spanish	Palia, an altar cloth used when the holy sacrifice of the mass is performed.
Cornish	Pele, a spire, a steeple.
English	Peal, to utter loud and solemn sounds, as the pealing of a bell or an organ.
Anglo-Saxon	Bell, or Bella, a church bell.
English	Bell, a vessel of high antiquity used for making sounds; the blue tunic of the Jewish high priest was adorned with bells, and bells are now used to notify to a congregation the time for assembling at church.
Fijian	Bale, to die.
Zulu Kafir	Pela, to die.
Norman	Faile, Faillie, or Faillies, expired, ended.
Hindu 591	Phul, a ceremony performed in honour of a deceased person on the third day after his death.

Latin	Pullus, Pulla, belonging to a funeral or mourning.
Scotch	Pail, a hearse.
French	Poele, a mortuary sheet which is put over a coffin, a pall. (<i>See Fleming and Tibbins' Dict.</i>)
Anglo-Saxon	Paell, a pall.
Gaelic	Poll, a pall.
English	Pall, the cloth thrown over a dead body at funerals.
Italian	Pilo, a sepulchre, a sarcophagus.
Icelandic	Bal, a pyre, a funeral pile.
Anglo-Saxon	Bael; a funeral pile.
Fijian	Bulu, to bury or cover with earth.
Fijian	Bulubulu, a grave.
Persian 210	Balu, the cry of one in sadness.
English	Ball, cry, lamentation. (<i>Wright's Obsolete.</i>)
English	Balle, to howl. (<i>Wright's Obsolete.</i>)
Welsh	Ballaw, to cry or scream.
Italian	Belo, crying, lamenting.
Galla A.	Bela, misery, wretchedness.
Icelandic	Vil, misery, wretchedness.
Turkish 1115	Veyl, woe.
Turkish 1115	Veyla, woe!
English	Feeal, woe, sorrow. (<i>Wright's Obsolete.</i>)
Latin	Fleo, to weep, cry, bewail, lament.
Hindu 544	Palau, lamenting, a lamenter.
French	Piailler, to bawl, to squall out.
French	Piauler, to pule, to whine.
English	Pule, to whine, to whimper.
English	Pule, to cry. (<i>Wright's Obsolete.</i>)
Persian 275	Palusa, grief, anguish.
Swahili A.	Paliza, to lift up the voice.
Sanscrit 681	Bala, name of a mystical prayer.
Hindu 408	Bahl, malediction.
Irish	Bulla, an edict, a Pope's bull.
French	Bulle, a Papal bull.
Wolof A.	Balu, a ceremony.
Fijian	Vuluvulu, used for circumcision, a more delicate word than <i>teve</i> .
Anglo-Saxon	Fullian, to baptise.
Anglo-Saxon	Fulloc, baptism.
Anglo-Saxon	Fulluht, baptising.
Romany	Bolla, to baptise.
Wolof African	Baala, to absolve.
Basa African	Blawue, ten.
Malayan	Puluh, ten (<i>Hunter's Dictionary of Non-Aryan</i>
Latin	Polus, Poli, Heaven. [<i>Languages.</i>]
Fijian	Bula, life.

Gaelic	Beil, Bel, the name under which the British Druids adored the Divinity.
Turkish 857	Faal, God.
Sanscrit 981	Vyala, a name of Vishnu.
Sanscrit 676	Bali, a name of Indra.
Hebrew	Bl or Bel (בל), name of an idol mentioned in Isaiah xlv. 1. (<i>See</i> No. 143 on General list of gods.)
Hebrew	Bal or Baal (בל), name of an idol mentioned in Judges ii. 13. (<i>See</i> No. 130 on General list of gods.)
Irish	Baal, name of a Druidical deity. (<i>See</i> No. 408 on General list of gods.)
Scandinavian	Bil, name of a deity of Northern Europe. (<i>See</i> No. 446, on General list of gods.)
Himyaritic	Bil, name of a Himyaritic deity. (<i>See</i> No. 539 on General list of gods.)
Chaldean	Bel or Bil, name of a Chaldean and Assyrian idol (<i>See</i> No. 103 on General list of gods.) <i>Memo</i> : The equivalent of the cuneiform inscriptions, where this god is mentioned, is given as <i>Bilu</i> in the <i>Assyrian Grammar</i> by A. H. Sayce.
Hindustani	Pulaha or Palaha, name of an Indian idol. (<i>See</i> No. 684 on General list of gods.)
Greek	Pallas, name of a Greek deity. (<i>See</i> No. 259 on General list of gods.)
Latin	Pales, name of an Italian deity. (<i>See</i> No. 379 on General list of gods.)
Assyrian	Vul, name of an Assyrian idol. (<i>See</i> No. 110 on General list of gods.)
Scandinavian	Vili, name of a deity of Northern Europe. (<i>See</i> No. 778 on General list of gods.)
Scandinavian	Fulla, name of a deity of Northern Europe. (<i>See</i> No. 437 on General list of gods.)
Scandinavian	Volsi, name of a Scandinavian idol. (<i>See</i> No. 944 on General list of gods.)
Arabic	Fils, name of an Arabian idol. (<i>See</i> No. 823 on General list of gods.)
Greek	Phallos, Phallou, the <i>membrum virile</i> , especially a figure thereof borne in solemn procession in the Bacchic orgies.
Manchu Tartar	Folombi, to sculpture or carve, to engrave—(Folo! carve!).
Greek	Plasso, to form, to mould, to shape.
Persian 210	Balush, an idol.

Polish	Balwan, an idol.
Polish	Balwo-chwalca, an idolator (literally an adorer or worshipper of idols).
Irish	Bil, an idol.

No. 152 *otherwise spelled* Balaum.

English	Balm, to anoint with balm.
English	Balm, any fragrant ointment. [Bremen, 1863.]
German	Flaum, suet, lard. (<i>See</i> N. I. Lucas's <i>Dictionary</i> ,
French	Pallium, the pallium or pall of archbishops or bishops. [ment.]
French Romn	Palme, a pall to put over the dead. (Supple-

No. 152 *otherwise spelled* Beleleel.

Indian	Palaul, an ascetic who lives upon milk and dwells in the holy mountains of the Todas. (Cooper's <i>Archaic Dictionary</i> .)
Hebrew	Bll or Balal(בלל), to be anointed. [fresh oil. Psalms xcii. 10, <i>I shall be anointed with</i>
Hindu 586	Phulel, oil impregnated with essence of flowers by steeping them in it; essence (as a perfume).
English	Piliol, wild thyme. (Wright's <i>Obsolete</i> .)
Hindu 592	Phulel, sweet-scented oil.
Gaelic	Fileil, poetical, bardic.
Italian	Falilela, a song.
French Romn	Filleule, a cloth used to cover the communion cup during mass.

Memo: It is curious to observe how the communion cup of the Christian churches finds its parallel in the mead cup of the early pagans of Scandinavia, and how the *Filleule* and the *Valhalla* were connected with both.

English	Valhalla, the heaven of the Scandinavians, where their god Odin gathered to himself the heroes who had fallen in battle, where huge logs blazed, and the mead cup went round for the benefit of the brave who had died on the field. (<i>See Curiosities of Indo-European Tradition</i> .)
Swedish	Vallhall, the Elysium of the ancient Swedes.
Persian 253	Balila, name of Mahomet, said to be mentioned in the Gospel.
Susian	Bilala, name of a Susian deity. (<i>See</i> No. 540 on General list of gods.)

No. 153. Bkr, Beker, Becher, Bechor, Bochor, Bacher, Bachir or Bacchar (*son of Benjamin*); words derived from No. 144 Bkr, Beker, Becher, Bochar, Bachar, Bacher or Bachr are included with this name.

Irish	Bicaire, or Biocaire, a vicar.
Spanish	Vicario, a vicar.
Italian	Vicario, a vicar.
Portuguese	Vigairo, a vicar also a curate.
French	Vicaire, a vicar or curate.
Norman	Vikere, a vicar.
English	Vicary, a vicar. (<i>Wright's Obsolete.</i>)
English	Vicar, the priest of a parish; also those who perform the functions of the pope in churches under him; also the pope himself, who pretends to be the <i>vicar</i> of Christ on earth.
English	Fycker, a vicar. (<i>Wright's Obsolete.</i>)
Shelluh or Lybian A. }	Faquair, a priest. (<i>See J. G Jackson's Empire of Morocco, London, 1811.</i>)
Italian	Fakir, a Mahometan monk.
French	Faquir, a fakir, a Mahometan monk.
English	Fakir or Faquir, a monk. The <i>fakirs</i> of India subject themselves to severe mortifications; some of them condemn themselves to a standing posture all their lives supported by a stick under their arm pits, some mangle their bodies with scourges or knives, others wander about in companies telling fortunes, and these are said to be arrant villains. <i>Memo: The Encyclopadia Britannica</i> informs us that "others go about naked " and that there are about 2,000,000 Fakirs " in the East Indies."
Greek	Bakkaris, bacchar, or baccharis, the name of an unknown plant, with an aromatic root, yielding
Arabic 216	Bukharu'l aud, incense of aloe wood. [oil.
Arabic 217	Bukhariy, one who perfumes with incense of aloe
Arabic 217	Bakhir, a strong smell. [wood.
Arabic 218	Bakhur, perfume, odour, aloes, musk, thyme, frankincense.
Hindu 297	Bakhur, perfume, odour, frankincense.
Turkish 532	Bukhur, incense.
Assyrian	Pagru, a corpse. [body.
Hebrew	Pgr or Pagar (פגר), a dead carcass, a corpse, a dead Ezek. vi. 5, <i>the dead carcasses</i> of the children of Israel.

Isaiah xxxvii. 36, they were all dead *corpses*.
 Jeremiah xxxiii. 5, *the dead bodies* of men.

French	Bucher, a pyre, or funeral pile.
Icelandic	Vagar, Vagir, or Vogur, a kind of bier.
French Romn	Vicairie, a chapel, an ecclesiastical benefice.
Arabic 933	Fakr, <i>plural</i> Fukur, grief, care, anxiety.
Turkish 1111	Vwakar, gravity of appearance and demeanour.
Arabic 933	Fakr, asceticism, ascetic mortification.
Polish	Pacierz, the Lord's prayer.
Polish	Paciorek, a little prayer.
Hindu 341	Bakar, a festival held on 10th Zihijja in commemoration of Abraham's offering to sacrifice his son Isaac (or according to the Mahometans, his elder son Ishmael or Ismail).
Nepaulese	Baghero, name of a Nepaulese idol. (<i>See</i> No. 840 on General list of gods.) <i>Memo</i> : The idol above named is worshipped at a religious festival called <i>Yatra</i> which is described further on in this group under No. 161 Adar, who, it will be remembered, is brother of Bacher.
Latin	Figura, an image, likeness, shape or figure.
Italian	Figura, a form, shape, fashion, figure, statue.
Spanish	Figura, a figure or statue.
Portuguese	Figura, a figure, the form of anything as terminated by the outline.
Portuguese	Figurar, to represent by a typical or figurative resemblance.
Polish	Figura, a figure, a shape, a cross set by the road
Polish	Figurovac, to cut a figure, to represent. [side.
French	Figure, a form or figure, a type or symbol.
Swedish	Figur, a figure.
Danish	Figur, a figure, a shape.
Gaelic	Figeir or Fioghair, a figure.
Welsh	Ffugr, a type, a figure.
English	Fuger, a figure. (<i>Wright's Obsolete</i> .)
English	Figure, a statue, an image, a type or representa-
Hindu 609	Paikar, a figure, a likeness. [tion.
Persian 294	Paykar, a form, a figure, an idol temple.

No. 154. Asbl, Asbal, Asbul, Asbel or Asabel (*son of Benjamin*).

Gaelic	Easbal, an apostle.
Irish	Easbal, an apostle.
Arabic 72	Isbal, weeping profusely.
Norman	Esplour, to implore earnestly with tears.

Polish	Osepialy, gloomy, melancholic.
Norman	Espuel, spiritual.
Gaelic	Easbaloid, absolution.
Udom A.	Esiabal, an idol.

No. 154 *otherwise spelled* Asuber or Asyber.

Persian 89	Isfar, myrtle.
Arabic 111	Azfar, a kind of perfume.
Arabic 50	Azfar, fragrant, pungent.
Hindustan 79	Azfar, very or most fragrant, strong scented, odoriferous.
Greek	Osphra, a smell, a scent, fragrance, perfume.
Italian	Espirare, to die.
Spanish	Espirar, to die.
Spanish	Espirado, expired.
Spanish	Azabara, aloes. (J. Baretti's <i>Dict.</i> Lond. 1786.)
Greek	Eosphoros, Eosphoreos, Eosphorei, name of a Greek deity. (See No. 264 on General list of gods.)
Greek	Esperos, Esperou, name of a Greek deity. (See No. 250 on General list of gods.)

No. 154 *otherwise spelled* Ydyaal, Adeiel or Jadiel.

Italian	Utello, a cruse or oil cruet.
Anglo-Saxon	Hwitel, a priest's cope.
Irish	Eidhileach, holy, pious. (Supplement.)
Norman	Hidel, a place of sanctuary.
French Romn	Atal, a certain solemn festival, perhaps Christmas. (Supplement.)
Arabic 421	Jadl, the grave.
Norman	Adoler, to lament.
English	Widdle, to fret. (Wright's <i>Obsolete.</i>)
Gaelic	Eatla, sadness.
Irish	Eatla, sadness, dulness.
Greek	Athlios, Athlia, unhappy, wretched.
Sanscrit 11	Athilla, name of a particular metre.
Welsh	Odli, to make rhyme.
Spanish	Adulear, to bawl, to cry loudly.
German	Jodeln, to sing in the Tyrolese style. (Flugel's <i>German Dict.</i>)
Irish	Eidil, a prayer. (Supplement.)
Irish	Edel, prayers, orations.
Irish	Eathla, supplications, prayers.
Cornish	Addeuli, to worship. (Borlase.)

Welsh	Addawl, <i>plural</i> Addolion, worship.
Welsh	Addoli or Eiddoli, to worship or adore.
Cornish	Hoedel, life. (Borlase.)
Zincali	Otal, the heavens.
Greek	Atlas, name of a Greek deity. (See No. 226 on General list of gods.) [to finish.
Latin	Edolo, to cut smooth, to polish, to make perfect,
English	Whittle, to pare or cut off the surface of a thing with a small knife. [semblable.]
ManchuTartar	Atali, a thing like something else ("une chose
ManchuTartar	Atalieou, does it resemble? is it the same thing?
Arabic 466	Hatl, similitude.
Arabic 466	Hitl, or 459 Hatil, likeness.
Pangela A.	Itoli, idols.
Latin	Idolum, Idoli, an image, an idol.
Greek	Eidolon, Eidolou, a shape, a figure, an image, statue especially of a god, an idol.
Spanish	Idolo, an idol, an image. [false god.
Italian	Idolo, an idol, figure or statue representing a
French Romn	Ydle, Idle or Idele, an idol.
French	Idole, an idol, an idol god, a statue.
Irish	Idhol, or Iodhal, an idol.
Gaelic	Iodhal, or Iodhol, an idol.
Welsh	Eiddawl, an idol.
English	Idol, an image, form, or representation, conse- crated as an object of worship.
Arabic 831.	Aadil, a polytheist.
Arabic 843	Aadl, being an idolator.

No. 155. Ayr, Aer, Aor, Or, Ir, Hir, Ahr, Aher, Aara, Ahrh, Ahrh, Ahara, Aharah, Achrach, Acher, Achrah, Gra, Gera, Gira, Guera, Gherah or Geras (*son of Benjamin*); words derived from No. 18 Yrh, Iare or Iareh, and from No. 115 Ary, Iri, Eri or Heri are included with this name.

Greek	Iereuo, to be a priest.
Greek	Iereus, Iereos, Ierei, a priest.
Greek	Iere, Ieria, or Iereia, a priestess.
Arabic 498	Hawariy, a disciple, an apostle of Jesus Christ.
Turkish 659	Hawari, an apostle, a companion of a prophet.
Hindustan 53	Acharya, a spiritual preceptor.
Hindu 1699	Guru, a spiritual guide, a pastor.
Malayan 291	Guru, a religious teacher.
Sanscrit 293	Guru, a religious teacher.
Sanscrit 239	Kuru, a priest.
Greek	Cerux or Kerux, a preacher.
Greek	Ceruxis or Keruxis, a preaching.

Greek	Cerusso or Kerusso, to call on, to invoke, to preach.
English	Cure, the employment of a curate, spiritual charge.
English	Curacy, the employment of a clergyman who represents the incumbent or beneficiary of a church, parson or vicar, and officiates in his church, parson or vicar, and officiates in his
English	Curate, the person so employed. [stead.
French	Cure, a priest in charge of a parish.
French	Cure, a curacy, living or benefice.
Spanish	Cura, a parish priest, a curate.
Portuguese	Corista, a young friar past his noviceship, but under age to receive holy orders.
Greek	Chrio, Chriso, Chriesthai, to anoint with scented unguents or oil.
Greek	Chrisis, Chriseos, Chrisei, an anointing, a besmearing, unction.
Greek	Christes, Christou, one who smears.
Greek	Christos, Christe, used as ointment, anointing oil, anointed (used in this sense as a translation of the Hebrew word Messiah in the Septuagint Bible), and especially <i>The Anointed One</i> , Christ (this is the word used in the New Testament).
French Romn	Craisse, grease, fat. (Supplement.)
French Romn	Craisset, or Crasset, any fatty matter. (Supplement.)
Gaelic	Creisidh, greasy. [ment.)
Gaelic	Creis, grease.
Spanish	Craso, greasy, oily, unctuous.
Arabic 957	Kurz, an ointment box.
Persian 1002	Kirosh, an oil press.
French Romn	Graset, oil, grease.
Italian	Grasso, fat.
Spanish	Grasa, the suet, lard, fat or grease of any animal.
French	Gras, oily, unctuous, greasy, " <i>gros et gras comme un moine</i> —fat and greasy as a monk."
French	Graisse, grease.
English	Grease, oily or unctuous matter of any kind, animal fat in a soft state, as tallow, lard, &c.; to smear, daub, or anoint with oil, grease, or fat.
Irish	Geirim, I grease.
Gaelic	Geir, to anoint with grease.
Gaelic	Geire, tallow, fat, grease.
Gaelic	Geireach, greasy.
Spanish	Churre, a thick, dirty grease which runs from fat.
Kra African	Gira, palm oil.
Basa African	Kira, palm oil.
Bola African	Ukara, palm oil.
Ako African	Ekuro, palm oil.

- Manyak Tibet Ichira, oil.
 Orungu A. Ahare, palm-oil.
 Oloma A. Ewiri, palm-oil.
 Fijian Uro, fat, grease.
 Cornish Ira, to anoint.
 Welsh Iraw, to anoint, to grease.
 Welsh Ir, that which is oily, unctuous or fat.
 Persian 51 Ar, dregs of oil.
 Egyptian 547 Ur, Uru, Urh, or Urhu, oil; to anoint.
 Egyptian 550 Hrhua, anointed. (Vol. I.)
 New Zealand Horua, red ochre.
 Greek Ochra, a yellow-coloured earth, ochre.
 Latin Ochra, ochre.
 French Ocre, ochre.
 English Ocher, or Ochre, a variety of clay, deeply coloured by the oxide of iron; its most common colours are red, yellow and brown; it is used as a pigment.
 English Guhr, a species of ochre.
 Hindu 1762 Geru, a kind of red ochre.
 New Zealand Korae, to anoint the head with oil and red ochre.
 Greek Chrio, Chriso, Chriesthai, to rub over with colour.
 Greek Chrisis, Chriseos, Chrisei, a colouring, a wash.
 Greek Christes, Christou, one who colours.
 Greek Christos, Christe, painted, washed over.
 Greek Chroizo, Chroiso, to colour, to stain.
 Greek Chrozo, to impart a colour, tinge or stain.
 Greek Chrosis, Chroseos, Chrosei, a colouring or tinting.
 Greek Chroster, one who colours or dyes.
 Sanscrit 310 Ghra, to smell.
 Sanscrit 310 Ghreya, Ghreyas, to be smelled, whatever may be smelled or snuffed at; odour, smell.
 Dutch Geur, savour, smell.
 Latin Agrium, Agrii, a kind of nard.
 Latin Acerra, a censer, *i.e.* a pan to burn incense on.
 Arabic 957 Kurs, *plural* Akras, or Kirasat, also Kursat *plural* Kuras, a pastile.
 German Kerze, a candle.
 Dutch Kaers, or Kaars, a candle.
 French Romn Grosse, a crook.
 French Crosse, a crosier.
 Irish Cris, holy, pure.
 Hindu 1731 Guru, a saint.
 Sanscrit 205 Kara, Karas, devoted, pious.
 Sanscrit 318 Carya, practising religious austerities.
 Hindu 869 Charya, perseverance in religious austerities.

- Arabic 135 Ikraa, being pious, religious, devout, dedicated to the service of God.
- Persian 30 Achar, conformity to religious institutions.
- Hindu 53 Achari, a devotee; strict in the observance of
- Hindu 2178 Harya, a devotee. [religious ceremonies.]
- English Hery, to regard as holy.
- Persian 1388 Haray, religion.
- Polish Wiara, religion.
- Greek Ieron, Ierou, or Iron, Irou, a temple, a holy place.
- French Romn Oro, a church.
- Anglo-Saxon Hearh, a church, a temple.
- Arabic 1003 Kirh, *plural* Akrah, a monk's cell.
- Arabic 144 Ukayrah, certain stations visited by Christians on some of their festival days.
- Egyptian 556 Kher, a cell, a shrine.
- Egyptian 557 Kheru, a cell, a shrine.
- Egyptian 563 Kharu, a shrine, a tavern.
- Persian 1048 Goristan, a hermit's cell.
- Irish Creas, a shrine.
- Irish Creas, an adorer, a Christian. (Supplement.)
- French Romn Crouste, the underground portion of a church. (Supplement.)
- French Croisee, the transept of a church.
- French Romn Caiere, the confessional. (Supplement.)
- French Chaire, a pulpit.
- Arabic 1004 Kursiy, *plural* Karasiy, a pulpit.
- Turkish 922 Kyursi, a preacher's chair or throne.
- Arabic 1003 Karz, preaching the gospel.
- Arabic 989 Kariz, a preacher.
- Hebrew Kryah (קריאה), a preaching.
Jonah iii. 2, *the preaching* that I bid thee.
- Persian 519 Kharub, Khura, or Khurib, divine illumination, the light of reason. [reading.]
- Arabic 954 Kurraa, a devout and holy man, given to sacred
- Arabic 954 Kurraa, readers of the Kuran. [faith.]
- Persian 1001 Kurasa, the Koran (*viz.* the Mahometan book of
- Arabic 961 Kuraysh, Kurayshiy, Kurayszat, a Jewish tribe in Arabia, of which Mahomet's grandfather was prince, one of the tribe of Kuraysh.
- Hindu 1745 Gharra, a rattling noise in the throat which dying people are afflicted with.
- Arabic 513 Kharr, death.
- English Corse, the dead body of a human being.
- Greek Chros, Chroos, Chroi, the human body.
- Greek Creas or Kreas, *Attic* Creos, *Doric* Cres, *plural* Crea, the body.

Irish	Cras, the body.
Gaelic	Cras, the body.
Egyptian 415	Karas, or Kras, to embalm, embalment.
Egyptian 416	Kars, or Kars-t, embalment, a funeral, a coffin,
Egypt. 417 and 756	} Kara, a sarcophagus. [a mummy.
Hindu 1580	
Anglo-Saxon	Hraew, or Hreaw, a corpse, whatever relates to a dead body, funeral.
Gaelic	Ara, a bier.
Irish	Ara, a bier.
Chin. III. 484	Urh, a funeral carriage, a hearse.
Gaelic	Uire, a grave.
Swahili A.	Ahera, in the grave, under the earth, after death, at the end of the world.
Spanish	Acerra, a little altar near the burying places of the dead on which the ancients burnt incense.
French Romn	Acerra, a small altar on which incense is burned near a corpse.
Persian 142	Akar, wood of aloes.
Turkish 939	Kyor, a grave, tomb or sepulchre.
Hindu 1705	Garhna (<i>imperative</i> Garh), to be buried.
Hindu 1705	Garhaiya, a buryer.
Hindu 1730	Gor, a grave, a tomb.
Persian 1048	Gor, a tomb, a grave, a monument, a sepulchre.
Persian 1048	Goristan, a burying ground.
Irish	Creas, a grave.
French Romn	Cros, a grave.
Persian 893	Gharas, sadness, sorrow.
French Romn	Greuse, plaint, affliction, uneasiness.
Anglo-Saxon	Geriw, sorrow, affliction.
Turkish 898	Kurmak, to be melancholy or moody.
Manchu Tartar	Korombi, to grieve, to be afflicted, sad.
Manchu Tartar	Koro, grief, loss, affliction.
Turkish 904	Kahr, violent grief.
Dhimal B.	Khar, to weep.
Angami Na- ga Bengal	} Kra, to weep.
Cornish	
Welsh	Criaw, to weep.
French Romn	Grousser, to murmur, to bewail.
Sanscrit 262	Krus, Krosati, to cry, to lament, to weep.
Sanscrit 262	Krushta, crying, sobbing, weeping.
Persian 1042	Giristan, to weep, cry, bewail.
Persian 1041	Giri, weeping.
Persian 1041	Girya, weeping, one who weeps.

- Persian 1042 *Girya*, a plaint, lamentation, crying, weeping,
Hindu 1702 *Girya*, crying, weeping, lamentation. [tears.
Turkish 924 *Ghirye*, weeping, tears.
Galla African *Ker*, alas!
Turkish 503 *Urumek*, to howl.
Persian 1387 *Hir*, a groan.
Persian 896 *Ghuridan*, to cry with a loud voice.
Persian 519 *Khurosh*, or *Khuroj*, a loud cry, a lamentation.
Persian 519 *Khuroshidan*, to cry aloud, to shout.
Sanskrit 262 *Krosa*, a cry, a yell, a calling out, a shout.
Sanskrit 262 *Krosat*, crying, calling out. [out.
Sanskrit 262 *Krus*, *Krosati*, to cry out, to yell, to bawl, to call
Welsh *Goriaw*, to utter moans or cries.
English *Cry*, to lament, to utter the voice of sorrow.
Hebrew *Kra* or *Kara* (קרא), to call, to call upon, to cry
unto. [thee.
Ps. xxxi. 17, oh Lord, *I have called upon*
Ps. cxix. 146, *I cried unto Thee, Save me.*
Ps. cxx. 1, in my distress *I cried unto*
Cornish *Gurria*, to worship. (Borlase.) [the Lord.
Gaelic *Grios*, to entreat, beseech, implore.
Gaelic *Griosadh*, a beseeching solicitation, entreaty.
Gaelic *Griosta*, beseeched, implored.
French *Chorist*, a chorister or quirister in a church. (See
Fleming and Tibbins' Dictionary.)
Polish *Chorzysta*, a chorister.
English *Chorist*, or *Chorister*, a singing man in a choir.
English *Chorus*, a number of persons singing together
in concert.
Latin *Chorus*, *Chori*, a choir. [church.
Italian *Coro*, a choir or band of singers, the choir of a
Spanish *Coro*, the choir.
Irish *Cor*, music.
Irish *Cora*, a choir, a chorus.
French *Chœur*, a choir or quire—*viz.* a band of singers
in churches, monasteries, &c.
German *Chor*, a chorus, choir or quire.
Anglo-Saxon *Chor*, a choir.
Dutch *Choor*, the choir or quire of a church.
English *Choir*, a collection of singers, especially in divine
service in a church, also that part of the
church appropriated for the singers, and in
nunneries a large hall adjoining the body of
the church where the nuns sing the office.
English *Quire*, to sing in chorus, a chorus or body of singers,
the part of a church where the service is sung.

New Zealand	Korihi, to sing.
Icelandic	Kirja (<i>pronounced</i> Kiria), to chant, to intone.
Assyrian	Karu, to invoke.
Sanscrit 222	Kara, Karas, a song or hymn of praise.
Arabic 961	Kariz, verse, poetry.
Hindu 1731	Gaura, the name of a ragini or musical mode.
Quichua Peru	Harahui, a song, an elegy.
English	Air, a tune, the peculiar modulation of notes, a short song or piece of music adapted to words.
Gaelic	Aor, to worship, to adore.
Irish	Iarraig, I pray.
French Romn	Aorer, to adore.
French Romn	Aore, sacred, held in adoration.
Latin	Oro, to pray to the gods, to beg, to ask pardon.
Greek	Ara, a prayer, but usually in Homeric Greek a curse—hence the effect of the curse, mischief,
Irish	Aoir, or Aor, a curse. [ruin.
Hebrew	Arr (אָרַר), to curse. [thee.
	(Genesis xii. 3, and <i>curse</i> him that <i>curseth</i>)
English	Warie, or Warry, to curse. (Wright's <i>Obsolete</i> .)
Scotch	Wary, to curse.
Arabic 944	Kariaat, <i>plural</i> Kawaria, a curse.
Hindu 1663	Khor, the rage or curse of a god.
Anglo-Saxon	Cursian, to curse.
Anglo-Saxon	Curs, a curse.
English	Curse, to utter imprecations, to affirm or deny with threats of divine vengeance.
Swedish	Kors, a cross.
Danish	Kors, a cross.
German	Kreuz, a cross.
Spanish	Cruz, a cross.
French Romn	Grosse, a cross, also a crook.
French	Croix, a cross.
Welsh	Croes, a cross.
Irish	Cros, a cross.
English	Cross, the ensign of the Christian religion.
	Russian—Krest.
English	Christen, to baptise or initiate into the visible Church of Christ by the application of water.
Sanscrit 294	Gri, or 308 Ghri, Gharishyati, &c., to sprinkle, to wet, moisten, or sprinkle over.
Sanscrit 308	Ghara, sprinkling, besprinkling or wetting.
New Zealand	Iriiri, to baptise or perform a native ceremony resembling baptism.

Memo: This is one of the reduplicated words alluded to in Chapter II.

- Egyptian 348 Aru, a ceremony.
 Fijian Ori, to cut in a certain way in circumcising.
 Swahili A. Hogera, to perform a particular washing customary after circumcision.
 Egyptian 399 Hakr, a fast, a festival.
 Egyptian 547 Hakr, a festival, as the Sothis festival, the manifestation of Khem festival, the tip of the year festival.
 Hindu 157 Aghar, boiled butter or *Ghi*, food which Hindus place before an idol.
 New Zealand Hakari, a feast.
 English Eucharist, the sacrament of the Lord's supper, in the use of bread and wine as emblems of his flesh and blood, with appropriate hymns.
 Arabic 957 Kursat, plural Kuras, the holy wafer, the host.
 Latin Charistia, a solemn feast or banquet in former times where none but kinsfolk met, that if there had been any quarrel or falling out among them they might there be reconciled and made friends again. "Proxima cognati
 "dixere charistia cari."—Ovid.
 Welsh Grawys, Lent.
 Zincoli Ciria, the Passover, Easter.
 Fijian Cara, to seize the property of anyone who has broken a *tabu*.
 Sanscrit 329 Ceru, performing a holy work.
 Sanscrit 260 Kriya, a religious rite or ceremony.
 Hindu 869 Charya, due and regular observance of all rites and customs.
 Accadian Acar, reverence.
 Hebrew Yra (ירא), reverend, to be had in reverence.
 Ps. cxi. 9, holy and *reverend* is his name.
 Ps. lxxxix. 7, to be had in reverence of all.
 Greek Ieroo, to hallow, consecrate, dedicate.
 Greek Iereuo, to consecrate, to make sacred.
 Penin African Yuar, ten.
 Nowgong }
 Naga B. } Iarr, ten.
 Isiele African Iri, ten; *Ibu*, African, the same.
 Kaure African Hiru, ten.
 Barba African Okuru, ten.
 Boritsu A. Kur, ten.
 Angami Na- }
 ga Bengal } Kurr, ten.
 Persian 542 Khwur, the name of an angel.
 French Romn Gieraucie, the quires or companies of angels.

- Arabic 1004 Kursiy, *plural* Karasiy, the crystalline or empyrean heaven, as being the supposed throne of God.
- Turkish 922 Kyursi, the throne of God.
- Malayan 255 Krasi, the crystalline heaven, one of the thrones
- Romany Charos, or Cheros, heaven. [of God.]
- Zincali Char, heaven.
- Toma African Gara, heaven, sky.
- Baga African Kuru, heaven, sky.
- Kaure African Kara, heaven, sky.
- Accadian Kharra, heaven.
- Aku African Okioru, heaven, sky.
- Arabic 41 Ukhra, life eternal, the other world.
- Arabic 41 Ukhrawiy, relating to the other world.
- New Zealand Whakawairua, spiritual.
- Arabic 461 Hakurat, the fourth heaven.
- Persian 184 Awar, the seventh heaven.
- Irish Aer, air, sky.
- Yagba A. Oru, heaven, sky; *Eki* and several other *African* languages, the same.
- Egyptian 338 Aaru, Elysium.
- Egyptian Aoura, a beautiful valley in the Elysian Fields of the Egyptians, which had to be passed through by the deceased before his trial by Osiris and the forty-two assessors. (*Cooper's Archaic Dictionary.*)
- Persian 498 Hur, Huri, or Hure, a houri, black-eyed nymph or virgin of Paradise. [nymph.]
- Hindu 967 Hur, or Huri, a virgin of Paradise, a black-eyed
- Turkish 660 Huri, one of the black-eyed damsels of Paradise.
- Chin. II. 617 Urh, a halo by the side of the sun.
- Sanscrit 1165 Hari, a ray of light, the sun, the moon.
- Hebrew Hrs or Haras (חרס), the sun. [*the sun.*]
Judges viii. 23, returned from battle before
Judges xiv. 18, before *the sun* went down.
Job ix. 7, which commanded *the sun.*
- Idsesa A. Horu, the sun.
- Wadai A. Har, the sun.
- Persian 1405 Hor, the sun.
- Irish Ur, the sun.
- Sobo African Ore, the sun.
- Aku African Oru, the sun; *Egba, Yoruba, Yagba, Eki, Dsumu, Oworo, Dsebu, Ife* and *Ondo*, African,
- Sanscrit 82 Aru, the sun. [the same.]
- Okulma A. Erua, the sun.
- Udso African Erei, the sun.

Boritsu A.	Wuro, the sun.
Bassa African	Iuro, the sun.
Musu African	Yakaro, the sun.
Sanscrit 4	Agira, the sun.
Persian 892	Ghura, the sun.
Hindu 1001	Khur, the sun.
Hindu 977	Khawar, the sun.
Persian 513	Khur, or 542 Khwur, the sun.
Kru African	Guiro, the sun.
Basa African	Giro, the sun; <i>Kra</i> , African, the same.
Gbe African	Giru, the sun.
Irish	Crios, the sun.
Persian 517	Khursha, or Khurshad, the sun.
Hindu 1002	Khurshid, Khurshaid, or Khurshed, the sun.
Turkish 677	Khurshid, the sun. [disk.]
Arabic 957	Kurs, <i>plural</i> Akras, or Kirasat, the sun's orb or
Irish	Criosd, Christ.
Gaelic	Criosd, Christ.
Cornish	Grest, Christ. (Borlase.)
Persian 1004	Karastus, Christ.
Greek	Christos, Christou, Christ.
English	Christ, the anointed, an appellation given to the Saviour of the world, and synonymous with the Hebrew word Messiah. It was a custom of antiquity to consecrate persons to the sacerdotal and regal offices by anointing them with [oil.]
Persian 1004	Kiristus, a name of God. [oil.]
Arabic 896	Gharizat, Nature.
Arabic 1029	Kawr, Nature.
Assyrian	Kharatsu, to create.
Welsh	Goreu, to make or create.
Welsh	Creu, to give existence, to create.
Latin	Creo, to create.
Arabic 1004	Kursiy, <i>plural</i> Karasiy, the power, sovereignty or providence of God.
Greek	Curios, or Kurios, the Lord.
Greek	Curios, Curia, Curion, or Kyrios, &c., an epithet of the gods, signifying Master or Lord.
Baga African	Kuru, God.
Toma African	Gara, God.
Arabic 908	Ghayur, an epithet of God.
Hindu 1480	Ghayur, an epithet of the Deity.
Turkish 904	Kahhar, God.
Arabic 40	Akhir, a name of God.
Welsh	Ior, the Eternal, the Lord.
Dutch	Heer, the Lord.

- Hindu 2172 Har, a name of Mahadeva.
- Icelandic Har, a name of Odin.
- Icelandic Yggr, a name of Odin.
- Egyptian Akar, a mystical reptile called the "Viper of "Set" in the 94th chapter of the *Ritual of the Dead*. (Cooper's *Archaic Dict.*)
- Egyptian Haker, a mystical viper in the 4th abode of Osiris, who is mentioned in the 150th chapter of the *Ritual of the Dead*. (Cooper's *Archaic Dict.*)
- Sanskrit 274 Kharu, an epithet of Siva.
- Hindu 1731 Gaura, a name of the goddess Parvati.
- Hindu 2178 Hari, a name of Vishnou.
- Sanskrit 1175 Hara, a name of Siva and of Agni.
- Scandinavian Wara, name of a deity of Northern Europe. (See No. 782 on General list of gods.)
- New Zealand Whiro, name of a New Zealand deity. (See No. 801 on General list of gods.)
- Egyptian Ourai (the asp), name of an Egyptian idol. (See No. 99 on General list of gods.)
- Otaheite Oraa, the god of Tiaraboo and Bolabola, "who "literally fights their battles." (Captain Cook's *Voyages*, ii. 76.) (See No. 802 on General list of gods.)
- Egyptian Har, Her, or Hor, name of an Egyptian idol, better known by his Greek form of Horus. (See No. 19 on the General list of gods.)
- Scandinavian Heru, a name of the deity Tyr. (See No. 580 on the General list of gods.)
- Greek Horæ, or Orai, name of certain Greek deities. (See No. 296 on General list of gods.)
- Greek Hera, or Era, name of a Greek deity. (See No. 273 on General list of gods.)
- Greek Ara, Aras, Ara, name of a Greek deity. (See No. 908 on General list of gods.)
- Greek Iris, Iridos, Irin, Iri, name of a Greek deity. (See No. 240 on General list of gods.)
- Greek Eros, Erotos, Erota, name of a Greek deity. (See No. 206 on General list of gods.)
- Greek Ares, Areos, Arei, Are, name of a Greek deity. (See No. 273 on the General list of gods.)
- Greek Eris, Eridos, Erin, name of a Greek deity. (See No. 911 on General list of gods.)
- Scandinavian Eir, name of a deity of Northern Europe. (See No. 436 on General list of gods.)
- Egyptian Aaheru, name of an Egyptian idol. (See No. 455. on General list of gods.)

- Cyrenean Achor, name of the god of flies, said by Pliny to have been worshipped by the Cyreneans. (*Ency. Brit.*, article *Achor*.) (See No. 953 on General list of gods.)
- Latin Egeria, Egeriæ, name of an Italian deity. (See No. 368 on General list of gods.)
- Icelandic Geri, name of a deity of Northern Europe. (See No. 941 on General list of gods.)
- Scandinavian Gor, name of a deity of Northern Europe. (See No. 571 on General list of gods.)
- Greek Graeæ, or Graiai, name of certain Greek deities. (See No. 243 on General list of gods.)
- Greek Charis, *plural* ai Charites, "the Graces," names of certain Greek deities. (See No. 302 on General list of gods.)
- Greek Crios, Criou, name of a Greek deity. (See No. 216 on General list of gods.)
- Elamite Karsha, name of an Elamite idol. (See No. 596 on the General list of gods.)
- Latin Ceres, name of an Italian deity. (See No. 340 on General list of gods.)
- Greek Ker, Keros, Kera, *plural* Keres, name of certain Greek deities. (See No. 309 on General list of gods.)
- Irish Cearas and Ceara, names of a Druidical god and goddess. (See Nos. 398 and 404 on the General list of gods.)
- Swahili A. Chora, to carve, to adorn with carving.
- New Zealand Whakairo, to carve.
- New Zealand Whakarei, carved work at the head and stern of a canoe.
- Malayan 24 Ukir, to carve, to engrave.
- Hindu 142 Akar, form, appearance.
- Egyptian 373 Akar, or (in Vol. I. page 515) Ak, the sphinx.
Memo: "Among the Egyptians the sphinx
 "was the symbol of religion . . . sphinxes
 "were also placed by the Romans in the
 "porch of their temples. There are still
 "several sphinxes to be seen in Egypt, one
 "in particular near the pyramids, which is
 "15 feet from the ear to the chin. The
 "Greeks also used this figure, and the
 "sphinx of the Egyptians is said in the
 "*Asiatic Researches* to have been found in
 "India." (See *Ency. Brit.*, article *Sphinx*.)
- Spanish Hechura, an effigy, a statue.

Irish	Cair, an image.	
Persian 1002	Kurah, alike, resembling.	
Egyptian 348	Aru, a shape, type.	
Anglo-Saxon	Hearh, an idol.	[same.
Eki African	Awuro, an idol; <i>Oworo</i> and <i>Dsumu</i> , African, the	
Egba African	Ere, an idol; <i>Idsesa</i> and <i>Yoruba</i> , African, the	
Hindu 1705	Guri, an idol temple.	[same.
Pepel African	Kristo, an idol.	

There are a few subjects, among the words quoted above, concerning which some observations now become necessary. When considering No. 28 Ragau, we came to the Caribbean word *Roucou*, meaning "a certain red composition with which, " when mixed with oil, the Caribbeans rubbed the whole body " and the face," and I then remarked that this substance is no doubt *Ochre*, which I should speak of more fully when treating of Acher, son of Benjamin; since then we have seen the word *Tareha* when considering No. 31 *Tareh*, and various other words, under various names, meaning ochre also, and under No. 151 *Benoni* we had the New Zealand word *Pahanahana*, "to anoint the skin " with oil and red ochre," which is a custom among the natives of that country. On referring to *Ency. Brit.*, article *America*, we read, "All the American Indian nations have a peculiar " pleasure in painting their bodies of a red colour with a certain " species of earth," and on reference to almost any paintings on the Egyptian monuments, or copies of them, or any of the numerous mummy cases and papyri from Egypt to be seen in any museum, it will be seen that the people are there represented with flesh about the colour of a red tile, which is evidently the result of pigment, as no such natural colour was ever seen on a human body; when to this we add the passion for decorating their heads with feathers, which is common to the Indians of America and to the Egyptians of the monuments, it becomes pretty evident that they are both of one race, and that this race is largely composed of the family of Benjamin, among whom is the house of Acher. What the Egyptians of the monuments were, and what the builders of similar monuments which have been found in America were, may be fairly inferred by the knowledge we possess, from the testimony of thousands who in our own day have had experience of the wily nature of those crafty and bloodthirsty savages, who, creeping on their bellies among the brushwood, like snakes, for days together, suddenly spring, whooping and screeching, upon their unsuspecting victims, whom they scalp without mercy, but who, despite their feathers and their red war paint, are daily disappearing from the face of the earth. We have already spoken of feathers,

when treating of the house of Benjamin in the early part of the previous chapter, and of the warlike propensities of that tribe, so I need say no more on that subject now, having drawn attention to this peculiar accessory of the anointing process; as, knowing what savages all those are, who still adhere to the custom, we may the better judge what kind of people those were, from whom so many of the religious rites still practised throughout the world have emanated.

The word which next calls for remark is the French word *Crosse*, meaning "a crosier," which Webster defines as "the bishop's crook or pastoral staff, in front of whom it is occasionally carried, and which they hold in one hand when they give solemn benedictions." It will be remembered, that, when establishing the identity between the Egyptian idol Osiris or Asra, and the Biblical Jacob, surnamed Isra-el, who was pre-eminently a shepherd, like Isaac his father, and Abraham his grandfather, I drew attention to the fact that Asra or Osiris is continually represented on the monuments with a shepherd's crook in his hand—that is to say, with a crosier such as is held in one hand by a bishop when giving solemn benedictions. Thus, then, we see, in the most palpable and evident manner, that those who hold the highest authority in the Christian religion retain, and unblushingly display as their emblem, the most distinctive article of the well-known insignia of an ancient pagan idol, images of whom holding the crook are still to be seen by tens of thousands, from the temple-wall paintings and enormous statues to the tiny bronze pocket idols an inch long, on the shelves of our museums, and thus also we see, at each step, the pagan origin of the Christian religion, and its close connection with the idols of ancient Egypt.

The Egyptian word *Kharu*, quoted above, and meaning "a shrine, a tavern," no doubt attracted the reader's attention. It is well known that wine has played a very important part in religious matters from the earliest times; we are told, in Exodus xxix. 40, that it was offered "unto the Lord" twice a day, on the altar in the tabernacle; libations were also offered to the gods, under various forms of pagan worship; Jesus Christ is represented, in the Gospel of John the Evangelist, as showing his godly power by converting water into wine, and, in the Gospel of Matthew, as drinking wine with his disciples, saying, "This is my blood;" and it is pretended that the wine which is administered in the holy sacrament throughout all Christendom, is so administered in commemoration of this imaginary observation on the part of the Christian myth; the real fact being that it is a remnant of the earliest and worst customs, current among those Shemites who have long since

been deified; for, as I remarked in Chapter IV., Lot is not the only Hebrew who got drunk, Joseph is recorded, in Genesis xliiii., to have entertained his brethren, and the passage translated "they drank and were merry with him" stands in the Hebrew "drank largely," as stated in the margin of folio Bibles, while in his semi-deified form of Osiris, "the festive prince," he is stated to have "taught his subjects to make wine and beer," as already quoted; in fact, rightly or wrongly, the *Ency. Brit.* identifies him (viz. Osiris) with Bacchus (see their article on Bacchus), and what the drunken orgies, in honour of this god of wine and inspiration, were, are too well known to need comment here. The silver chalice or Communion cup of Christendom, whatever may be said about Christ's supper with his disciples, really represents and commemorates Joseph's silver drinking cup, supper and drinking bout with his brethren; and, bearing in mind that, compared with Mahometanism and other Eastern forms of religion, Christianity certainly gives more direct countenance to drinking (Mahometans in fact being pre-eminently sober), this simple line taken from the Egyptian vocabulary—viz., *Kharu*, "a shrine, a tavern," affords more food for reflection in matters concerning spiritual subjects and inspiration generally, and also upon the connection between Egyptian idolatry and the Christian religion, than might at first have been supposed.

The words "this is my blood," just alluded to as having been spoken by the mythical Jesus, on the occasion of his last supper with his disciples, reminds one of the twin remark "this is my body" in the same chapter—namely, Matthew xxvi. This word *body* we not only find in the English word *Corse*, "a dead body," in the Greek word *Chros*, "the human body," and the Irish and Gaelic words *Cras*, but also in the Egyptian words *Kras* or *Karas*, "to embalm," and *Kars* or *Kars-t*, "embalment, a coffin, a mummy," which, coupled with other words concerning death, burial, &c., derived from Gera or Geras, the son of Benjamin, as their varying from Hr, Akar, &c., as his name does, incontestably proves, not only shows that those words which sound the most like Christ, could not have been derived from the mythical Jesus of 1,846 years ago, as they are many centuries more ancient, but adds further weight of proof to my reiterated assertions, that, what is told of the supposed founder of Christianity are mere parrot cries, reproduced by the Evangelists from the far more ancient rituals concerning the god Horus; who primarily, as the suckling of Hesi, was a deified form of Ephraim, but upon whom was subsequently grafted the Benjaminite proclivities of Hir, Aher, Achrah, Gera or Geras, when, from sheer Benjaminite greed, the baby-god was appro-

printed by that grasping tribe; and this brings us to the fact that we have now only to turn to that part of Chapter VI. where I introduced the chain of words showing the gluttonous, gormandising, hungry-bellied nature of the tribe of Benjamin, and the house of Gera in particular, to see that all this fabled feasting of Christ and his disciples, with the clerical sacraments of bread and wine built thereon, the preposterous and utterly degrading pretension that Christ, *the son of God*, asked for meat, and eat broiled fish and a honey comb, three days after he had been crucified (*see* Luke xxiv. 41 to 43), are nothing more than a *réchauffée* of some long-lost rhodomontade concerning the deified, hungry-bellied Gera, whose father, Benjamin, had five times as much to eat as any of his brethren when Joseph regaled the half-famished progenitors of the twelve tribes of Israel, as recorded in Genesis xliii. 34.

Now, as a mere matter of social enjoyment, and as nothing could be more natural, under the circumstances, than that Joseph and his brothers should eat, drink and be merry together when they assembled, as described in said chapter, I hope that it will not be thought that I wish to say a word against such festive gatherings in general; my only regret, as concerns that meeting, is that they did not shake hands and let bygones be bygones, for in that case they would have got on very much better together than they (speaking of them and their descendants) eventually did; neither have I any wish to say a word against the custom, at present subsisting, of gathering together the scattered members of a family at Christmas, to eat, drink and be merry, for the world is not half as merry as it might be, with benefit to man at large and proper regard to what his religious duties really are; but, as it is usually supposed that Christmas is a festival kept up to commemorate the birth of Christ, I must point out that Ovid, who *died* in A.D. 14 (*see* *Ency. Brit.*), speaks of the *Charistia*, which was "a solemn feast where none but kinsfolk met, that if there had been any quarrel among them they might there and then be reconciled," and the manner in which he speaks of it shows it to have been an ancient custom then; consequently, as this is the speciality of Christmas, it follows that this speciality did not take its rise with the imaginary birth of Christ, but that it arose from an antecedent cause—namely, some feast connected with the Geras family—and here again I must remark that, taken in a broad and general sense, I have no objection to, but rather admire, the idea of the *Charistia*, as described in the definition given above; but I do object to the world being gulled into thinking that there was anything religious about such a thing, or that there ever can be anything really religious about such a festival,

no matter how harmlessly jolly the good sense of the community may now make it, for it was founded on gluttony, and, if the idea of re-uniting such members of the house of Gera as had quarrelled among themselves had anything to do with the origin of the festival, their union is the world's ruin, for not only have we the Christian assertion "Think not that I came to send peace on earth, I came not to send peace, but a sword," but we have the evidence of etymology concerning the Gerastian love of war, and the ravening propensities of the Benjaminites in general; and my objection is that any superstitious halo of sanctity should attach to matters so essentially human and political.

Our next subject is the Cross, namely, the ensign of the Christian religion, and here too we find ourselves carried back to ancient Egypt; when speaking in Chapter V. concerning the fact that the doctrines concerning the immortality of the human soul did not originate with the imaginary Christ, who was supposed to have died on the cross about 1,846 years ago, as the whole mythology of ancient Egypt was based upon most positive doctrines of a future life, and blasphemous pretension to give details as to what happens to the deceased, in his passage to the judgment hall of Osiris in the other world, I quoted a statement from Cooper's *Archaic Dict.*, that the *Ankh* is the most common of all the Egyptian symbols, and is in the form of a handled cross resembling the St. Anthony's cross, and that it is symbolically laid on the lips of the mummy to revive it, and I quoted various articles from Champollion where it is called "the emblem of divine life;" we thus see that this celebrated ensign of the Christian religion could not have had its *origin* in the crucifixion of the Son of God about 1,846 years ago, as pretended, for it was a religious symbol many centuries before. Many have thought that the sign of the cross is intimately connected with sun-worship, and they believe that the transverse lines of a cross were adopted to typify the apparent diurnal and annual motions of that luminary; while others have supposed, and in fact have definitely stated, that it took its rise from the far more ancient phallic worship, and that it represents both the "linga" and the "yoni" as a symbol of life, but, be this as it may, it does not bear that palpable likeness thereto which is observable in certain obelisks; certain it is, however, that in a variety of shapes, including that of a gibbet, the cross became a religious symbol many centuries before the imaginary Christ of Christianity is fabled to have been born. We read in Higgins's *Celtic Druids* (chap. iv. section vii.) that "long previously to the time of Christ the cross was very certainly in common use among the Gentiles; it was sacred with the Egyptians, the Ibis was represented with a cross in one hand, it is on

“most of the Egyptian obelisks, it is common in India;” we read again in Higgins’s *Anacalypsis* that “on the Egyptian monuments in the British Museum may be seen the mystic cross in great numbers of places, and upon the breast of one of the mummies in the Museum of the London University, is a cross exactly in this shape, viz. a cross upon a calvary. . . . The cross was a sacred emblem with the Egyptians. The Ibis was represented with human hands and feet, holding the staff of Isis with one hand and a globe and cross in the other. It is on most of the Egyptian obelisks and was used as an amulet. Saturn’s astrological character was a cross and a ram’s horn. Jupiter also bore a cross with a horn. . . . It is evident that the sign of the cross was a religious symbol common both to heathens and Christians, and that it was used by the former long before the rise of Christianity. . . . The following are monograms of Christ, but it is unquestionable that they are also monograms of Jupiter Ammon.” Turning now to Champollion, we observe that over and above the *upright* cross with a handle, borne in the hands of the gods as an “emblem of divine life,” Amon-Generator (*see* Plate 4) is painted dark blue with a large red cross, like an X, extending over his whole chest, from his collar bones to his waist, and on the inscription is a gallows; Phtah-Sokari (Plate 8) is making the letter X with two snakes as long as his own body, and they cross each other at his waist (in fact, he stands behind the letter X); Pooh (Plate 14*d*) is represented as a man with green face and hands, wearing white hose from his toes upwards to his ribs, but on his side is a crimson cross, which would be quite a foot long supposing him to be the average height of a man, while in Plate 14*f* he is represented with four wings spread like the sails of a windmill in the position of the letter X; on Plate 16 Phtah is represented, holding the crook and flail so as to form this kind of cross in front of his body, and on Plate 16 Tmou is doing the same, while on Plate 28*b* Saoven holds both a bow and an arrow in one hand, not in the position of shooting, but so as to form the letter X. Now, turning to an entirely different authority, we have only to go to the British Museum and look at the monolith of Samsi-vul, son of Shalmaneser, King of Assyria, and who died about 700 years before the imaginary Christ of Christianity is pretended to have been born; on this monolith, which has but recently been brought from the excavated ruins of Nineveh, which was buried long before the Christian era, will be found, not only the letter X on his chest, formed by his shoulder belts arranged in this way, but from his neck is suspended, by a chain, a large upright cross, of the same pattern as was worn by the Knights of Malta in the crusading

times of about 800 years ago, when this "religious military order, "so famous for defending Christendom," and also called the Hospitallers of St. John of Jerusalem (see *Ency. Brit.*), was founded; nor is it without direct and palpable import that these knights of the cross wore the same badge as Samsi-vul had worn 1,500 years previously, for it was his father, namely, Shalmaneser, the Assyrian king, who carried away captive the lost ten tribes of Israel, as recorded in 2 Kings xvii. 3-6, namely, between the periods when Shishak, King of Egypt, carried off the treasures of the temple (see do. xiv. 26), and Pharaoh Necho put Jerusalem under tribute (see do. xxiii. 29-35); for Shalmaneser had evidently been stirred up by the priests of Egypt, whose sign of the cross appears on his son's breast, hundreds of years before he who is represented as having been crucified thereon was born. The whole crusading spirit, that is to say, the warlike branch of our subject, will however come under consideration again, when treating of this name in our fourth chain of evidence further on; for it takes its rise in the warlike propensity of the house of Benjamin to "raven as a wolf," and the words quoted in that connection concerning Geras, from whom the name, or appellation, of Christ is as much a grammatical formation as Crusade is of Cross, and many others quoted under this name, will show, as definitely as words in use before the Christian era can show, that this matter of "think not that I came to send peace on earth, I came not to send peace, but a sword," originated with Geras, the son of Benjamin, and that the mythical Jesus of Mount Calvary had no more to do with it than the man in the moon.

The next subject, alluded to among the words quoted above, which requires special attention concerns the mythical Christ of Christianity, and the mythological Har, or Horus, of Egypt, but in his Ephraimite, that is to say, his original deified capacity as a form of the sun-god Phre. The Communion Creed, as most men know, runs as follows, "I believe . . . in one Lord "Jesus Christ . . . who was crucified . . . and was buried . . . "and the third day he rose again and ascended into heaven." Now all this matter of *ascending into heaven* is mere patter as far as Christianity is concerned, being nothing more nor less than perverted appropriations, from Egyptian sources, concerning Har or Horus, the sun-god; for the sun really does appear to ascend as he gradually rises in the morning from the line of the horizon; I have quoted above various words, signifying heaven and the sun, which run through every stage through which the name of Hir, Aher, Achrah, Gera, Geras, passes to the still later formation of Grst (viz. Khurshid, which tallies exactly with the radical form of the word Christ), and the following words show

how completely this sun-god Har or Horus was identified with the sun and its movements.

Arabic 460	Harr, warm, hot, sultry.
Egyptian 400	Hru, day.
Greek	Ora, any limited time or period, the time of day, an hour, a season, a year.
Greek	Oros, Orou, a time, a season, especially the year.
Latin	Hora, an hour, a day, a month, time in general.
French	Heure, an hour, time.
Romany	Ora, or Yora, an hour.
English	Hour, the twenty-fourth part of a day.
Malayan 356	Hari, or Ari, a day.
Greek	Er, early day, the morning, spring.
English	Year, the space of time in which the sun moves through the twelve signs of the ecliptic and returns to the same point— <i>viz.</i> 365 days, 5 hours, and 49 minutes.
English	Era, a succession of years proceeding from a fixed point.

These show incontestably that the primary word was Har, namely, the Horus form of the sun-god Phre, although, in time, all the variations of Benjamin's son Hir, *alias* Gera, &c., became welded therewith, after this family idol had been appropriated by them, and matters which legitimately concerned the actual sun were expressed by the varying name of this deified son of Benjamin; the matter which in this connection concerns us most, is however the tracing of the Christian myth to solar subjects; for as the worship of the imaginary crucified Jesus is still an actual fact, the showing that such worship is merely the old worship of the sun (disguised so as to delude those who would no more consent to worship the sun than they would consent to worship a cloud or the winds), strikes at the root of the deception and proves that the vaunted creed of self-satisfied Christians is merely a very ancient idolatry in disguise, an idolatry, in fact, of the dead and gone Gera, son of Benjamin, whose descendants, from sheer impudence and assumption, arrogated, for their family fetich, functions concerning one of God's grandest works, thinking that this work was God, and that they thereby showed that they were directly descended from and under the special protection of God himself. Higgins, in his *Anacalypsis*, has shown long ago that Christianity is based upon sun worship, and in vol. ii. of said work among other passages we find the following:—"It is well known that Cæsar, "with the assistance of a celebrated astronomer from Egypt,

“ called Sosigenes, ascertained the winter solstice to take place
 “ on the 25th of December (*See* page 139). . . . The birth of
 “ the Logos of the Greeks was originally fixed to the moment
 “ of the winter solstice; this Logos was the second person of
 “ the Trinity (*See* page 98). . . . The sun was crucified when
 “ he seemed to cross the plane of the equator at the vernal
 “ equinox (*See* page 122). . . . The history of the sun, I
 “ repeat, is the history of Jesus Christ. The sun is born on the
 “ 25th of December, the birthday of Jesus Christ. The first
 “ and the greatest of the labours of Jesus Christ is his victory
 “ over the serpent, the evil principle, or the devil. . . . This is
 “ the sun triumphing over the powers of hell and darkness; and
 “ as he increases he prevails, till he is crucified in the heavens,
 “ or is decussated in the form of a cross when he passes the
 “ equator at the vernal equinox” (*See* page 144). The vernal
 equinox takes place on the 21st of March, and it is from this
 date that Easter, *viz.* the festival in commemoration of Christ’s
 supposed resurrection from the dead, on the third day after his
 crucifixion, is calculated. We thus see that the two festivals
 which it is pretended were inaugurated to commemorate the
 birth and the death of Christ, synchronise exactly with the two
 great annual events pertaining to the sun, and which in figura-
 tive language represent the annual birth and crucifixion of that
 luminary.

We read in the *Ency. Brit.*, article *Armenia*, that “ The
 “ religion of the Armenians is the Christian. . . . They have
 “ a high esteem for a book they call the Little Gospel, which
 “ treats of the infancy of Jesus, and says that the Virgin Mary
 “ being pregnant, her sister Salome accused her of having pros-
 “ tituted herself; to which the Virgin answered that she needed
 “ only to lay her hand on her belly to know how she came to be
 “ with child; this Salome did, and fire came out of her belly
 “ which consumed half her arm; on which she drew it back and
 “ acknowledged her fault, after which it was healed by putting
 “ it to the same place.” Protestant and Roman Catholic
 Christians will of course repudiate this ridiculous story as not
 being part of their tenets; but in reality it forms part of the
 original religion, and Mary is evidently therein intended to con-
 vey, to her sister, that the child within her was really the sun;
 nor is such a pretension without support from the highest au-
 thorities. John the Evangelist, in Revelations xii. 1, says,
 “ I beheld a woman clothed with the sun,” which is always sup-
 posed to mean that he beheld the Church clothed with Christ
 in His glory (*See* Cruden’s *Concordance*, article *Sun*), little
 stress can, however, be placed upon these sort of allegorical ex-
 pressions, as they are shifting ground; but Matthew xvii. 1, 2,

states positively that Christ, in his human life-time, took Peter, James, and John apart, up into a high mountain, where "He was transfigured before them, and His face shone as the sun." John, in Revelations i. 16-18, represents "his countenance shining like the sun in its strength," and as distinctly stating himself (while thus appearing), to be "he who was dead but liveth," which can refer to no other than Christ, further that he is "alive for evermore," and that he is "The First and The Last," which can be no other than God. Again, Luke, in xxiii. 44-45, distinctly states that when Christ was crucified "the sun was darkened," and that there was "a darkness over all the earth from the sixth until the ninth hour," which statement is repeated by Matthew and Mark. None of these accounts definitely say that Christ is really the sun, but they certainly infer either that he is the sun or that God is, in the same way as the language imputed to Mary in the Armenian Little Gospel infers that she was with child by the sun, as much as it infers that the child within her was the actual sun; but all these things only tend to show the real pretension to be that Christ is God, "The First and The Last, who was dead and is alive," which, though alluding to the supposed crucifixion, is a covered reference to the sun, who was worshipped as God, and was supposed in ancient times to die every night, and to be born again every morning.

But, moreover, John in his First Epistle i. 5, says: "This is the message which we declare unto you, that God is *Light*, and in Him there is no darkness," while it is recorded, in the Gospel of John viii. 12, "Then spake Jesus unto them, saying, I am *the light* of the world," both of which expressions may be taken allegorically; but the following statement of Paul the Apostle, made before King Agrippa, and given in Acts xxvi. 13-15, cannot be taken allegorically, "At midday, O King, as I went to Damascus, I saw in the way a *light* from heaven, brighter than the sun, shining round about me and them that journeyed with me; and when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me! and I said, Who art thou, Lord? and he said, I am Jesus whom thou persecutest."

This story about a light shining visibly on the Damascus road, and enveloping the travellers, can only have been intended to describe literal actual light, and in fact it positively states that Jesus, who had previously called himself "the light of the world," appeared to him *literally* as such, namely appeared to him as the sun, not away in heaven, but actually on the earth, and consequently brighter than the sun as seen in the distance;

therefore, no matter how much these things may since have been toned down and disguised by priestcraft, the case is clear that those upon whom Christianity is built, *viz.* the Evangelists Matthew, Mark, Luke, and John, and the Apostle Paul, not only identify Christ with the sun, in describing one of the ways in which he appeared to them, but also pretend that this said Christ is actually God Himself, not a third of a god, but "The First and Last," in fact the Creator; and in thus associating or identifying God and Christ with the sun, the Evangelists betray that they identified them with Osiris and his son Horus of Egypt, who were both worshipped under the emblem of the sun, which, grand, beautiful, and beneficent as it is, can be but a part of the work of the Great Creator and First Cause of all, as each of us, and every maggot on a cabbage, is part of His work.

That orthodox Christians did represent God as the sun is evident by the engravings of Bibles, printed by authority not long ago, one of which, printed for the Oxford University in 1787, and now before me, represents Adam and Eve in the garden of Eden, with the serpent on the ground, and the sun almost touching the earth close to them, and between them and some trees a little way off; there can be no doubt that in this case the sun is put for God, and, although the University might object to be held responsible for its engravers, there is no doubt that this representation of the divinity was authorised, and still is authorised, no matter how much they pretend to have purged the Church from the superstitions of ancient days, for in tens of thousands of Christian churches, he whom they worship under the name of Christ and to whom they bow when his name is mentioned, though they do not bow to the name of God, is represented (whether carrying the cross or otherwise) with a halo round his head, so that his face may represent the sun, as well as the stucco and cement, bedabbled with paint, gilding, and varnish, the stained glass, or other wretched products of their imagery, can represent any living work of Him, who made all things and lives for ever, ruling His creation, present here and everywhere.

Nor is it without significance that we find the word *Creo*, and words of similar sound, meaning "to create or cause to exist," for not only does John the Evangelist, and Paul the Apostle, affirm positively that Christ made the world, but the Funeral Ritual of the Egyptians, on which all this was based, asserts the same blasphemy about Har or Horus, thus: "Thy son Horus is crowned on thy throne; all life is through him, he has made millions, he has formed the gods" (*See Funeral Ritual, chapter lxxviii. Bunsen, v. 221*). "In the beginning was the Word, and the same was in the beginning

“with God, all things were made by him, and without him
 “was not anything made which was made . . . and the Word
 “was made flesh and dwelt among us (*See* John i. 1, 2, 3, 14).
 “His dear son, in whom we have redemption through His
 “blood . . . for by him were all things created that are in
 “heaven and that are in earth, visible and invisible . . . and
 “he is before all things, and by him all things consist” (*See*
 Paul’s Epistle to the Colossians i. 13–17).

Among the heathen deities quoted above as being deified forms of Gera or Geras, we find Ceres; who, unlike Horus, appears to have been, from first to last, of Benjaminite origin, but nevertheless to have been absorbed into the Christian myth in conjunction with Horus, upon whom, though primarily Ephraimite, various Benjaminite proclivities of Hir, Aher, Achrah, Gera or Geras had been grafted. “Ceres was the goddess of corn, and by a metonymy her name was used as a word to signify *bread* and all manner of food” (*See* Latin *Dict.* p. 579). “Ceres was the goddess of corn, and also corn itself, bread, and any food made of corn; Ceres is mentioned “in the writings of Cicero, Virgil, Horace, &c” (*See ditto*, p. 73).

Now there can be no doubt as to the exact date when Cicero, Virgil and Horace wrote; and, as they were all three dead before Jesus Christ is fabled to have been born (*see* *Dates in Ency. Brit.* under articles *Cicero*, *Virgil*, and *Horace*), it is evident that the word *Ceres* did mean bread before he is supposed to have lived; and also that it had this meaning on account of the worship of *Ceres*, goddess of corn and breadstuff, which worship was even far more ancient than these Roman authors, who died before the Christian era, as the rites of *Ceres* passed to the Romans from the Greeks (*See* *Ency. Brit.* article *Cerealia*). Bread, as we know, is used to this day in the Holy Communion of the Christian Church, that is to say, in the act of communicating the sacrament of the *Eucharist*, whereat bread is solemnly eaten; and it is evident that some ancient custom from the Egyptian (*Hakr*, “a fast, a festival;” *New Zealand, Hakari*, “a feast”), is at the bottom of all this; and that some ancient rite of *Ceres*, goddess of corn, is here blended with the Egyptian festival, and both of these, which are mere variants of Gera’s name, have been appropriated by the inventors of the Christian myth; but that they originated in some way with the family of Geras, son of Benjamin (who was born 1690 years before Christ), there can be no doubt when we remember the mass of words I quoted, in Chapter VI., connecting Benjamin and his ten sons with incessant hunger, continual eating, &c. Now, without burdening our subject with the various references to sowing, reaping, and more especially

harvest which are reported in the Gospels as forming so large a portion of Christ's allegorical conversation; it is necessary to point out that the positive warrant for this custom of solemnly eating bread in memory of Christ occurs in John vi. 51, where he is represented as saying, "I am the living *bread* which came down from heaven," immediately after having performed a miracle with *actual bread*, by feeding 5000 men with five barley loaves; in Luke xxii. 19. "And he took *bread* and gave thanks, and brake it, and gave unto them, saying, 'This is my body, which is given for you, this do in remembrance of me;'" and also in Matthew xxvi. 26, and Mark xiv. 22, where we read as follows: "Jesus took *bread* and gave it to his disciples, saying, 'Take, eat, this is my body.'" Thus all four Evangelists are convicted of having put words into the mouth of him who they pretend was the Son of God, which, if they had ever been uttered, would have proved him who uttered them to be an unprincipled impostor, endeavouring to divert to himself the worship of an ancient idol, or pagan goddess, by assuming a title similar to her name, and associating his own memory with a rite connected with the superstitions already established on her account. But the connection between Geras, son of Benjamin, in his mythological form of Ceres, and the more modern parody of their mysteries, by the still more imaginary being and essence of myths known as Christ, is not confined to the similarity of the three names, and the bread connection, for both Ceres and Christ are fabled to have descended into hell. (See *Ency. Brit.* articles *Ceres* and *Proserpine*, which latter was worshipped in Attica under the name of Core, See *Greek Dict.*, and See also the Apostles' Creed used in the Church of England service.)

Another primary form, under which *Gera*, son of Benjamin, was deified, is that of "*Geri*, the ravener, or mythological wolf of Odin," for we have already drawn attention to the passage in Genesis xlix. 27, concerning his father, namely "Benjamin shall ravin as a wolf." In the Grecian mythology the *Keres* of Homer occupy an analogous position, being "described as raging in the fight, and glutting themselves with the blood of the wounded" (See Keightley's *Mythology*, page 173); and as "associated with *Eris*" (See *Greek Dict.*), which brings us to the deities called by the other formations of *Gera's* name, such as *Aer*, *Aara*, &c.; this goddess is described in the same Dictionary, as "goddess of discord," but especially as a goddess who excites to war, and who is the sister and companion of *Ares*, whose name declines into *Areos*, *Arei*, *Are*, and who, as stated in said Dictionary, was god of war, slaughter, and destruction in general; *Ara*, again, was goddess of destruction and revenge, all of these in fact, together with *Orau*, the Otaheite god, who,

as Captain Cook informs us, "literally fights their battles," are but amplifications of the Egyptian *Har*, *Her*, *Hor*, or *Horus*, who, in his Benjaminite development, was "god of victory," (See Bunsen, i. 413), and one of whose titles was "*Horus* the avenger" (See Cooper's *Myth of Horus*, page 4), the Funeral Ritual abounding in passages from the mouth of *Horus*, such as, "I have smitten for thee thine enemies. . . I have been avenged upon them. . . I attack for thee . . . I have given thee thy desolating power," and words addressed to him, such as, "Thou art the unparalleled son, who hast fought with Typhon," &c., &c.; and have I not already drawn attention to various passages in the Gospels, where the mythical *Christ* is represented as stating that he came to bring a sword on earth, that he came to cause division, &c., &c.; and do we not know that some of the most fearful wars that have ever been waged are those which have been waged in his name?

No. 155 *otherwise spelled* Gharem; words derived from No. 82
 Krm, Carmi, Charmi or Charmei are included with this name.

French Romn	Kerme, a Carmelite monk.
French	Carme, a Carmelite friar.
English	Cream, the consecrated oil. (Wright's <i>Obsolete</i> .)
French Romn	Cramme, holy oil, unction.
Bute A.	Kurum, palm oil.
New Zealand	Karamea, red ochre.
English	Gorm, to besmear. (Wright's <i>Obsolete</i> .)
Arabic 1007	Karim, a religious man.
French	Gourme, affectedly grave.
Persian 1041	Garm, or Gurm, grief, sorrow.
French Romn	Grams, grieved, sad, afflicted.
German	Gram, grief, sorrow, affliction.
English	Grame, grief. (Wright's <i>Obsolete</i> .)
Welsh	Grem, a murmur.
Cornish	Garme, bewailing. (Borlase.)
Hindu 1650	Kuhram, lamentation, weeping.
Dutch	Kermen, to lament.
Dutch	Kermster, a lamenting woman.
Irish	Crumaim, I bow, I bend, I worship.
Anglo-Saxon	Gremian, to curse, to blaspheme.
English	Greme, to curse. (Wright's <i>Obsolete</i> .)
Hindu 1692	Giram, Garam, or Gram, a musical scale or
French Romn	Carme, versification, a poem. [octave.
	Bas Bret.—Carm or Garm.
Swahili A.	Karama, a special gift of God, an answer to a holy man's prayer, an honour.

- Arabic 1002 Karamiyat, name of a sect which ascribes ma-
 Papiah A. Korom, ten. [terialism to the Great Supreme.
 Irish Crom, God.
 Sanscrit Kurma, name of an Indian deity. (See No. 164
 on General list of gods.)
 Sanscrit 230 Kirmi, an image of gold, a figure of iron.
 Nguru A. Kuruma, an idol; *Munio*, African, the same.

No. 156. Namn, Nahaman, Naaman, Naeman, Neeman, Noe-
 man, Noama or Nooma (*son of Benjamin*).

- Arabic 1342 Nuham, a monk.
 Arabic 1342 Nihamiy, or Nuhamiy, an abbot, a prior.
 Singpho B. Naman, oil.
 ManchuTartar Nomin, a kind of oil or grease which is found in
 the bellies of frogs.
 Toungh-thu }
 Siam } Numan, oil.
 Shan Siam Naman, oil.
 Siamese Nam, or Namau, oil.
 Khamti S. Nam, oil; *Laos*, Siamese, the same.
 Tamil India Neyam, oil.
 Tibetan Num, oil; *Serpa*, Nepal, the same.
 LepchaSikkim Nam, oil.
 Egyptian 444 Nam, oil.
 Arabic 1333 Namm, being fragrant, diffusing a smell, musk.
 Gaelic Naomh, a sanctified person, a holy person, holy,
 pious, a saint.
 Irish Naomh, sacred, holy, a saint, as, *Naomh ogh*, the
 Hindu 2108 Nem, piety. [blessed virgin.
 Arabic 1298 Naaimat, plural Nuwam, or Nuyyam, death.
 Hebrew Nhm or Naham (נחם), to mourn.
 Prov. v. 11, thou *mourn* at the last.
 Ezek. xxiv. 23, thou shalt pine away and
mourn.
 Serpa Nepal Gnumi, to weep.
 Arabic 1348 Naaim, groaning, lamenting.
 Arabic 1305 Nahm, groaning, sobbing.
 Arabic 1305 Nahim, groaning.
 Arabic 1305 Nahman, groaning.
 French Romn Neume, an abridged recapitulation of the principal
 sounds of an anthem which is performed on
 the last syllable by varying the sound without
 adding a word.
 Italian Neuma, a cadence at the end of an anthem.
 English Neume, the modulation of the voice in singing.
 (Wright's *Obsolete*.)

Portuguese	Nomina, a little bag to keep reliques in.
Sanskrit 469	Namana, one who causes to bow.
Sanskrit 469	Nam, to bow to.
Swahili A.	Nama, to bend down, to bow the head.
Hindu 2086	Namah, bowing, obeisance, reverence, salutation.
Hindu 2108	Nem, or Niyam, any religious observance voluntarily practised.
Egyptian 452	Nem, the second festival.
Gaelic	Neamh, heaven.
Irish	Neamh, heaven.
Melon A.	Nyama, heaven, sky.
Melon A.	Nyama, God.
Nhalemoe A.	Nyama, God.
Ham African	Nom, God.
Diwala A.	Nyambe, God.
Latin	Nimbus, Nimbi, a bright cloud accompanying the appearance of the gods.
French Romn	Nume, divinity, the divine will.
Latin	Numen, the evidence of the divine presence.
Latin	Numen, a god or goddess, a deity.
Portuguese	Nume, a deity.
Italian	Nume, a deity, a divinity.
Sanskrit 478	Nami, an epithet of Vishnu.
Egyptian	Nem, Noum, Num, or Knemu, name of an Egyptian idol. (<i>See</i> No. 1 on General list of gods.)
Egyptian	Nuhem, name of an Egyptian idol. (<i>See</i> No. 662 on General list of gods.)
Egyptian	Nohemao, or Nahemaa, name of an Egyptian idol. (<i>See</i> No. 68 on General list of gods.)
Arabian	Nuhm, name of an Arabian idol. (<i>See</i> No. 825 on General list of gods.)
Chinese	Neoma, name of a Chinese idol. (<i>See</i> No. 906 on General list of gods.)
Irish	Nemon, name of a Druidical deity. (<i>See</i> No. 949 on General list of gods.)
Swahili A.	Namna, or Namuna, pattern, sort.
Persian 1335	Namu, pattern, type, form, sample; also like,
Persian 1296	Nama, a model, a type. resembling.
Hindu 2086	Naman, like, resembling.
Hindu 2086	Namuna, a model, a type.

With reference to the god Nem, Noum, Num or Knemu, who may be considered as the first deified form of Nooma, son of Benjamin, it will be remembered that this idol is stated to be one of the forms of Amon, and called also Amon-Noum (*see*

Champollion, pp. 3 and 3a), Amon having been shown to be Benjamin or Bn-ymyn father of Nooma. Atar, whose son's name was Ohi, was companion of Noum (*see* Champollion, p. 17), both Adar and Ahi being brothers of Nooma son of Benjamin.

No. 157. Aby, Ahoh, Ahoah, Aho, Ahi, Ihi, Ehi, Echi, Achi, Achia, Agchis or Agcheis (*son of Benjamin*); words derived from No. 112 Hgy, Hagi, Haggi, Haggai, Agi, Aggi, Aggei, Aggeis or Augis are included with this name.

Egyptian 341 Aha, or (I. 501) Ahi, an assistant priestess.

Arabic 1352 Wakih, the minister of a church.

ManchuTartar Houachan, *plural* Houachasa, a bonze (or priest) of the sect of Fo.

New Zealand Whakawahi, to anoint.

Quichua Peru Hauini, to anoint or grease.

English Aiyah, the fat about the kidneys in calves, sheep, &c. (*Wright's Obsolete.*)

Chin. II. 458 Yew, oil, grease, lard, also oily, greasy, glossy,

Chin. III. 107 Ya, fat, greasy. [unctuous.

Chin. III. 92 Ho, fat.

Chin. III. 121 Uh, a fat, unctuous appearance.

Chin. III. 121 Yae, or Yu, fat, unctuous.

Chin. III. 553 Yew, oily.

Amoy Iu, oil.

Gyami Tibet Eue, oil.

Ihewe A. Ewi, palm oil.

Fijian Waiwai, cocoa-nut oil.

Kiranti Nepal Awa, oil.

Rungchen- } Ahwa, oil; *Waling, Balali, and Dungmali,*
bung N. } Nepal, the same.

Burman Achhi, oil.

Udom A. Aku, palm oil; *Ekamtulufu, Eafen and Mbofon,* African, the same.

Bulanda A. Yoge, palm oil.

Irish Igh, grease, tallow.

Turkish 1128 Yagh, any fat, oil or unctuous substance.

Egyptian 363 Aka, suet, fat.

Quichua Peru Huaca, holy.

Greek Ages, holy, sacred, pure.

Greek Agiazo, Agiaso, to hallow, to consecrate.

Greek Agizo, Agiso, *Attic* Agio, to hallow, to make sacred, to dedicate, especially by burning a sacrifice.

Greek Agioo, Agioso, to hallow, to make holy.

Greek Agios, Agia, devoted to the gods, sacred, pure.

- Irish Ogh, sacred, holy.
 Anglo-Saxon Wig, that which is sacred.
 Dutch Wyen, to consecrate, to hallow.
 German Weihe, consecration.
 ManchuTartarOua, odour.
 Chin. III. 113 Haou, fragrant effluvia.
 Chin. III. 736 Ho, a strong smell ; fragrant effluvia.
 Chin. III. 736 E, fragrant, an agreeable smell.
 Chin. III. 736 Hew, a fragrant smell or effluvia.
 Chinese I. 842 Heaou, vapour, steam, or smoke ascending.
 Egyptian 368 Akh, a censer.
 Norman Heuke, a hood.
 Anglo-Saxon Wic, a monastery, a convent.
 Anglo-Saxon Wig, a temple.
 Persian 1404 Hokh, the temple of Jerusalem.
 Quichua Peru Huaca, a temple.
 Quichua Peru Huaca, a sacred place.
 New Zealand Hahi, a church.
 Bambarra A. Woyowoyo, a bell.
 Chin. II. 371 Hwa, a broad large bell.
 Chin. III. 593 He, or Hwuy, a kind of large bell.
 Chin. III. 588 Hwuy, or Wei, the sound of a small bell.
 Hebrew Aks or Akas (אכס), making a tinkling.
 Isaiah iii. 16, *making a tinkliny.*
 Hindu 2119 Wakia, death.
 Arabic 1373 Wukua, death.
 Gaelic Aog, death.
 Irish Ecc, death.
 Arabic 869 Aaky, dying.
 Sanscrit 1163 Ha, dying.
 Egyptian 359 Akh, dead.
 Ako African Oku, dead.
 Quichua Peru Aya, dead.
 Wolof A. Yahhi, a corpse.
 Greek Ogkos, Ogkou, a dead body, a corpse.
 English Wake, the sitting up of persons with a dead body,
 often attended with a degree of festivity,
 chiefly among the Irish.
 New Zealand Uhu, or Hahu, a ceremony performed over the
 bones of the dead.
 Chin. II. 333 Ho, a coffin.
 Chin. II. 572 Ho, the head of a coffin.
 Chin. II. 786 Ho, the head of a coffin.
 Chinese I. 101 E, to cover a corpse.
 Chin. II. 422 E, to inter the dead.
 Chin. II. 677 E, to inter, to bury.

- Cornish Hay, a churchyard.
 Chinese I. 521 Yu, a grave.
 Egyptian 719 Aa, a pyramid,
 Gaelic Uaigh, a grave, a tomb.
 Quichua Peru Huaca, a tomb.
 Portuguese Eca, a cenotaph, an empty tomb set up in honour
 of the dead.
 Quichua Peru Huaccani, to mourn.
 Manchu Tartar Akambi, to be sad, to sigh.
 Welsh Uch, a sigh.
 Arabic 1356 Wajaa, *plural* Awjaa, or Wijaa, mourning, com-
 Hindu 2126 Waja, mourning, complaint. [plaint.
 Persian 1380 Haj, mournful.
 Chinese I. 398 Hwuh, mournful, grieved.
 Chin. II. 398 Heuh, sorrowful.
 Chin. II. 149 Yew, mournful, sorrowful, alas!
 Chin. II. 401 Yeu, a mournful, sorrowful appearance.
 Chinese I. 170 Yew, sorrow.
 Chinese I. 418 Yih, the breath or voice stopped by grief, to sob.
 Chin. II. 403 He, to sob.
 Chinese I. 359 He, to sigh, to moan.
 Chinese I. 393 He, to sigh, to cry out without weeping, the moan
 of painful feeling without tears, to pant.
 Persian 1404 Hu, a sigh.
 Persian 1406 Huy, a sigh.
 Arabic 187 Ahh, sighing from grief, mourning.
 Turkish 511 Ah, a sigh.
 Hebrew Ah (*plural* Ahym) (אָה), a doleful creature.
 Isaiah xiii. 21, their houses shall be full of
doleful creatures.
 Hebrew Aoy (אוי), woe.
 Numbers xxi. 29, *Woe* to thee, Moab.
 Jerem. xiii. 27, *Woe* unto thee, oh Jerusalem.
 Ezek. xvi. 23, *Woe, woe* unto thee, saith the
 Lord.
 Hebrew Hoy (וי), woe.
 Isaiah v. 20, *Woe* unto them that call evil
 good.
 Zeph. ii. 5, *Woe* unto the inhabitants.
 Zech. xi. 17, *Woe* to the idol shepherd.
 Greek Oa, woe.
 Anglo-Saxon Wea, or Waa, woe, sorrow, affliction, misery.
 Mæso-Gothic—Wai.
 Bohemian — Auwe.
 German Weh, or Wehe, woe.
 Dutch Wee, woe!

English	Wawe, woe. (Wright's <i>Obsolete</i> .)
English	Woe, grief, sorrow, misery.
Chin. III. 240	Haou, the noise of weeping and crying.
Ahom Siam	Hai, to weep; <i>Khamti</i> and <i>Laos</i> , Siam, the same.
Shan Siam	Hihk, to weep.
Irula India	Eke, to weep.
Brahui	Hagh, to weep.
Kota India	Age, to weep.
Keikadi India	Agu, to weep; <i>Yerukala</i> , India, the same.
Persian 1380	Hajidan, to weep, to cry.
Quichua Peru	Ueque, a tear.
Swahili A.	Ugua, to groan.
Irish	Eoch, groaning, sighing. (Supplement.)
Welsh	Och, to moan or groan, oh! alas! woe!
New Zealand	Uhu, to cry, to lament.
New Zealand	Aue, lamentation.
Chinese I. 450	Heu, general lamentation.
Chin. III. 239	Hoo, a tone of lamentation, an aspiration or sigh.
Chin. II. 607	Yu, moaning, sighing.
Chinese I. 139	E, moaning.
Chin. II. 399	He, to groan.
Chinese I. 355	Heu, a deep lengthened tone expressive of concern, also of grief.
French	Heu! alas! lackaday.
Welsh	Haihow, a cry of alas.
Greek	Oa, woe! alas!
Greek	Ouai, an exclamation, ah! woe!
Greek	Ai, ah! woe!
Icelandic	Hai! alas!
Malayan 366	Hai, oh! alas!
Hebrew	Ahh or Ahah (אָהָה), ah! alas! Ezek. iv. 14, then said I, <i>Ah</i> Lord God. 2 Kings iii. 10, the king of Israel said
Arabic 187	Ahh, pronouncing ah! [alas!]
Arabic 1381	Hay, O! ah! alas!
Arabic 187	Awiyah, alas!
Arabic 182	Aww, alas!
Arabic 187	Awh, alas!
Arabic 187	Awuh, alas!
Arabic 187	Awwah, alas! well a day!
Arabic 1349	Wa, alas!
Arabic 1377	Wah, ah! alas!
Persian, 1353	Way, alas!
Persian 1378	Way, woe! ah! alas!
Persian 1406	Hay, oh! alas!
Persian 187	Ah, ah! alas! also a sigh.

- Persian 192 Aya, ah! alas!
 Persian 1404 Hu, ah! alas!
 Persian 187 Awa, ah! alas!
 Persian 182 Awakh, ah! alas!
 Turkish 1101 Wakh, O dear! alas!
 Cornish Och, oh! Woe's me. (Borlase.)
 Quichua Peru Acau, an interjection of grief.
 Polish Wycie, howling, yelling.
 Polish Wyc, to howl, to yell.
 Gaelic Iach, to yell.
 Irish Iach, a howl or yell.
 Greek Iache, a wail, a shriek.
 Greek Iou, a wild cry of woe, a howl.
 Latin—Heu.
 Arabic 880 Auwaa, howling.
 Chin. III. 683 Heae, funeral songs.
 Sanscrit 116 Ajya, name of a sort of chant or religious service.
 Arabic 197 Ikaa, making harmonic cadences.
 Hausa A. Waka to sing.
 Fulah A. Waka, song.
 Irish Uige, a poem.
 Irish Oc, a poet.
 Gaelic Oc, a poet.
 Turkish 507 Okumak, to read, say or repeat solemnly.
 Malay 2 Aji, to read religious books, to learn the formularies of religion, to recite prayers.
 Egyptian 360 Akh, to adore.
 Egyptian 486 Ucha, to invoke. (Vol. I.)
 Egyptian 398 Hai, to invoke.
 Chinese I. 376 Hoo, or Ho, to invoke.
 Arabic 183 Awwah, invocation, prayer.
 Hindu 249 Aya, a sentence of the *Koran*.
 Chin. III. 447 Hoo, to kneel with both knees on the ground.
 Swahili A. Eua, to sprinkle with water after praying by way of charm against a disease.
 Chin. II. 771 Yew, the protection of divine beings, the assistance of the gods.
 Chin. II. 772 Hoo, the favour or blessing of heaven.
 Chin. III. 373 Hwuy, to stand in awe of.
 Chin. II. 653 Wei, awe, reverence, pious fear.
 English Awe, reverential fear.
 Greek Agos, Ageos, Agei, any matter of religious awe.
 Greek Agos, Ageos, Agei, a curse, the person or thing
 Greek Agios, Agia, accursed, execrable. [accursed.
 Greek Ages, accursed.
 Chin. II. 291 Ho, the curse of the gods, calamity, misery.

- Chin. II. 776 Ho, a curse from the gods.
 Chinese I. 163 E, a rite, ceremony, &c.
 New Zealand Whai, to perform a religious ceremony upon first occupying a new dwelling.
 New Zealand Whakau, to perform a religious ceremony at a certain sacred place.
 New Zealand Hika, to perform a religious ceremony, by which people are supposed to be preserved from the evil effects of eating at a sacred spot.
 Sanscrit 821 Yoga, the name of a religious system; its chief aim is to teach the means by which the human soul may attain complete union with Iswara or the Supreme Being. *Yoga* also signifies application or concentration of the thoughts, fixing the mind on a particular point and keeping the body in a fixed posture, abstract contemplation, meditation; also the systematic practice of the above abstract contemplation or meditation.
 Sanscrit 823 Yogi, or Yogin, a follower of the *Yoga* system, a contemplative saint, a devotee, an ascetic in general, a religious or devout man.
 Hindu 2223 Yog, or 809 Jog, penance, devotion, religious meditation, union with the Supreme Being by means of abstract contemplation.
 Zincoli Iege, the mass.
 Swahili A. Haj, the pilgrimage to Mecca.
 Turkish 643 Hajj, *commonly pronounced* Haji, one who has duly performed the pilgrimage to Mecca with all its attendant ceremonies.
 Turkish 438 Hajji, a pilgrim to Mecca at a certain season and with certain rites.
 Hindu 945 Haji, a pilgrim to Mecca.
 Arabic 459 Hajj, or 460 Hajjiy, a pilgrim, a Mahometan who has performed the pilgrimage to Mecca, or a Christian who has performed the pilgrimage to Jerusalem. [lemnity.
 Hebrew Hg or Hag (הג), a solemn feast, a feast, a so-
 Ps. lxxx. 3, on our *solemn feast* day.
 Nahum i. 15, keep thy-*solemn feasts*.
 Exod. xxxiv. 18, *the feast* of unleavened bread.
 Levit. xxiii. 34, *the feast* of tabernacles.
 1 Kings viii. 65, at that time Solomon held *a feast* and all Israel with him.
 Isaiah xxx. 29, a holy *solemnity* is kept.

- Egyptian 399 Hak, a festival.
 Egyptian 544 Uaka, a kind of festival.
 Egyptian Uka, an annual festival of the deity Thoth. (*See Cooper's Archaic Dict.*)
 Egyptian Uak, the name of a sacred feast. (*See Cooper's Archaic Dict.*)
 English Wake, the feast kept on the eve of the dedication of churches; every church at its consecration received the name of some particular saint; this custom was practised among the Roman Britons, and continued among the Saxons, the feast of the saint became the festival of the church, and these grew in time into regular *wakes* or fairs. (*See Ency. Brit.*)
 Sobo African Ikue, ten; *Uhobo*, African, the same.
 Yala African Igo, ten.
 Igala African Egwa, ten.
 Yebu African Egua, ten; *Dsebu*, African, the same.
 Namsang } Ichi, ten.
 Naga B. }
 Sobo African Ihue, ten.
 Popo African Ohu, ten.
 Bonny African Oyi, ten; *Okuloma* and *Udso*, African, the same.
 Udso African Oi, ten.
 Tumbuktu A. Awoi, ten. [same.
 Kupa African Awo, ten; *Musu*, *Goali*, *Puka*, *Ebe*, African, the
 Anfue African Owo, ten; *Mahi*, African, the same.
 Hwida A. Uwo, ten; *Dahome*, African, the same.
 Adampe A. Ewo, ten; *Anfue*, *Esitako*, *Igu*, African, the same.
 Egbira-Hima A Eo, ten.
 Opanda A. Eu, ten.
 Opanda A. Ewu, ten; *Egbira-Hima*, African, the same.
 Aku African Ewa, ten; *Egba*, *Yoruba*, *Yagba*, *Eki*, *Dsumu*,
Oworo, *Ondo*, African, the same.
 Ako African Eua, ten.
 Kaure A. Hiwu, ten.
 Kumi Burmah Hau, ten.
 Mru Burmah Ha, ten.
 Sanscrit 1163 Ha, sky, heaven, paradise.
 Koama A. Iya, heaven, sky.
 Isiele A. Igue, heaven, sky.
 Basa African Yokowesa, heaven, sky.
 Hindu 143 Akas, the heavens, the firmament.
 Sanscrit 145 Ucca, above, in heaven, from above.
 Galla African Waka, heaven.
 Galla African Waka, God.

- Turonka A. Aya, God.
 Koama A. Iya, God.
 Bagbalan A. Iwia, God.
 Buduma A. Hou, God.
 Chin. III. 373 Hwuy, that name which a person employs when worshipping the gods.
 Arabic 1404 Huwa, a name of God.
 Welsh Hu, an epithet of the Deity.
 Turkish 1123 Huwe, or Hu, God, Jehovah.
 Turkish 1123 Yahu, O God, O Jehovah.
 Persian 1412 Yahu, Jehovah.
 Borneo Yaouah, the name of the Supreme Being among the Dyaks of Borneo. (*See Cooper's Archaic*
 Hebrew Yh or Yah (יה), the Lord. [*Dict.*]
 Exod. xv. 2, *the Lord* is my strength. . . .
 He is my God.
 Isaiah xxvi. 4, trust ye in *the Lord* for ever.
 Ps. cxii. 1, praise ye *the Lord*.
 Hebrew Yhoh or Yahoh (יהוה), the Lord, Jehovah.
 Levit. i. 1, and *the Lord* called to Moses.
 Num. i. 1, and *the Lord* spoke to Moses.
 Josh. i. 1, *the Lord* spoke to Joshua.
 Isaiah xii. 2, for the Lord *Jehovah* is my
 Welsh Iau, Jove, also called Iou. [*strength.*
 Chinese I. 312 Yew, the vivifying principle which pervades universal nature.
 Sanscrit 1163 Ha, the Supreme Spirit.
 Persian 1409 Hayi, or Hiyl, existence.
 Turkish 660 Hayy, alive, living.
 Arabic 499 Hiy, life.
 Arabic 499 Hayy, living.
 Hebrew Hy or Hay (הי), life; to live; living.
 Genesis i. 20, the moving creature that hath
 2 Samuel iv. 9, as the Lord *liveth*. [*life.*
 Jerem. x. 10, God He is the *living* God.
 Hebrew Hyy (היי), to live.
 Gen. iii. 22, eat and *live*.
 Num. xxi. 9, when he beheld the serpent of brass *he lived*.
 Hebrew Hyh or Hyah (היה), to live. [*multiply.*
 Deut. xxx. 16, that thou *mayest live* and
 Jerem. xxvii. 17, serve the king of Babylon
 Coptic Ahi, to live. (Bunsen, v. 748.) [*and live.*
 English Aye, always, for ever.
 Amharic—Ai, continually.
 Gothic — Aiw, eternity.

Anglo-Saxon	A, or Aa, always, ever, for ever.
Icelandic	Ei, or Ey, ever.
Greek	Aei, ever, for ever.
Sanscrit 187	Ai, an epithet of Siva.
Sanscrit 1163	Ha, Vishnu, a form of Siva.
Egyptian	Ahi, Aha, Ahe, or Ehe, name of an Egyptian idol. (See No. 60 on General list of gods.)
Egyptian	Ahu, a name of the Egyptian idol Atmou. (See No. 470 on General list of gods.)
Egyptian	Ehou, name of an Egyptian idol. (See No. 21 on General list of gods.)
Egyptian	Ioh, or Ooh, name of an Egyptian idol. (See No. 95 on General list of gods.)
Egyptian	Ao, or Io, name of an Egyptian idol. (See No. 28 on General list of gods.)
Egyptian	Hoh, name of an Egyptian idol. (See No. 66 on General list of gods.)
Egyptian	Hih, name of an Egyptian idol. (See No. 57 on General list of gods.)
Egyptian	Heh, name of an Egyptian idol. (See No. 576 on General list of gods.)
Chaldean	Hea, name of a Chaldean and Assyrian idol. (See No. 105 on General list of gods.)
Chaldean	Ai, name of a Chaldean idol. (See No. 109 on General list of gods.)
Chinese	Hae, name of a Chinese deity. (See No. 882 on General list of gods.)
Chinese	E, name of a Chinese deity. (See No. 874 on General list of gods.)
Chinese	Yih, name of a Chinese deity. (See No. 868 on General list of gods.)
Chinese	Wei, name of a Chinese deity. (See No. 901 on General list of gods.)
Chinese	Wei, name of a Chinese deity. (See No. 875 on General list of gods.)
Chinese	Woo, name of a Chinese deity. (See No. 898 on General list of gods.)
Chinese	Heu, name of a deity of the Eastern Ocean. (See No. 889 on General list of gods.)
Chinese	Heuh, name of a Chinese gate god. (See No. 866 on General list of gods.)
Chinese	Yew, name of a Chinese deity. (See No. 899 on General list of gods.) [General list of gods.]
Chinese	Yaou, name of a Chinese deity. (See No. 854 on General list of gods.)
Greek	Eos, Eoos, Eoi, Eoa, or Eo, name of a Greek deity. (See No. 255 on General list of gods.)

- Scandinavian Hiuki, name of a deity of Northern Europe. (*See* No. 583 on General list of gods.)
- Sabæan Yauk, name of a Sabæan deity. (*See* No. 788 on General list of gods.)
- Etruscan Aikhe, name of an Etruscan deity. (*See* No. 471 on General list of gods.)
- Greek Hygieia, Ygieia, Ugieia, or Ycieia, name of a Greek deity. (*See* No. 912 on General list of gods.)
- Accadian Agu, or Acu, name of an Accadian idol. (*See* No. 466 on General list of gods.)
- Egyptian Uga, name of an Egyptian idol. (*See* No. 768 on General list of gods.)
- Egyptian Akusaa, name of an Egyptian idol. (*See* No. 478 on General list of gods.)
- Arabian Yaghus, name of an Arabian idol. (*See* No. 827 on General list of gods.)
- Greek Iakchos, Iakchou, name of a Greek deity. (*See* No. 913 on General list of gods.)
- Greek Auxo, Auxous, Auxoi, name of a Greek deity. (*See* No. 910 on General list of gods.)
- Finnish Ukko, name of a Finnish deity. (*See* No. 943 on General list of gods.)
- Egyptian Hak, or Heka.t, name of an Egyptian idol. (*See* No. 45 on General list of gods.)
- Egyptian Hak, or Hake, name of an Egyptian idol. (*See* No. 30 on General list of gods.)
- Hebrew Hkh or Hakah (חֲקַח), carved work, &c. [*work.* 1 Kings vi. 35, fitted upon the *carved* Ezekiel viii. 10, creeping things and abominable beasts, all the idols of Israel *poured* upon the wall.
- Turkish 655 Hakk, an engraving, a graving, a scraping.
- Arabic 37 Akh, like, resembling.
- Fijian Ucu, to resemble.
- Arabic 1357 Wajh, *plural* Awjuh, or Ujuh, an effigy, shape,
- Arabic 1384 Hijaa, form, figure. [*semblance.*]
- New Zealand Ahua, likeness, shape, form.
- English Hew, to shape with an edged instrument; as, to
- Turkish 510 Oymak, to carve, to cut out. [*hew stone.*]
- Chinese I. 226 E, ingenious carving.
- Egyptian 396 Hai, an image.
- Chin. II. 360 Yu, an image of a person, a wooden image, an
- Gaelic Aogas, an image, a likeness. [*idol.*]
- Isoama A. Aguisi, an idol.
- Anglo-Saxon Wig, an idol.

- Aro African Agu, an idol.
 Quichua Peru Huaca, an idol, figures of men, animals, &c.
 Fijian Waqa, the shrine of a god.
 Egyptian Ua, the name of the sacred boat in which the ark of the gods was placed to be carried on the shoulders of the priests. (*See Cooper's Archaic Dictionary.*)

Referring to the Hebrew word *Hag*, quoted above and meaning "a solemn feast;" the feast alluded to in 1 Kings viii. 65, is that which took place on the occasion of the dedication of the temple, when it is curious to observe that Solomon held a *wake*, exactly as the Britons and Saxons did at the dedication of their churches; and the solemnity still called a *whakau* by the natives of New Zealand, is probably the same; all of these ecclesiastical observances being evidently derived from the Egyptian festival in honour of the idol *Hak* or *Hake*, who is one of the deified forms of *Achi*, *Ahi* or *Ahoah*, son of Benjamin, of whom the Egyptian idol *Ohi*, mentioned by Champollion on page 17, is another form, and undoubtedly so, for he is described as son of *Atar*, the companion of *Noum*, &c., &c., as already quoted, *Ahi*, *Adar*, and *Nooma* being sons of Benjamin. As *Ahi* lived in Egypt, and no doubt died there, the Egyptian idols are to a certainty the primitive forms under which he was deified, and from one or other of these, such as *Ahi*, *Ehoou*, or *Ioh*, a very celebrated deity of pagan times was elaborated, namely, *Iau* or *Iou*, better known as Jove or Jupiter, which latter word is merely Latin for Father Jove, and ought to have been written *Ju Pater*, as it probably was in very early Latin; the genitive, dative, &c. of Jupiter is *Jovis*, *Jovi*, &c., and both the *J* and the *v* are but Latin corruptions, arising from the excessive partiality of the Romans for those letters, which, as is well known, they constantly substituted for *I* and *u*; these names of Jove and Jupiter should therefore respectively stand as *Ioue* and *Iu Pater*, corresponding with the Welsh form *Iau* or *Iou*; nor is the name of Jove the only instance where this corruption has taken place, for the Jove of the Romans is the Jehovah of the Bible, which modern Hebraists have taken to render into English as *Yahveh*, but which, in order to give the exact equivalent of the Hebrew, they should write *Yhoh* or *Yahoh*, as I have consistently rendered these Hebrew characters, and as the compilers of the Persian and Turkish dictionaries have rendered the word, from the Persian and Turkish characters, namely, *Yahu* or *Huwe*, as quoted above; the fact that the name is also rendered *Hu* from the Turkish arises doubtless from the circumstance that in Hebrew the name was as often written *Yh*

or *Yah*, as *Yhoh* or *Yahoh*, the first of which is translated "the Lord," and the latter sometimes "the Lord," and sometimes "Jehovah." Thus then (although, by the absurd use of the Latin *J* and *v*, which, even in English, are but comparatively modern letters, these names have been distorted, as *Yacob*, *Yosep*, &c. have also been perverted into *Jacob*, *Joseph*, &c.); the well-known *Jove* and *Jehovah* are shown to be but corruptions of *Iau* or *Iawe*, which are merely optional renderings of the Egyptian idols *Ahi*, *Ehooi*, *Ioh*, &c.; these; in their turn, being but deified forms of *Ahi* or *Ahoah*, son of Benjamin, as I proved in Chapter VI.; and this shows how deeply the idolatry of Egypt had entered into the soul of those Israelites who left Egypt under Moses, when we reflect that it is by the name of an Egyptian idol that the bloodthirsty partisan deity of the Hebrew scriptures is there called in many hundreds of instances.

No 157 otherwise spelled Achim or Achium.

Malayan 12	Agama, religion.
Egyptian 368	Akhm, lamps, censers.
Kongo A.	Ekumi, ten.
Arabic 461	Hakim, a name of God.
Egyptian	Akhem, the sacred name of the Mummied Hawk. (Cooper's <i>Archaic Dictionary</i> .)
Egyptian	Achem, name of an Egyptian idol. (See No. 462 on General list of gods.)
Assyrian	Ekim, name of an Assyrian deity. (See No. 569 on General list of gods.)
Assyrian	Uccumu, name of an Assyrian idol. (See No. 764 on General list of gods.)
Fanti A.	Ikum, an idol figure.
Boritsu A.	Okam, an idol.

No. 158. Ras, Rus, Ruas, Rhos, Ros, Rosh or Rosch (*son of Benjamin*).

Portuguese	Razo, a friar or priest.
Romany	Rashi, a clergyman, a priest.
Sanscrit 852	Rush, to smear, to anoint.
Turkish 717	Ruze, a fast or abstinence.
Persian 637	Roza, a fast, a fast-day.
Hindu 1196	Roza, a fast, Lent.
Hindu 1197	Rauza, a mausoleum.
Hindu 1192	Roas, inclination to cry.
Persian 643	Risidan, to mourn for the dead, to sigh, to weep.
ChepangNepal	Rhiasa, to weep.

Sanscrit 835	Ras, to sing.
Sanscrit 181	Rishi, a singer of sacred hymns, an inspired poet or sage, any person who, alone or with others, invokes the deities in rhythmical speech or song, especially in song of a sacred character; in later times a saint or sanctified sage, in general an ascetic, an anchorite.
Portuguese	Reza, a prayer or supplication to God, and particularly an office, in the Breviary.
Spanish	Rezo, prayer, the divine office said daily by clergymen, as also all offices performed on
Arabic 620	Rashsh, sprinkling with a little water. [festivals.
Persian 620	Rash, name of an angel.
Arabic 638	Rawzat, <i>plural</i> Rawz, or Riyaz, paradise.
Gaelic	Ros, to create.
Arabic 612	Rijz, or Rujz, an idol, idolatry, polytheism.

With reference to the word *Rishi*, quoted above from the Sanscrit, and meaning "one who invokes the deities in sacred hymns, &c.;" it is a singular circumstance, and one that proves that this word is derived from this identical Rosh, that in the same dictionary we find *Bhela* (page 721), *Ura* (page 174), *Krisa* (page 249), *Nami* (page 469), *Ayu* (page 127), and *Atri* (page 17), inserted as being, in each case, "the name of a *Rishi*;" for *Bela*, *Aara*, *Geras*, *Noama*, *Ahy*, and *Adr* are all brothers of *Rosh*, son of Benjamin.

No. 158 *otherwise spelled* Arus.

French	Herse, a triangular candlestick used in Catholic churches.
Persian 64	Arwis, or Arwish, a board whereon the Parsis place the vessels used in their religious cere-
Arabic 848	Aarz, dying. [monies.
Arabic 847	Aarsh, <i>plural</i> Aurush, or Aarash, a bier.
English	Hearse, or Herse, a carriage for conveying the dead to the grave, the case or place in which a corpse is deposited, a temporary monument set over a grave, a funeral eulogy.
English	Herse, a dead body; a framework whereon lighted candles were placed at funerals; a frame set over the coffin. (Wright's <i>Obsolete</i> .)
Arabic 848	Aarz, putting aloe wood into a censer.
Greek	Orusso, Oruxo, to bury.
Arabic 59	Arz, <i>plural</i> Uruz, Araz, Arazi, or Arazat, the
Persian 58	Arz, a tear. [grave

Arabic 851	Aaruz, <i>plural</i> Aaariz, poetry, verse.
Patagonian	Yworrish, to sing.
Arabic 847	Aarsh, <i>plural</i> Aarash, the throne of God.
Turkish 819	Arsh, the throne of God.
Malayan 203	Arash, the throne of God, the empyrean heaven.
Hindu 1450	Arsh, the ninth heaven where the throne of God is.
Ihewe A.	Orisa, heaven, sky; <i>Oloma</i> , African, the same.
Ihewe A.	Orisa, God; <i>Oloma</i> , African, the same.
Persian 1350	Waris, a name of God.
Egyptian	Ars, the name of a mystical personage who is mentioned in the 102nd chapter of the Ritual of the Dead. (<i>Cooper's Archaic Dictionary</i> .)
Cassite	Urus, the god Bel. (<i>See Sayce's Assyrian Grammar</i> , page 37.)
Egyptian	Uræus, name of an Egyptian idol. (<i>See No. 81 on General list of gods</i> .)
Hebrew	Hrs or Haras (חרש), an engraver, a sculptor. Exodus xxviii. 11, the work of an engraver. Isaiah xl. 19, the workman melteth a graven image. Isaiah xlv. 16, makers of idols. [image]
Greek	Orusso, to hew, carve, grave, or engrave.

No. 158 *otherwise spelled* Rpa, Rapha, Raphah or Raphe.

Arabic 607	Rahib, a Christian monk.
Turkish 709	Rahib, a Christian monk or priest.
Hindu 1159	Rahib, a monk.
Sanskrit 846	Rip, to smear over.
Wolof A.	Robe, a funeral.
Galla African	Refa, a corpse.
Magar Nepal	Rap, to weep.
LepchaSikkim	Rhiop, to weep.
Romany	Rove, to weep.
Latin	Ravio, to cry until one be hoarse.
English	Roupe, outcry, lamentation. (<i>Wright's Obsolete</i> .)
Malayan 145	Rubai, a kind of verse.
Hindu 1160	Rabb, a name of God.
Arabic 638	Raauf, God.
Turkish 709	Rabb, the Lord God.
Malayan 145	Rabi, the Lord.
Sanskrit 181	Ribhu, a deity, a divinity in general.
Egyptian	Rubi, a mystical person who supplies the deities with incense in Hades. (<i>Cooper's Archaic Dict.</i>)
Egyptian	Rubu, in Egyptian mythology the mystical lake of primordial matter in the Elysian valley of Aahlu. (<i>Cooper's Archaic Dict.</i>)

Egyptian	Rebu, name of an Egyptian idol. (<i>See</i> No. 690 on General list of gods.)
Accadian	Rab-iz (The), name of certain deities. (<i>See</i> No. 686 on General list of gods.)
Egyptian	Repa, name of an Egyptian idol. (<i>See</i> No. 88 on General list of gods.)

No. 159. Mpym, Muppm, Muffim or Maphi (*son of Benjamin*); words derived from No. 43 Moab are included with this name.

Turkish 1061	Mubed or Mubez, a fire priest.
Arabic 1208	Maabaa, a sect.
Swahili A.	Mfu, a dead person.
Swahili A.	Mafu, death.
New Zealand	Mapu, a sigh.
English	Maup, to mope about. (<i>Wright's Obsolete.</i>)
English	Mope, to be dull or gloomy.
Sanscrit 795	Mep, or Meb, or 796 Mev, to worship, to serve.
Latin	Moveo, Movi, to say or sing a thing in a solemn manner.
Nso African	Mba, heaven, sky.
Mutsaya A.	Mopfomu, heaven.
Marawi A.	Mpambe, God.

No. 159 *otherwise spelled* Momphis.

Malayan 332 Mampus, dead.

No. 159 *otherwise spelled* Spm, Shuppm, Scuppm, Supim, Sopham, Sophan or Saophein; words derived from No. 64 Saban, and No. 111 Zpyon, Sephion, Sefion or Tsiphion are included with this name.

Turkish 786	Savma, a church or monastery, any religious or conventual edifice.
Turkish 786	Savm, a fasting, abstaining from food as a rite.
Italian	Schiavina, a long robe worn by pilgrims and hermits.
Arabic 598	Zaaafan, death.
Arabic 738	Shabim, death.
Coptic	Seben, a shroud. (<i>Bunsen, v. 765.</i>) Ethiopian—Seben. Chaldaic—Sebin.
Persian 776	Shevan, lamentation.
Sanscrit 1159	Svan, to sing.
Persian 665	Zupin, musical, poetical.

- Hindu 1243 Subhan, praising, glorifying.
 Hindu 1243 Subhan, God (occasionally so used in *Dakh*).
 Hindu 1243 Subhani, of God, divine.
 Turkish 729 Subhani, divine, pertaining to God.
 Etruscan Sipna, name of an Etruscan deity. (*See* No. 72 on General list of gods.)
 Latin Tisiphone, name of a deity. (*See* No. 335 on General list of gods.)
 Scandinavian Siofn, name of a deity of Northern Europe. (*See* No. 440 on General list of gods.)
 Egyptian Saoven, name of an Egyptian idol. (*See* No. 47 on General list of gods.)
 English Sphinx, the name of certain Egyptian figures, with the head of a woman and the body of a lion.

Memo: "Saoven appears on the walls of "the temple of Atar." (*See* Champollion 28.) *Saophein* and *Adar* were both sons of Benjamin.

Memo: I have already pointed out that, "Among the Egyptians the sphinx was the symbol of religion by reason of the obscurity of its mysteries; and on the same account the Romans placed a sphinx in the porch of their temples. . . . There are several of these sphinxes still to be seen in Egypt; one in particular near the pyramids, being of prodigious size and cut out of the rock; the head and neck appear only at present, the rest of the body being hid in the sand. Its size, however, may be estimated from the fact that it is fifteen feet from the ear to the chin." (*Ency. Brit.*, article *Sphinx*.) And in this connection it is very important to remember that *Akar* is the Egyptian for the sphinx, and *Acher* is brother of *Sophan*.

No. 160. Apphein, Apphin, Aphim, Ophim, Hophim, Huffim, Huppim or Hpym (*son of Benjamin*).

- Sanscrit 96 Avina, an officiating priest.
 Sanscrit 817 Yavana, incense.
 Swahili A. Ubani, incense.
 Fanti African Ifun, a corpse.
 Welsh Ubain, to utter doleful cries.

Welsh	Wbain, to keep howling.
Welsh	Ybain, to howl.
Danish	Hviner, to cry, to weep or shed tears.
Greek	Evan, a cry of the Bacchanti.
Latin	Evan, or Evans, shouting in praise of Bacchus.
French Romn	Avens, the feast of Advent.
French	Avent, Advent, <i>viz.</i> the four weeks which precede Christmas. (<i>See Fleming and Tibbins' Dict.</i>)
English	Epiphany, a Christian festival celebrated on the 6th of January, in commemoration of the manifestation of Christ to the world.
Greek	Epiphania, the Epiphany, the manifestation of Christ to the Gentiles.
	<i>Memo</i> : This word is usually derived from <i>Phaino</i> , "to show or make known," but it must be remembered that under the names Osni and Tahan we have had the same meaning, and the origin of the word Epiphany is therefore far more likely to be found in the custom of carrying round the gods in a cart, that is to say manifesting them to the Gentiles, as explained a few lines further on, under the word <i>Apene</i> .—As regards this word <i>Epiphany</i> and the word <i>Opapuan</i> further on, they would appear to be <i>Apphin</i> with a redundant vowel improperly inserted between the two <i>p</i> 's, probably for the sake of emphasis.
Lohorong N.	Ip-pong, ten; <i>Lambichhong</i> and <i>Balali</i> , Nepal,
Yakha Nepal	Ibong, ten. [the same.]
Persian 6	Aban, name of an angel.
M'barike A.	Opapuan, God, heaven, sky.
Anglo-Saxon	Heofon, heaven.
English	Heaven, that part of space in which, among Christians, the omnipresent Jehovah is supposed to afford more sensible manifestations of His glory. "Look down from Thy holy habitation, "from heaven, and bless Thy people Israel," Deut. xxvi. 15. Among pagans, heaven was the residence of the celestial gods.
Toda India	Aevonu, name of an Indian idol. (<i>See No. 465 on General list of gods.</i>)
Greek	Upnos, Upnou, or Hypnos, Hypnou, name of a Greek deity. (<i>See No. 311 on General list of gods.</i>)
English	Apomyos, in heathen mythology a name under

	which Jupiter was worshipped; the usual sacrifice to him was a bull. (<i>Ency. Brit.</i> , article <i>Apomyos</i> . See No. 954 on General list of gods.)
Caribbean	Opoyem, a spirit; particularly attributed to a good spirit, at least, one so accounted by the Caribbeans and allowed the place of a god. (See No. 805 on General list of gods.)
Egyptian	Hapi-mu, name of an Egyptian idol. (See No. 52 on General list of gods.)
Egyptian	Apeium, the name of the great temple at Memphis where the sacred living bull Apis was enshrined and worshipped. (See Cooper's <i>Archaic Dict.</i>)
Greek	Apomoiao, to pourtray, to copy, to make like.
Malayan 10	Upama, a model, a form, an emblem.
Akurakura A.	Ebomi, an idol.
Bode A.	Abun, an idol.
Hebrew	Avn or Avan (אֵבֶן), an idol. Isa. lxvi. 3, burneth incense as if he
Cornish	Avain, an image. [blessed an idol.]
English	Apene, a kind of chariot, in antiquity, wherein the images of the gods were carried in procession on certain days, attended with solemn pomp, songs, hymns, &c. (See <i>Ency. Brit.</i>)

No. 160 *otherwise spelled* Opphis, Hephis, or Haphas; words derived from No. 69 Ephas are included with this name.

Arabic 30	Ihbas, dedicating to pious uses.
Arabic 466	Habis, dedicated to pious uses.
Greek	Aphosioo, to dedicate.
Norman	Avesqe, Evesky, or Evestres, a bishop.
Norman	Eveschee, a bishopric.
Norman	Evesche, a diocese.
Galla African	Ibsa, a candle.
Sanscrit 172	Upasa, religious reflection or meditation, service,
Hindu 19	Upasna, to reverence, worship. worship.
Hindu 19	Upasi, serving, worshipping.
Galla African	Ebise, to bless.
Cornish	Abys, to beseech. (Borlase.)
Hindu 19	Upas, a fast, fasting.
Sanscrit 123	Apas, a religious ceremony.
Greek	Aphosioo, to purify oneself from sins of negligence.
Sanscrit 97	Avisha, heaven, sky.
Himyaritic	Haubas, name of a deity. (See No. 575 on General list of gods.)

Latin	Ops, Opis, name of an Italian deity. (See No. 354 on General list of gods.)
Egyptian	Apis, name of an Egyptian idol. (See No. 15 on General list of gods.)
Sanscrit 123	Apis, to shape, to configurate.

Referring to the Egyptian idol, namely *Apis* mentioned above, this is the celebrated *bull-god* who was worshipped in the *Apeium* at *Memphis* (see Cooper's *Archaic Dict.* and Champollion, p. 37), *Opphis*, *Aphim* or *Hupim*, and *Momphis* being sons of Benjamin or Ben-iamin, who has been shown to be Pan, *god of shepherds*, and Amon, the *ram-god*.

No. 161. Ard, Arde, Arad, Ared or Hered (*son of Benjamin*); words derived from No. 116 Arody, Aroadei, Aroadi, Arudi, Arodi, Erodi, Eroed or Arod are included with this name.

Persian 57	Arda, a priest of the Magi.
Cornish	Yrat, ointment. (Borlase.)
Cornish	Irat, ointment.
Gaelic	Irt, or Ord, death.
Scotch	Yerd, to bury.
Gondi India	Arato, to weep.
Welsh	Ariad, a reciter, a songster.
Hindu 224	Aurad, daily rehearsals, commemorations, devo-
Irish	Iarradh, a prayer, a vow. [tion.
Irish	Oraid, a prayer, oration or declamation.
Irish	Ortha, a prayer.
Assyrian	Arratu, a curse.
Turkish 1143	Yortu, a Christian or Jewish festival.
Hindu 83	Arti, a ceremony performed in adoration of the gods, by moving circularly round the head of the image a platter containing a burning lamp; also a Hindu ceremony in honour of any particular idol.
Arabic 1380	Harut, name of an angel.
Persian 52	Arad, name of an angel.
Gaelic	Aird, heaven.
English	Word, the Scripture, divine revelation or any part of it; Christ, as in John i. 1: "In the beginning was the <i>Word</i> , and the <i>Word</i> was with God, and the <i>Word</i> was God."
Gaelic	Aird, or Ard, God.
Irish	Art, God.
Turkish 1135	Yeratmak, <i>Aorist</i> Yeradir, to create.

Egyptian	Erta, name of an Egyptian idol. (<i>See</i> No. 73 on General list of gods.)
Greek	Erato, Eratous, Eratoi, name of a Greek deity. (<i>See</i> No. 290 on General list of gods.)
Greek	Erytheia, Erytheis, or Erutheia, Erutheis, name of a Greek deity. (<i>See</i> No. 251 on General list of gods.)
Scandinavian	Earth, or Iord, name of a deity of Northern Europe. (<i>See</i> No. 447 on General list of gods.)
German	Wurth, name of a German deity. (<i>See</i> No. 450 on General list of gods.)
Scandinavian	Urd, name of a deity of Northern Europe. (<i>See</i> No. 771 on General list of gods.)
Badaga India	Hirodea, name of an Indian idol. (<i>See</i> No. 582 on General list of gods.)

No. 151 *otherwise spelled* Adr, Adir, Ador, Adar or Addar; words derived from No. 19 Odorra or Hodorra are included with this name.

Sanscrit 1178	Hotri, one of the kinds of officiating priests.
Nepalese	Yatra, name of a religious festival observed in Nepal. . . . The ceremony consists in drawing an idol called <i>Baghero</i> in a large and richly ornamented car covered with gilt copper; round about the idol stand the king and the principal Baryesus. (<i>See Asiatic Researches</i> , ii. 309.)

Memo: It will be remembered that *Bacher* is brother of *Adr* or *Adar*.

Quichua Peru	Huaturu, the incense tree.
Turkish 823	Itr, perfume.
Turkish 813	Atir, sweet-smelling, perfumed.
Arabic 860	Aitr, <i>plural</i> Autur, odour, perfume, fragrance.
Arabic 860	Aatir, smelling well, fragrant, aromatic.
Latin	Odor, a savour, scent, smell, whether good or bad, unguent, perfume, frankincense.
French	Odeur, odour, smell, perfume, scent.
English	Odor, scent, smell, fragrance, perfume.
Greek	Edra, a temple.
Portuguese	Adro, a church-yard.
French Romn	Atre, a cemetery. (<i>Supplement</i> .)
English	Whitter, to lament. (<i>Wright's Obsolete</i> .)
English	Witter, to fret. (<i>Wright's Obsolete</i> .)
Arabic 470	Hadar, shedding tears.
Icelandic	Aedra, despondency, despair.

Greek	Oduro or Odyro, to wail, to mourn for, to lament.
Latin	Adoro, to adore, to worship.
Gaelic	Aodhar, worship, religious reverence.
Irish	Adharach, a worshipper, an adorer.
Irish	Adharadh, adoration.
English	Adore, to worship with profound reverence, to honour as a god or as divine.
Thochu Tibet	Hadure, ten.
Malayan 3	Adara, or Udara, the air, atmosphere, sky.
Gaelic	Adhar, air, sky.
Latin	Æther, the firmament, the sky, the whole region of the air above us, heaven.
Greek	Aither, heaven.
Greek	Aither, Aitheros, name of a Greek deity. (<i>See</i> No. 210 on General list of gods.)
Egyptian	Atar, or Athor, name of an Egyptian idol. (<i>See</i> No. 18 on General list of gods.)
Assyrian	Adar, a name of the Assyrian idol Bar or Ninip. (<i>See</i> No. 464 on General list of gods.)
Hebrew	Adrmlk or Adar-Melek, (אדרמלך), name of an idol mentioned in 2 Kings xvii. 31. (<i>See</i> No. 138 on General list of gods.) <i>Memo</i> : The terminal <i>Mlk</i> merely denotes ruling power, and is really a distinct word.
Scandinavian	Udr, or Audr, name of a deity of Northern Europe. (<i>See</i> No. 765 on General list of gods.)
Scandinavian	Widar, name of a deity of Northern Europe. (<i>See</i> No. 420 on General list of gods.)
Scandinavian	Hodur, name of a deity of Northern Europe. (<i>See</i> No. 419 on General list of gods.)
Sanscrit	Hotra, name of an Indian deity. (<i>See</i> No. 837 on General list of gods.)
Arabic 837	Aitr, an idol.

Concerning the Egyptian idol Atar mentioned above, it will be remembered that *Atar* was companion of *Noum*, who was a form of *Amon*, and that *Ohi* was son of *Atar*, who was worshipped at *Memphis* (*See* Champollion 3a, and 17), *Adar*, *Nooma*, *Ahi* and *Momphis* being sons of Benjamin or Benjamin, already shown to be *Amon*, and, as all these Egyptian idols are thus inseparably connected with the house of Benjamin, so are also the so-called religious ceremonies and customs, above quoted as being derived from his sons and many of which are among the principal forms of worship of the present day, inseparably connected with them; and, what is more important, with their idolatry, which proves the utter worthlessness of such

forms, ceremonies, customs, creeds, &c., whether Jewish, Christian, Mahometan, Hindoo or Fiji, &c.

No. 162. Msh, Moseh, Mosheh, Musa, Moise, Mose, Moses, Mouses or Moyses (*great-grandson of Levi*); to these variants of the name may be added the English adjectival form Mosaic, the French Mosaique, &c.; words derived from No. 10 Ms, Mes, Mesa, Mas, Masa, Mash, Masc or Mosoch are included with this name.

- Arabic 1134 Muhsi, a writer.
 Arabic 1191 Mashk, writing, drawing the letters.
 Polish Masc, ointment, salve.
 Polish Mazac, to anoint.
 Polish Maze, I anoint.
 Egyptian 428 Mas, or Masu, to anoint.
 Hebrew Msh or Masah(משח) to anoint or to be anointed.
 Exodus xxx. 22, Moreover the Lord spake unto Moses, saying (25) make it an oil of holy ointment, and it shall be holy anointing oil, (26) and thou shalt anoint the tabernacle, and the ark, and the vessels, and the altar, (30) and you shall anoint Aaron and his sons, and consecrate them.
 1 Chron. xiv. 8, David was anointed king.
 Hebrew Mshh or Masahah(משחה), to be anointed; by reason of the anointing.
 Exodus xxix. 29, to be anointed therein.
 Numbers xviii. 8, given them by reason of the anointing.
 Hebrew Mshh or Masahah(משחה), ointment; anointing.
 Exodus xxx. 25, an oil of holy ointment.
 Exodus xxx. 31, this shall be an holy anoint-
 Hebrew Msh or Masah(משח), oil. [ing oil.
 Ezra vi. 9, wheat, salt, wine, and oil.
 Ezra vii. 22, an hundred baths of oil.
 Kongo A. Mazi, oil.
 Murundo A. Mosoa, palm oil.
 Goali A. Mezeie, palm oil.
 Basunde A. Masi, palm oil; Kasands, African, the same.
 Nyombe A. Mazi, palm oil.
 Ngola A. Mas, palm oil; Lubalo and Kanyika, African,
 Malayan 323 Mesuh, unguent. [the same.
 Arabic 1181 Mash, anointing.
 Arabic 1186 Masih, anointed.
 French Romn Mus, perfume, musk.

- Circassian 166 Meeshoo, a smell or scent.
 Italian Muschio, musk.
 Greek Moschos, Moschou, musk.
 Latin Muscus, Musci, musk.
 Spanish Musco, musk.
 French Musc, musk.
 Swahili A. Mesiki, or Meski, scent, musk.
 English Musk, a strong-scented substance obtained from
 Welsh Mwsq, musk. [an animal.
 Persian 1192 Mishg, musk.
 Danish Meshage, a chasuble, or kind of cope which the
 priest wears at mass.
 Italian Moschea, a mosque.
 German Moschee, a mosque.
 French Mosquee, a mosque.
 English Mosk, a Mahometan temple.
 Persian 1192 Mushko, a temple.
 Swahili A. Mzoga, plural Mizoga, a dead body.
 Swahili A. Maziko, a burial place.
 Swahili A. Mazishi, burial clothes.
 Arabic 1080 Mazi, dead.
 Persian 1273 Mosh, grief, sorrow, cry, lamentation.
 Arabic 1198 Mazz, grieving.
 Arabic 1200 Mazaz, grieving.
 Arabic 1201 Maziz, or 1199 Mazazat, grieving on account of
 some misfortune.
 Hindu 1905 Masosa, grieved; also regret, affliction.
 Hindu 1905 Masosna, to grieve.
 Greek Muzo, to moan.
 Greek Mousoo, to put into verse, to set to music.
 Greek Mousa, music, song.
 Greek Mousike, music, lyric poetry set and sung to music.
 Latin Musa, a muse, song, poem, letters, study, learning.
 Latin Museus, Musea, proceeding from the Muses,
 Latin Musica, the art of music. [poetical.
 French Musique, music.
 English Music, harmonious sounds and the science of pro-
 Welsh Maws, melody. [ducing them.
 Welsh Mawsi, to be melodious.
 Irish Meas, a mode or time in music.
 French Messe, the mass, also the music for a mass.
 Swedish Messa, the mass, also to say or sing mass.
 Icelandic Messa, to say mass, to hold divine service.
 French Romn Messeux, the book which contains all the masses
 of a year, a missal. (Supplement.)
 French Romn Missau, a book of the mass, a missal.

Spanish	Misa, the mass, or unbloody sacrifice of the law
Polish	Msza, mass.
Italian	Messa, the mass.
Danish	Messe, the mass.
German	Messe, the mass.
Anglo-Saxon	Maesse, the mass.
English	Messe, the mass. (Wright's <i>Obsolete</i> .)
Dutch	Mis, or Misse, the mass.
English	Mass, the service of the Romish church. Low Latin—Missa.
Fijian	Masa, to pray, entreat, beseech.
French Romn	Mes, or Mez, the sacrifice of the mass.
French	Messe, the sacrifice of Jesus Christ, according to the rites of the Church. (See <i>Dictionnaire Franais</i> par F. Raymond, Paris, 1834.)
Spanish	Mesa, the table of accounts of the rents of churches, prelates, &c.
Turkish 1014	Messh, the canonical mode of performing certain parts of the smaller ablution.
Hebrew	Mzozh or Mazozh (מזוזָה), the side posts.

Exodus xii. 7, and they shall strike it on the two side posts (14) and this shall be unto you for a memorial for ever.

Memo: We have already seen, when treating of Gerson, *great uncle to Moses*, that Gorsin, in Welsh, means a door post; and it is a significant fact that we should find this word in Hebrew, linking Moses and Gerson together in so unmistakable a manner, and by such a peculiar thing as the side-post of a door, more especially when we remember that the custom of dabbing the doorposts of each house with the blood of a lamb is still kept up among the Jews, when they annually celebrate the passover; that they should do so is not surprising, as Moses, their lawgiver, instituted the custom, and commanded them to retain it for ever as a memorial, and there is consequently nothing strange or peculiar in this Hebrew word having been coined from his name; but it would be interesting to know why the name of his great uncle, Gerson, who was no doubt dead at the time, should have been selected to act as a link in this matter, in preference to Aaron or some other contemporary.

- Hebrew Mzh or Mazah (מצה), unleavened bread.
Exodus xii. 15, seven days shall ye eat *unleavened bread*.
Deut. xvi. 3, thou shalt eat *unleavened bread*.
2 Chron. xxx. 13, and there assembled at Jerusalem much people, to keep the feast of *unleavened bread*.
- German Maze, or Matse, unleavened bread.
- Anglo-Saxon Maesse, a feast.
- Sanscrit 753 Mahas, a festival, feast.
- Dsarawa A. Mes, the sun.
- Georgian Mze, the sun.
- Swahili A. Maisha, life.
- Hebrew Msyh or Masyah (משיח), anointed, the Messiah.
Leviticus iv. 3, the priest *that is anointed*.
1 Chron. xvi. 22, touch not mine *anointed*.
Daniel ix. 25, unto *the Messiah*, the prince.
- Arabic 1186 Masih, or al Masih, the anointed, the Messiah, our Lord Jesus Christ.
- Arabic 1186 Masihiy, Christian, appertaining to Christ.
- Turkish 1017 Messih, the Anointed, the Messiah.
- Turkish 1017 Messihi, Christian.
- Persian 1186 Masiha, Christ, the Messiah.
- Polish Messyasz, the Messiah.
- French Messie, the Messiah.
- French Messie, the promised Christ, 'le Christ promis.'
(See *Dict. Français*, E. Raymond, Paris, 1834.)
- English Messiah, Christ, the Anointed, the Saviour of the world.
- Swahili A. Mwawazi, the Disposer, a title of God.
- Greek Mousa, Moisa, or Mosa, Mouses, &c. *plural*
Mousai, the Muses, name of certain Greek Divinities. (See No. 285 on General list of gods.)
- Greek Muse, the Muse, goddess of music, song, and
- Greek Mouseios, belonging to the Muses. [poetry.
- Hebrew Mskh or Masakh (מסכה), a molten image.
Judges xviii. 17, the teraphim and *the molten image*.
Psalms cvi. 19, worshipped *the molten image*.
Nahum i. 14, the graven image and *the molten image*.
- Persian 1192 Mushko, the shrine of an idol.

No. 162. Moses considered under his *alias* of St, Set, Sut, Suti, Seti or Seth, as explained in Chapter VI.

- Arabic 647 Zahid, a monk, hermit.
 Turkish 720 Zahid, an ascetic.
 Hindu 1229 Sadh, a religious person, a fakir.
 Magar Nepal Sidi, oil.
 Georgian Zethi, oil.
 ChepangNepal Sate, oil.
 Fulah African Set, oil.
 Galla African Zaiti, oil.
 Arabic 669 Zayt, olive oil.
 Turkish 725 Zeyt, olive oil.
 Arabic 686 Saht, pulling fat from the flesh.
 English Suet, the fat of an animal, especially about the kidneys and loins.
- Egyptian 510 Sat, to grease.
 Hindu 1265 Sidh, or Siddh, a saint, a holy man.
 Polish Swiety, a saint, holy.
 Egyptian 571 Shetai, or Shet, sacred.
 Egyptian 486 Sti, scent, smell, stink.
 Arabic 700 Suaat, a fragrant smell.
 Egyptian 485 Set, aroma.
 Egyptian 501 Set, incense.
 Italian Saetta, a triangular candlestick used by Roman Catholics at the vespers of the Holy Week.
- Arabic 786 Saaid, the grave.
 English Sad, sorrowful, affected with grief.
 Swahili A. Zito, sad.
 Turkish 731 Sutuh, sorrow, grief.
 Scotch Sit, or Sitt, to grieve.
 English Sithe, to sigh. (*Wright's Obsolete.*)
 Scotch Soutt, to sob.
 Icelandic Syta, to wail.
 Arabic 777 Sadih, singing.
 Persian 683 Sata, the name of a musical note.
 Hindu 1264 Sad, an ode, a poem.
 Arabic 744 Shadw, repeating verses in a loud, sonorous voice.
 Egyptian 579 Shetu, to shout, to recite.
 Egyptian 574 Shaut, or 567 Shat, or 505 Sshet, a book.
 English Sheet, a large piece of paper as it comes from the maker; a piece of paper folded and formed into a pamphlet or small book.
- Greek Schede, a tablet, or leaf.
 Latin Scheda, a scroll, a parchment, a sheet or leaf.
 Arabic 720 Sawad, a rough draft, reading.

- Egyptian 473 Sat, Sata, or Satta, a festival of some kind.
 Persian 690 Sada, a festival night when large fires are lit.
 Polish Swieto, a feast or festival.
 Cornish Soweth, cursed. (Borlase.)
 Scotch Sithe, or Syth, atonement.
 Irish Sioth, atonement. [rite.
 Sanscrit 1014 Suddhi, a particular expiatory and purificatory
 Icelandic Sidr or Sithr, *dative* Sid or Sith, *accusative* Sidu
 or Sithu, a rite, a ceremonial, religion, &c.
 Turkish 724 Zuhd, asceticism, religious rigidity.
 Hindu 1266 Siddhi, the result or fruit of the adoration of the
 gods or of ascetic severities.
 Swahili A. Suudi, salvation, felicity.
 Hindu 1265 Sidh, or Siddh, a class of demi-gods inhabiting
 Indra's heaven.
 Sanscrit 1053 Satya, the abode of Brahma, and heaven of truth.
 Fulup A. Sot, heaven. [other world.
 Irish Sioth, spiritual, belonging to spirits and the
 Gaelic Sioth, spiritual, unearthly, belonging to spirits.
 Assyrian Sedu, a spirit (the divine bull).
 Hebrew Sdy or Sady (שדי), the Almighty.
 Genesis xvii. 1, I am the *Almighty* God.
 Genesis xlix. 25, the *Almighty* who shall
 bless thee. [kings.
 Psalms lxxviii. 14, the *Almighty* scattered
 Joel i. 15, a destruction from the *Almighty*.
 Greek Zatheos, Zatheia, divine, God-like.
 Egyptian 492 Sata, perfect.
 Sanscrit 1052 Sat, the self-existent or universal spirit; Brahma.
 Egyptian St, Set, Sut, Seth, or Seti, name of an Egyptian
 idol. (See No. 24 on General list of gods.)
 Sanscrit Sita, name of an Indian deity. (See No. 192 on
 General list of gods.)
 Arabian Saad, name of an Arabian idol. (See No. 816
 on General list of gods.) [explained.)
 Hebrew Sd or Sad (שד), a devil (*viz.*, idol as already
 Deut. xxxii. 17, they sacrificed unto *devils*.
 Psalms cvi. 37, sacrificed their sons unto
 Irish Sead, the likeness of a thing. [*devils*.
 Egyptian 487 Sta, a form or type.

No. 162. Moses considered under his *alias* of Nubi, as explained in Chapter VI.

- Sanscrit 516 Nepa, a family priest.
 Zulu Kafir Nyepa, to be begrimed with dirt and fat.

Hebrew	Nop (נֹפ), to perfume. Proverbs vii. 17, I have <i>perfumed</i> my bed	
Arabic 1324	Nufah, diffusing fragrance.	[with myrrh.]
Arabic 1324	Naffah, fragrant.	
Arabic 1325	Nafh, diffusing odour.	
Persian 1294	Nafa, a bag or bladder of musk.	
Hindu 2032	Nafa, a pod or bladder of musk.	
Turkish 1075	Nafe, a musk bag.	
Sanscrit 478	Nabhi, musk.	
Irish	Naebh, or Naobh, a saint.	
Irish	Noebh, sacred, holy.	
Welsh	Nwf, pure, holy, hallowed.	
Sanscrit 473	Nava, praise, celebration.	
French Romn	Neuf, or Neuffe, the nave of a church.	
French	Nef, the nave of a church.	
Italian	Nave, the nave or body of a church.	
Spanish	Nave, the body of a church.	
English	Nave, or Nef, the middle or body of a church.	
Arabic 1304	Nahb, death, last breath, dying.	
Persian 1344	Nahib, or Nihib, grief.	
Cornish	Kneff, sorry. (Borlase.)	
Persian 1347	Neva, crying, lamentation, grief.	
Turkish 1096	Nevha, a cry of lamentation.	
Egyptian 471	Nhp, to weep, to deplore. (Vol. I.)	
Egyptian 442	Nahapuui, to wail.	
Persian 1338	Nuba, a moan, a complaint.	[grief.]
Arabic 1304	Nahb, crying excessively, weeping aloud, howling,	
Arabic 1321	Naab, giving notice of the hour of prayer.	
Persian 1300	Nubi, the word of God, the Koran.	
Assyrian	Nabu, to proclaim.	
Sanscrit 511	Nihve, to invoke, to call.	
Spanish	Nave, the whole body of the faithful, whose visible head is the Pope of Rome.	
Arabic 1326	Nafy, prohibiting, interdicting, proscribing.	
Hindu 2071	Nafi, forbidding, prohibition.	
Arabic 1298	Naaib, a penitent, one converted from sin.	
Arabic 1336	Nawb, being converted to God, being obedient, performing assiduously every religious duty.	
Arabic 1304	Nahb, consecrating, vowing, devoting.	
Persian 1338	Nawba, first fruits.	
Polish	Niebo, <i>plural</i> Nieba, heaven, the heavens, sky	
Russian	Nebo, the sky.	[or firmament.]
Ekamtulufu A.	Nebo, heaven.	
Cornish	Nef, the heavens.	
Welsh	Nef, heaven.	
Welsh	Nefwy, a heavenly state.	

Welsh	Naf, a forming principle, one that forms or constructs, a creator, the Lord.
Accadian	Nab, divinity.
Assyrian	Nabpu, divinity. [on General list of gods.]
Egyptian	Nubi, name of an Egyptian idol. (See No. 24)
Scandinavian	Nep, or Nef, name of a deity of Northern Europe. (See No. 426 on General list of gods.)
Egyptian 452	Nahp, mould, form.
Persian 1288	Nab, similar, resembling.
Sanscrit 489	Nibha, like, resembling, similar.
Egyptian 451	Nebu, cast, model.
Mbofia A.	Nuebe, an idol.

No. 162. Moses considered under his *alias* of Baba, Babys or Bebon, as explained in Chapter VI.

Persian 201	Babu, a kind of wandering monk.
Persian 201	Baba, the head of an order of monks called
Hindu 414	Bhopa, a kind of fakir. [calenders.
Icelandic	Papi, a priest.
German	Pope, a Russian priest called a papa.
Polish	Pop, or Popi, a priest in the Greek church.
Dutch	Paap, a priest, parson, or curate.
Turkish 554	Papass, or Papaz, a priest either Christian or
Greek	Phoibas, the priestess of Phœbus. [pagan.
Spanish	Papas, an appellation given by the Africans to the Christian priests.
Italian	Papasso, a general name for a priest of the
Polish	Papiez, the pope. [Oriental religions.
French	Papas, or Pape, the pope. [bishop of Rome.
English	Papacy, the office and dignity of the pope or
English	Pope, the bishop of Rome, the head of the Catholic
Danish	Pave, the pope. [church.
Persian 272	Pab, or Papa, the pope.
Welsh	Pab, the pope.
Arabic 201	Baba (or Al Baba), the pope.
Appa African	Buba, oil.
New Zealand	Popo, to anoint; as " <i>Me popo ki te hinu ki te</i> <i>"kokowai, Let it be anointed with oil and red</i>
New Zealand	Popo, to pat gently with the hand. [ochre."
Zulu Kafir	Pepo, name of a plant burnt as incense, and giving a fragrant scent.
Gaelic	Beabh, a tomb, a grave.
Irish	Beabh, a tomb, a grave.
English	Pipe, to cry. (Wright's <i>Obsolete</i> .)
Cornish	Pip, a song.

Hindu 390	Bibhas, name of a musical mode or <i>ragini</i> .
Arabic 200	Bab, the chapter of a book.
Hindu 251	Bab, a chapter, section or division of a book.
Turkish 521	Bab, a chapter. [ture.
Italian	Bibbia, a long story, the Bible, holy writ or scrip-
Arabic 212	Babniy, name of a collector of traditions.
Polish	Babiniec, the church porch.
Swahili A.	Peponi, Paradise.
Nki African	Bobon, God.
Hindu 281	Bibhau, superhuman power.
Egyptian	Baba, Babys, or Bebon, name of an Egyptian idol. (<i>See</i> No. 24 on General list of gods.)
Scythian	Papaeus, name of a Scythian deity. (<i>See</i> No. 673 on General list of gods.)
Latin	Phœbus, Phœbi, name of an Italian deity. (<i>See</i> No. 346 on General list of gods.)
Greek	Phoibe, name of a Greek deity. (<i>See</i> No. 224 on General list of gods.)

Referring to the New Zealand word *Popo*, quoted above and meaning "to pat gently with the hand," I have to draw attention to the following extracts, namely:—

"And the Lord said unto Moses, Take thee Joshua the son of Nun, a man in whom is the spirit, and *lay thine hand upon him*. . . . And he laid his hands upon him, and gave him a charge." (Numbers xxvii. 18 and 23.)

"And Aaron shall *lay both his hands upon* the head of the live goat, and confess over him all the iniquities of the children of Israel." (Levit. xxi. 21.)

"And he (Jesus) put his hand upon them and blessed them." (Mark x. 16.)

"Then all of them in order kneeling before the bishop, he shall *lay his hand upon the head* of every one separately." (Order of Confirmation in the Church of England.)

We have here seen the custom known as "the laying on of hands" originating with Moses, and carried on to the present day throughout Christendom, having been endorsed, midway between these periods, by the founders of Christianity, who put these words into the mouth of Jesus their myth. Now his title of *Christ* signifies "the anointed," he is also called the *Messiah*, and this also signifies "the anointed," which is evidently a title that takes its name from Moses; and here we find, in the native language of far-off New Zealand, an *alias* of Moses which refers to the custom, inaugurated by Moses *alias* Baba, endorsed by Jesus *alias* Christ, *alias* the Messiah; and what confirms the identity of this word as originating from *Baba* (*viz.* Moses),

this word *Popo* actually means also "to anoint" in the same language. This word therefore must have reached New Zealand from some of the earliest followers of Moses, who carried their customs to that country, as this word evidences, and what these customs lead to, when not softened by milder influences, the savage state of the natives sufficiently proves.

No. 162. Moses considered under his *alias* of Tebba, Tipo, Typho, Typhos, Typhœus or Typhon, as explained in Chapter VI.

Hindu 629 Tapa, or 631 Tapi, or 617 Tapas, or 630 Tapsi, Tapasi or Tapassi, a devotee, an ascetic.

Sanskrit 369 Tapasa, a hermit, a devotee.

Sanskrit 430 Deva, a priest.

English Daff, a priest (Wright's *Obsolete*, also J. O. Halliwell's *Archaic, &c., Dictionary*, London, 1850). [clergyman.

English Divine, a minister of the Gospel, a priest, a

Sanskrit 435 Daiva, the tips of the fingers sacred to the gods.

Galla African Dibbe, to anoint.

Hindu 1124 Dabba, a leathern oil vessel.

Hindu 1026 Dabba, an oil vessel.

Zulu Kafir Tebe, fat.

New Zealand Taupa, the fat about the kidneys, lard, suet.

Hebrew Tps or Tapas (טַפַּס), fat.

Psalms cxix. 70, as *fat* as grease.

Swahili A. Tibu, a kind of scent.

Turkish 808 Tib, perfume, scented cosmetics.

Malayan 137 Dupa, a perfume or odour.

Hindu 1104 Dhup, a perfume burnt at the time of worship-

Sanskrit 457 Dhupana, perfume, incense. [ping.

Hindu 1104 Dhupna, to perfume.

Sanskrit 414 Divya, a kind of perfume.

Egyptian 520 Tef, or Tefa, kuphi, fragrance.

Memo: "Kuphi was a peculiar kind of incense, used in Egyptian worship." (See Cooper's *Archaic Dictionary*.)

Swahili A. Tawafa, a candle, candles.

Sanskrit 435 Daiva, a religious offering or rite.

Fijian Teve, to circumcise.

French Romn Dive, holy, divine.

New Zealand Tapu, to be sacred, to be holy.

New Zealand Tapu, sacred, a sacred rite.

Fijian Tabu, unlawful, sacred.

Memo: Concerning this see Chapter VI.

- English Taboo, in the isles of the Pacific is a word denoting prohibition or religious interdict, which is of great force among the inhabitants.
- English Taboo, to forbid or interdict approach, as *to taboo* the ground set apart as a sanctuary for criminals; *tabooed* ground is held sacred and inviolable.
- Atooi S. Seas Tafoo, prohibited, taboo. (*See* Captain Cook's *Voyages*, Perth, 1789, vol. ii. 156.)
- French Romn Defaix, or Defois, a forbidden place, prohibition.
- French Romn Deves, prohibition to do a thing.
- Cornish Dyfen, a prohibition. (Borlase.)
- Hindu 670 Tuf, curse, execration.
- Welsh Difenwi, to accurse.
- Sanscrit 363 Tapaniya, to be practised as penance.
- Sanscrit 363 Tapasya, to do penance, to undergo religious austerities.
- Hindu 630 Tapasya, devout austerity, religious penance, devotion.
- Hindu 630 Tapas, religious austerity, self-mortification, penance.
- Sanscrit 363 Tapas, religious austerity, penance, mortification, the practice of mental or personal self-denial or the infliction of bodily tortures.
- Hindu 630 Tapsi, or Tapasi, a performer of austere devotion.
- Sanscrit 363 Tapa, religious austerity, penance.
- Malayan 65 Tapa, penance.
- Turkish 569 Taib, one who repents or vows to forsake sin.
- Hindu 699 Tauba, penitence, conversion, promising to sin no more, recantation.
- Gaelic Toban, a hood or cowl.
- Irish Toban, a cowl.
- Hindu 707 Thapna, a religious ceremony performed at a certain season at Agra and in its vicinity.
- Sanscrit 356 Tippani, a gloss, a commentary.
- Assyrian Dibbu, a tablet.
- Assyrian Dippu, a document.
- Arabic 296 Tabuh, the ark of the covenant.
Memo : "Take this *book* of the law and "put it in the side of the *ark* of the covenant." (Deut. xxxi. 26.)
- ManchuTartar Toubehe, he is dead.
- French Romn Devie, death.
- French Romn Devia, he died.
- Turkish 689 Defn, a burying, burial.
- Greek Tapheon, a burying ground.

Greek	Tapheus, one who buries the dead.
Greek	Taphos, Taphou, a burial, a funeral feast, a wake, a grave, tomb or burial place.
Greek	Taphe, burial, mode of burial, a burial place.
Arabic 819	Tafz, or Tafaz, a tomb.
Arabic 819	Tafz, burying, laying in the grave.
Spanish	Tapa, a coffin.
Hindu 699	Topna, to bury.
Italian	Tapino, miserable, sad, lamentable.
Hebrew	Dabon (דַּבּוֹן), sorrow. Deut. xxviii. 65, <i>sorrow of mind.</i>
Hebrew	Dabh or Dabah (דַּבְּחָה), sorrow. Job. xli. 22, <i>sorrow is turned to joy.</i>
Scotch	Dowf, melancholy, gloomy.
Sanscrit 384	Tev, to weep or lament.
Hindu 746	Tip, raising the voice in singing.
Hindu 725	Tappa, name of a mode in music.
Hindu 629	Tapa, or 631 Tapi, a worshipper.
Egyptian 512	Teb, to pray.
Egyptian 513	Tebhu, prayer.
Turkish 793	Tapmak, or Tapinmak, to worship or adore.
Sanscrit 424	Duvanya, worshipping.
French	Divin, heavenly, divine.
Latin	Divine, of God, as it were by inspiration.
Latin	Divinus, Divina, divine, heavenly, pertaining to or coming from God, holy, consecrated.
Latin	Divinus, Divina, very great, more than human.
Italian	Divo, or Divino, divine, of or belonging to God.
Sanscrit 435	Daiva, divine power.
Sanscrit 414	Divya, divine, heavenly, celestial.
Sanscrit 413	Diva, heaven.
Mfut African	Debo, heaven.
Diwala A.	Doba, heaven.
Baseke A.	Dioba, heaven.
Sanscrit 414	Divasa, heaven.
Sanscrit 367	Tavisha, heaven, paradise.
Hindu 1438	Tuba, name of a tree in paradise.
Arabic 826	Tiba, paradise.
Egyptian 528	Tep, heaven.
Hindu 630	Tapan, the sun.
Sanscrit 363	Tapana, name of a divine being.
Sanscrit 369	Tapin, a deified saint of the Buddhists.
Norman	Typhanie, the Epiphany (<i>namely, the appearance of God in the flesh, or manifestation of Christ to the Gentiles</i>).
French Romn	Theffaine, Thiphaine, or Thiphanie, the Epiphany.

Greek	Theophaneia, the appearance or manifestation of God in the flesh, especially used of Christ in Ecclesiastics.
Icelandic	Tifi, or Tivi, a god, a divinity.
Spanish	Divo, godlike.
Welsh	Dwyf, the I am, the self-existent.
Sanskrit 430	Deva, a deity, a God, an inhabitant of heaven, sometimes applied even to evil beings if super-human.
Latin	Divus, Divi, a God.
Latin	Diva, a goddess.
Latin	Divi, the gods, or canonised saints.
Italian	Diva, a goddess.
Welsh	Dwyfan, a goddess.
Hindu 1121	Devi, or 1112 Debi, a goddess.
Sanskrit 457	Dhupi, divine beings who preside over rain.
New Zealand	Tipua, a divinity, whose abode is often marked by a large tree or stone.
New Zealand	Tupua, a divinity.
Egyptian	Tebha, Tipo, Typho, Typhos, Typhæus, or Typhon, name of an Egyptian idol. (<i>See No. 24 on General list of gods.</i>)
Etruscan	Tipanu, name of an Etruscan deity. (<i>See No. 755 on General list of gods.</i>)
Hebrew	Tbnyt or Tabanyt (תבנית), a pattern, likeness, similitude, form or figure. Exodus xxv. 9, <i>the pattern</i> of the tabernacle, and <i>the pattern</i> of all the instruments. Exodus xxv. 40, make them after their <i>pattern</i> . Deut. iv. 17, <i>the likeness</i> of any beast. Psalms cvi. 20, into <i>the similitude</i> of an ox. Ezekiel x. 8, <i>the form</i> of a man's hand. Isaiah xliv. 13, after <i>the figure</i> of a man.
English	Typoun, a pattern. (<i>Wright's Obsolete.</i>)
Latin	Typus, Typi, a type or figure, a form or likeness.
Spanish	Tipo, a type or pattern.
English	Type, an emblem, symbol or model.
Hindu 1134	Dhab, shape, form.
Welsh	Teb, the state of being assimilated, a type.
Welsh	Tebu, to typify.
Arabic 811	Taba, mould, make, form, shape, likeness.
Greek	Typos, Typou, a type, a figure, a statue, an image.

No. 163. Aaron, Ahrn, Aharon, or Haron (*great grandson of Levi*) has been already considered with No. 33 Aran, Arran, Hrn or Haran.

No. 164. Klb, Calib, Caleb or Chaleb (*head of the tribe of Judah in the days of Moses*).

- Portuguese Colobio, a short coat without sleeves used in former ages by the monks in Egypt.
- Gaelic Glib, a glebe, or that portion of ground which the church allows her pastors.
- English Glebe, the land belonging to a parish church, or ecclesiastical benefice.
- Dutch Klop, a nun that lives at large and has liberty to break her vow, a loose nun.
- English Gloppen, or Glope, to lament or mourn. (Wright's *Obsolete*.)
- Polish Chilipac, to whimper.
- Cornish Guelvan, to weep.
- Spanish Clavo, grief which pierces one's heart, a tortured
- Sanskrit 305 Glev, to worship, to serve. [mind.]
- Zincali Guillabar, to sing.
- Spanish Gallofa, a directory for the regulation of the divine office.
- Sanskrit 213 Kalpa, a sacred precept, law or ordinance.
- Hindu 1598 Kalpa, a Shastra or sacred book (viz. "an ancient Hindu treatise dealing chiefly with the due performance of the ceremonies described in "the sacred Vedas." See Cooper's *Archaic Dictionary*).
- Spanish Coliba, an offering of corn and boiled pulse made in honour of the saints and for the sake of the
- Basa African Gelipo, or Glipo, God. [dead.]
- Turkish 638 Chalab, God.
- Accadian Khilip, a god.
- Phœnician Colpias, or Kolpia, name of a Phœnician deity. (See No. 544 on General list of gods.)
- Greek Calliope or Kalliope, name of a Greek deity. (See No. 286 on General list of gods.)
- Greek Glapho or Clapho, to hew or carve.
- Greek Glupho, Glypho, Clupho or Clypho, to carve or engrave in brass, wood, stone, &c.
- Greek Gluphe, Glyphe, Cluphe or Clyphe a carving, carved work.
- Persian 945 Kalab, a form, model, mould, figure, shape, &c.
- Persian 945 Kalibiy, cast in a mould.

The world at large, having for centuries been in the habit of regarding Calliope, and in fact all the Muses, as feminine, it will no doubt appear strange to see "Calliope, the muse of "eloquence and heroic poetry," identified with Caleb the son of Jephunneh, who is stated to have been sent as a spy by Moses into the land of Canaan, and represented to have acted on that occasion, and in the subsequent pounce on and conquest of the country, as the right hand of Joshua, the redoubtable "captain of "the Israelites;" but it will be remembered that when speaking of the Egyptian Pantheon in Chapter VI., I stated that most of the gods therein are merely "the house of Israel in "masquerade," and the same observation applies to the Greek and all other mythologies, but that Caleb was deified as Calliope there can be no doubt, for *Calliope* was chief of the *Muses*, one of whom was named *Urania*; and *Caleb* was companion of *Moses* and *Aaron*, both of whom he outlived, being in fact the only man (with one exception, namely Joshua), out of the whole 600,000 armed men who left Egypt under Moses, who reached the land of Canaan. When it is borne in mind that Moses really did write songs, and that he taught them to his followers, as quoted from the Bible and conclusively proved by etymology in Chapter IV., there can be no doubt that the Muses were named from Moses, *Urania* from his brother Aaron, and Calliope from their coadjutor Caleb.

No. 165. Hosa, Hosea, Hoshea, Oshea, Osee, Ause, Yhosa, Josue, Josua or Joshua (*son of Nun and head of the tribe of Ephraim in the days of Moses*); words derived from No. 7 Aoz, Es, Uz, Us or Hus, No. 46 Aoz, Uz, Us, Hus or Huz, No. 51 Hzo, Hasu, Asau or Azay, No. 74 Aso or Esau, No. 120 Ysoh, Ishuah, Isus, Iesua or Jesua, and No. 121 Ysoy, Isui, Iasui or Jasui are included with this name.

Arabic 1370 Waaiz, *plural* Wuaaz, a preacher, preachers.
 Bhamu N. Asa, oil.
 Persian 429 Jashsha, an oil-measure.
 Spanish Isis, a sort of ointment.
 French Romn Esses, incense.
 Fijian Yasi, sandal wood.
 Arabic 460 Hashaa, thyme.
 Persian 1392 Hush, death.
 Irish Ess, death.
 Arabic 71 As, a tomb.
 Egyptian 350 As, a sepulchre, a tomb.
 Egyptian 343 Ais, a sepulchre.

- Hindu 814 Jahaz, or Jihaz, funeral apparatus.
- Arabic 447 Jiz, a grave.
- Turkish 620 Jez, a crying or lamenting,
- Arabic 427 Jazaa, lamentation, sorrow.
- Arabic 428 Jazua, lamenting.
- Arabic 429 Jasis, a cry, clamour, complaint.
- Arabic 429 Jass, groaning crying, ah! alas!
- Turkish 1128 Yess, despair.
- Turkish 1128 Yass, mourning.
- Egyptian 368 Ash, a cry, a plaint.
- Fijian Yaso, to mourn.
- Tamul India Azhu, to weep.
- Greek Aiazo, to bewail.
- Greek Iuzo, to shout.
- English Assai, a term in music derived from the Italian.
- Egyptian 391 Hes, to sing, a singer.
- Swahili A. Esha, the latest Mahometan hour of prayer.
- Arabic 411 Jasi, a kneeler.
- Hindu 753 Jasi, kneeling.
- Arabic 411 Jasiyat, a chapter in the Koran.
- English Jesse, a candlestick hanging down in the midst of a church or choir.
- Turkish 822 Assa, a crozier. [ings.
- Greek Osia, the divine law, service, worship, rites, offerings.
- Greek Osioo, to make holy, to free from guilt by expiatory offerings.
- Kami Burmah Hasuh, ten.
- Gyami Tibet Ish-sa, ten.
- Hebrew Ysoah (ישועה), salvation.
Exod. xiv. 13, the *salvation* of the Lord.
Isaiah xii. 2, God is my *salvation*.
Jonah ii. 9, *salvation* is of the Lord.
- Hebrew Ysa (ישע), a Saviour, salvation.
2 Kings xiii. 5, and the Lord gave Israel a *saviour*, so that they went out from under the hand of the Syrians.
Nehem. ix. 27, the Lord gave them *saviours*.
Isaiah xlv. 15, oh God of Israel, *the saviour*.
Isaiah xlv. 21, a just God and a *saviour*.
1 Chron. xvi. 35, oh God of our *salvation*.
Psalms lxii. 7, in God is my *salvation*.
- Egyptian Usaa, the name of the third of the seven halls of Osiris in the Ritual of the Dead. (See Cooper's *Archaic Dictionary*.)
- Circassian 170 Wabsey, heaven.
- Kiamba A. Eso, heaven, sky.

N'ki African	Eso, the sun.
Alege African	Esui, the sun.
Kouri African	Uosi, the sun.
Kiamba A.	Woze, the sun.
Murundo A.	Owase, God.
Koro African	Ozi, God.
Kaure A.	Eso, God.
Hwida A.	Ese, God.
Mahi African	Eze, God.
Ndob African	Awazi, God.
Anan African	Awase, God.
Hebrew	Ash or Asah (עֲשֵׂה), God in the sense of <i>Maker</i> . Prov. xiv. 31, whose oppresseth the poor reproacheth his <i>Maker</i> . Isaiah xvii. 7, shall a man look to his <i>Maker</i> . Isaiah li. 13, the Lord thy <i>Maker</i> .
Greek	Ousioo, to be existent, to invest with being or reality, to call into existence, to create.
Greek	Osia, or Osie, the divine law, the law of nature.
Greek	Osios, Osia, Osion, hallowed by the law of God or nature, that which is hallowed and allowed thereby, unconnected with human ordinance.
Greek	Aeizoia, eternal life.
Greek	Eisaei, for ever.
Greek	Aeizoos, or Aeizos, ever living, everlasting.
Sanscrit 188	Aisa, proceeding from or relating to Siva, divine, supreme. [page.1008].
Sanscrit 144	Isa, the Supreme Spirit, name of Siva (<i>see also</i>
Greek	Ossa, Osses, Osse, the Messenger of Zeus, mentioned by Homer, <i>Il.</i> ii. 993, <i>Odys.</i> xxiv. 413.
Arabian	Auzza, name of an Arabian idol. (<i>See</i> No. 820 on General list of gods.)
Græco-Ba- bylonian }	Aos, name of a Græco-Babylonian deity. (<i>See</i> No. 506 on General list of gods.)
Egyptian	Aash and Aas, names of two Egyptian idols. (<i>See</i> Nos. 456 and 457 on General list of gods.)
Sanscrit	Ushas, name of an Indian deity. (<i>See</i> No. 202 on General list of gods.)
Nabathean	Aziz, name of a Nabathean deity. (<i>See</i> No. 529 on General list of gods.)
Greek	Iaso, Iasous, Iasoi, name of a Greek deity. (<i>See</i> No. 914 on General list of gods.)
Greek	Aisa, Aises, Aise, name of a Greek deity. (<i>See</i> No. 907 on General list of gods.)
Accadian	Essa, name of an Accadian idol. (<i>See</i> No. 798 on General list of gods.)

Slavonian	Jessa, name of Jupiter in the Slavonian Mythology. (<i>See</i> No. 919 on General list of gods.)
Chinese	Joss, a deity. (<i>See Webster's Dictionary</i> , by Goodrich and Porter under <i>Joss-stick</i> .)
Chinese	Joss, a term used by seamen and travellers to signify a Chinese idol. (<i>Ency. Metropolitana</i> , London, 1845, vol. xxi. page 86.)
Icelandic	Ass, the Ases, gods, the old heathen gods in general.
Egyptian 358	As, a statue. [ral.
Ife African	Ozai, an idol.
Ondo African	Ozoi, an idol.

A few of the words quoted above, and in each of the remaining three chains of evidence where these names are treated, may have been derived from superstitions connected with the well known Egyptian goddess *As*, *Hes*, *Hesi*, *Uasi* or *Isis* (see No. 9 on the General list of gods), who it will be observed has not been included above with the other idols, although from the similarity in sound existing between her name and those we have been treating of, they might well have been placed together; but it will be remembered how thoroughly and completely it has been shown, in Chapter VI., that this goddess is a deified form of *Asenath*, wife of Joseph, and daughter of the priest of *On*. It is for the same reason that the Assyrian *Ussusu* has been excluded also, for *Ussusu* was the surname of the Assyrian idol *Anu*, called *Anu* in Chaldean (see No. 101 on the General list of gods), which is evidently some sort of development of *Isis* and *On* above mentioned. *Esus* again has been excluded for the same reason, the entry concerning whom stands thus in Cooper's *Archaic Dictionary*, "*Esus*, name of the Supreme Being among the Celts," and concerning whom we read, in *Ency. Brit.* article *Druids*, "They worshipped the Supreme Being under the name of *Esus* or *Hesus* and the symbol of the oak, and had no other temple than a wood or grove. Their whole religion originally consisted in acknowledging that the Supreme Being, who made his abode in these sacred groves, governed the universe." Higgins, in his *Celtic Druids*, page 130, informs us that "The Druids sought studiously for an oak tree, large and handsome, growing up with two principal arms in the form of a cross, and on the right arm or branch, they cut the name *Hesus* in fair characters upon the bark . . . (page 169), *Hesus* or *Esus* was the god of war of the Gauls, viz. the destroyer." It will be remembered that, in Chapter VI., I showed that the Egyptian goddesses *Hesi* or *Isis* and *Neith*, are deified forms of *Asenath*: I will now point out that, as stated in Champollion, page 6, *Neith* was "the pro-

“tectress of warriors,” and, as we are further informed, on the same page, “the vulture of Neith carries in its claws the emblem of victory, and hovers over the heads of Egyptian heroes in the fight.” This identifies *Neith* of the ancient Egyptians with *Neith* of the Druids (see No. 401 on General list of gods), for we read, in O'Reilly's *Irish Dictionary*, that “*Neith* was the god of battle of the pagan Irish,” and as *Esus*, in the same Druidic system, was “god of war,” it follows that *Esus* and *Neith* of the Druids are deified forms of *Asenath*, and equivalents of the Egyptian *Isis* and *Neith*. This at once accounts for the *cross* mentioned by Higgins in connection with the Druidic *Esus*, for the *cross*, as we have shown, was the Egyptian symbol of divine life; and as the Egyptian *Neith*, “protectress of warriors,” is a co-formation of *Isis*, mother of Horus, the Egyptian “god of victory” and prototype of Christ, it is abundantly evident that the inventors of the Christian myth gave him the name of *Aisa*, *Isa*, *Iesu*, *Iesous* or *Jesus* in order to preserve his identity with the Ephraimite Horus, son of *As*, *Hesi*, *Uasi*, or *Isis*. We thus trace the Egyptian origin of the Christian myth, by its symbol of the cross, and by the warlike utterances put into the mouth of its imaginary founder; and we do so under the name of Jesus, by a completely distinct line of evidence from that by which we have already proved the same thing when treating of Christ, under Gera or Geras a few pages back, in addition to all that has been said upon the subject in Chapter V., and in doing this I have incidentally drawn attention to the close connection between the idolatry of ancient Egypt and the Druidic system of pre-Christian Europe, which will form part of my next chain of evidence concerning the house of Israel and the race of Shem in general.

No. 166. Non or Nun (*father of Joshua*).

Norman	Nonne, a nun.
English	Nonne, a nun. (<i>Wright's Obsolete.</i>)
Icelandic	Nunna, a nun.
Swedish	Nunna, a nun.
Danish	Nonne, or Nunne, a nun.
Dutch	Non, a nun.
Anglo-Saxon	Nun, or Nunne, a nun.
	Plat Dutch—Nunne.
English	Nun, a woman devoted to a religious life and who lives in a cloister or nunnery.
Naikude I.	Nane, oil.
Kolami India	Nune, oil; <i>Telugu</i> , India, the same.
Zulu Kafir	Noni, a piece of fat.

Chin. III. 868	Nwan, fragrant.	
Chin. III. 639	Nan, grief, grievous.	
English	Noan, to toll. "The bell <i>noans</i> ."	(Wright's
Persian 1337	Nawan, crying, weeping.	[<i>Obsolete.</i>)]
Greek	Nenia, a lament, a dirge.	
Latin	Nenia, a funeral song or dirge.	
French	Nenie, a funeral dirge.	
English	Nenia, a funeral song, an elegy.	
Malayan 370	Nianyi, to sing.	
Danish	Nynner, to sing.	
Danish	Nynnen, a singing.	
Chin. II. 135	Neen, to read in a singing tone.	
Legba African	Nanoa, ten.	
Irish	Nion, heaven.	
Chin. II. 809	Ning, heaven.	
Bamom A.	Nyenyé, God.	
Latin	Nænia, or Nenia, name of an Italian deity. (See No. 935 on General list of gods.)	
Chaldean	Nana, name of a Chaldean idol. (See No. 115 on General list of gods.)	
Scandinavian	Nanna, name of a deity of Northern Europe. (See No. 431 on General list of gods.)	
Armenian	Nane, name of an Armenian deity. (See No. 647 on General list of gods.)	
Egyptian	Nun, name of an Egyptian idol. (See No. 664 on General list of gods.)	
Chaldean	Nin, name of a Chaldean idol. (See No. 111 on General list of gods.)	
Irish	Nin, an image.	

This completes the first chain of evidence, which was more especially devoted to show the intimate connection between that which is called religion, and the whole system of idolatry, which system is now fairly proven to have been a Shemite speciality, and I maintain that it is also one of the most offensive and abominable emanations of the vanity of mankind. The numerous statements, throughout the Bible, that the well-known idolatrous practices of the Israelites were caused by their having been corrupted, by association with the Canaanites, after the time of Moses, is at the same time proved to be false; for the whole Shemite race who lived before him is herein shown to have been mixed up with such things. So also is it proved that "the call of Abraham," so much talked of by Scriptural writers, and the special sanctity and purity of Jacob, *alias* the god Isra or Isra-el, did not have any beneficial influence over the race; as the only difference one can discern, after their

time, is, that idolatrous propensities became more intensified ; for neither good nor evil remains stationary, the human mind either soars continually to greater and higher developments of truth, beauty and perfection, or sinks to deeper depths of falsehood, villany and degradation.

We have seen that words meaning "a priest," and words denoting various clerical grades, are over and over again mere dialectic variations of the names of Shem and his descendants, who have in fact monopolised priestcraft ; but the true ministers of God are not to be found among those who, for their own purpose, have fostered superstition, instead of cultivating the proper study of Him and His works. Music, and such like arts, perfume, gorgeous pictures, and everything, in fact, that appeals to the animal senses while ignoring reason, have been cultivated by priestcraft to trap the unwary ; but these things, though agreeable accessories of human life, have no more to do with real religion than they have with engineering. Stones may be piled upon stones ; crypts, corridors, arched roofs and steeples may be erected ; priests and deacons may read their services, nuns may chant, tapers may burn, and God Himself remain unworshipped ; for the performance is, after all, but a repetition of ancient forms and ceremonies, instituted in honour of some family idol of the house of Shem. The worship of God consists not in these things, the whole world is His church, and His ministers are the men of science and wise rulers of mankind.

I have mentioned, on the authority of Isaiah, that idolatry led to human sacrifices ; and, as idolatry formed my first chain of evidence, so shall sacrifices form the second. As in the first case I showed that priests, monks, hermits, anointing, incense, clerical garments, sanctity, candles, churches, cloisters, death and burial, weeping, wailing, singing, hymns, praying, cursing, penance, fasting, circumcision, sacraments, ceremonies, tithes, angels, heaven, the sun and even our names of God, the names of well-known idols, and the word idol itself, are all inseparably connected with the names of Shem and his descendants ; in this case, and as a means of showing the direct connection between idolatry and human sacrifices—two of the greatest sins men can possibly commit, both of them sins against God, the latter a sin against man also—I shall show that sacrifices are expressed by the same words as idolatry and all the adjuncts to it enumerated above, and also that all the adjuncts to human sacrifice are also so expressed, such as the circles, in which the fiendish rites of the race of Shem were perpetrated, the druids, hags, witches, enchanters and diviners who performed them, the omens, charms and magic with which these gulled their followers, the madness that came over them, the demons, the

devils and the hell they raved about, the trees and dense forests among which they scourged, tortured and tormented their wretched victims, the chain fetters with which they shackled them and dragged them up hills and mountains to some special rock and slab of stone, dignified with the name of an altar, whereon the fire burned before which the unhappy prisoner, or other human victim, was, with the axe of the sacrificial priest, hacked out of his existence; on which his body was burned and his blood sprinkled round the sacrificial fire; and on which in some cases he was roasted in order that the cannibals who had murdered him might gorge and feast themselves upon his flesh.

These things, in the order I have mentioned them, I shall show are all expressed by the same words as nowadays are used to express the more harmless rubbish of the white neck-clothed, long-skirted fraternity of psalm-singers, incense and candle burners, tithe collectors, and bell-ringing pew mongers, whose bland voices and snakelike sneaky ways have wriggled them into wealth and the various titular designations of pope, deacon, priest, &c. The meanings of the words, which I am now about to quote, will be found very different from those I have quoted, but were the meanings covered over in both cases, the words would be found to be inextricably similar throughout, and often exactly the same.

The reader has probably very little idea of the horrors attending human sacrifice, or of its extreme prevalence formerly in most parts of the world, and the diversity of forms it assumed; nor is he probably aware that the custom is still continued in various places. I shall not harrow his feelings by a course of Fox's *Book of Martyrs*, or a hundred other more harrowing authorities which I could quote on this frightful subject, but must call his attention to the following; which are the most condensed and least horrible extracts I can find, which will give him anything like a fair idea of it, from authorities well known to be trustworthy and sober-minded:—

“A sacrifice is an offering made to God on an altar, by means of a regular minister. . . . Men of gross conceptions imagine their deities to be, like themselves, covetous and cruel; they are accustomed to appease an injured neighbour by a composition in money, and they endeavour to compound in the same manner with their gods, by rich offerings to their temples and to their priests. The most valuable property of a simple people is their cattle. These offered in sacrifice are supposed to be fed upon by the divinity, and are actually fed upon by his priests. . . . Hence arose, it is said, the absurd notions of imputed guilt and vicarious atonement. . . . When

“ once this notion was entertained, human sacrifices were soon introduced; for it naturally occurred to those who offered them that what they most valued themselves would be acceptable to their offended gods. . . . When men had gone so far as to indulge the fancy of bribing their gods by sacrifice, it was natural for them to think of enhancing the value of so cheap an atonement by the cost and rarity of the offering, and they never rested until they had got that which they conceived to be the most precious of all, a human sacrifice. It was customary, says Sanchoniathon, in great and public calamities, before things had become incurable, for princes and magistrates to offer up in sacrifice the dearest of their offspring. . . . The practice prevailed in every nation of which we have received any authentic record. . . . The wife of Xerxes entombed twelve persons alive for the good of her soul. . . . Aristomenes the Messenian slew 300 noble Lacedæmonians, among whom was Theopompus, the King of Sparta, at the altar of Jupiter. . . . The Pelasgi, in a time of scarcity, vowed a tenth of all that should be born unto them for a sacrifice. . . . Iphigenia wonders, as the goddess delighted in the blood of men, that every villain and murderer should be privileged to escape—nay, be driven from the threshold of the temple—whereas if an honest and virtuous man chanced to stray thither he only was seized upon and put to death. . . . There is reason to think that all the principal captives who graced the triumphs of the Romans were at the close of that cruel pageantry put to death at the altar of Jupiter. . . . We find it reported of Augustus Cæsar that when Perusia surrendered, he offered up 300 chosen persons at an altar dedicated to the manes of his uncle. . . . The Gauls and Germans were so devoted to this shocking custom that no business of any moment was transacted among them without being prefaced by human blood. The altars of their gods were far removed from the haunts of men, being generally situated in the depth of woods; the persons devoted were led thither by the Druids who presided at the solemnity and performed the cruel office of the sacrifice. The Hermanduri, in a war with the Catti, made one general sacrifice of all that were taken in battle. . . . There were many places destined for this purpose in France and Germany, but especially the mighty woods of Arduenna and the great Hercynian forest, a wild that extended above thirty days’ journey in length. . . . Among the Scandinavians the chief gods were Thor and Woden, whom they thought they could never sufficiently glut with blood, they had many celebrated places of worship, especially in the island of Rügen, near the mouth of

“ the Oder, and in Zealand, and among the Semnonæ. . . . Adam
 “ Bremensis, speaking of the awful grove at Upsal, says that
 “ there was not a single tree but what was revered as if it
 “ were gifted with some portion of divinity ; and all this because
 “ they were stained with gore, and foul with human putrefaction.
 “ . . . The manner in which the victims were slaughtered was
 “ diverse in different places. Some of the Gaulish nations
 “ chined them with the stroke of an axe ; the Celtæ placed the
 “ man who was to be offered as a sacrifice upon a block or an
 “ altar, with his breast upwards, and struck him forcibly with a
 “ sword, then tumbling him on the ground they formed a
 “ judgment of future events from his agonies and convulsions,
 “ as well as from the effusion of blood ; in Norway they beat
 “ men’s brains out with an ox yoke, after they were dead they
 “ suspended them upon trees and left them to putrefy. One of
 “ the writers above quoted mentions that, in his time, seventy
 “ carcasses of this sort were found in a wood of the Suevi. At
 “ Ledur, in Zealand, ninety-nine persons were sacrificed every
 “ year to the god Swantowite. During these bloody festivals
 “ they caroused and gave a loose to indulgence not permitted
 “ at other times. When all was ended they washed the image
 “ of their deity in a pool, in which they also drowned all their
 “ servants who had attended on them, and then dismissed the
 “ assembly. . . . The like customs prevailed to a great extent
 “ in Mexico and in most parts of America. In Africa it is
 “ still kept up, where in the inland parts they sacrifice to their
 “ fetiches some of the prisoners taken in war. Snelgrave was
 “ in the King of Dahome’s camp, and says that he saw multi-
 “ tudes sacrificed to the deity of his nation. The same abomin-
 “ able worship is likewise practised in the South Sea Islands
 “ visited by Captain Cook and other circumnavigators. It
 “ seems, indeed, to have prevailed in every country at some
 “ period of its progress.” (See *Ency. Brit.*, article *Sacrifice*.)

“ Inspection of the entrails of a victim formed one of the
 “ pretended modes of divination in the days of ancient Rome.”
 (See ditto, article *Aruspicy*.)

“ The only temples in Germany were dark and ancient
 “ groves, consecrated by the reverence of succeeding generations.
 “ Their secret gloom, the imagined residence of an invisible
 “ power, by presenting no distinct object of fear or worship,
 “ impressed the mind with a still deeper sense of religious
 “ horror ; and the priests, rude and illiterate as they were, had
 “ been taught by experience the use of every artifice that could
 “ preserve and fortify impressions so well suited to their own
 “ interest.” (See Gibbon’s *Decline and Fall of the Roman
 Empire*.)

“The Druids held that man was the most precious, and therefore the most grateful, victim which they could offer to their gods. They had a variety of deaths for their miserable victims: some were shot with arrows, others they crucified in their temples; some were impaled and then offered as a burnt sacrifice; others were bled to death, and their blood, received in basins, served to sprinkle their altars; some were stabbed to the heart, that, by the direction in which the body fell, by the convulsion of the limbs and the flow of blood, the Druids might foretell what was to come. One Druid sacrifice was still more monstrous: they made a huge image of straw, which they filled with human victims and several kinds of wild beasts; they then set fire to the image, consuming that and its contents at one holocaust. Intemperance in drinking generally closed the sacrificing, and the altar was always consecrated afresh, by strewing oak leaves upon it, before any sacrifice could be offered on it again.” (*See Borlase’s Antiquities of Cornwall*, page 122.)

“There is a curious tradition both of St. Patrick in Ireland and of St. Columba in Iona, that when they attempted to found churches they were impeded by an evil spirit, who threw down the walls as fast as they were built, until a human victim was sacrificed and buried under the foundation, which being done they stood firm. (*See Jamieson’s Hist. Culdees*, page 21.) Under each of the twelve pillars of one of the circular temples in Iona a human body was found to have been buried; I am therefore obliged very unwillingly to suspect that the game of Hiel was played over again in this temple of the Druids.” (*See Higgins’s Celtic Druids*, page 202.)

The matter of Hiel alluded to by Higgins stands thus:—“In his days did Hiel the Bethelite build Jericho; he laid the foundation thereof in Abiram, his first-born, and set up the gates thereof in his youngest son, Segub, according to the word of the Lord which he spake by Joshua the son of Nun.” (*See 1 Kings xvi. 34.*)

The Israelite custom of offering up children in sacrifice is alluded to by Isaiah in lvii. 5, and more particularly by Ezekiel in xvi. 20, 21 and xx. 26–28. Cruden in his *Concordance*, under article *Tophet*, which laid close outside Jerusalem to the south, describes the sacrifices to Moloch as follows:—“The statue of Moloch was of brass, hollow within, with its arms extended, and sloping a little forward. They lighted a great fire within the statue, and another before it: they put upon its arms the child they intended to sacrifice, which soon fell into the fire at the foot of the statue, putting forth cries. To stifle the noise of these cries and howlings, they made a great rattling of

“drums and other instruments; and this, as they say, was the manner of sacrificing in Tophet.”

These are matters of at least 2,500 years ago, but turning now to another part of the world—namely, Hindustan—we read as follows concerning the present time:—“Orissa is inhabited by the Urias, Coles, Khonds and Saurias. . . . The Khonds sacrifice human victims, generally children, bought for the purpose from those who steal them from neighbouring people, but no Khond is allowed to be sacrificed, and no victim is considered acceptable unless bought with a price. . . . The victim having been kept three days, is bound to a stake; its limbs are then broken, and the priest having struck it with an axe, the crowd set upon it, and crying aloud, ‘We bought you with a price; no sin rests on us,’ they hew the living body into pieces, each one carrying away a bloody morsel, which they throw on their land. . . . The agent of the British Government, for the suppression of the Meriah sacrifices, is selected with particular regard to vigilance, energy, firmness and discretion. The Saurias are addicted to the same practices, but are considered much more savage and barbarous.” (*See Thornton’s Gazetteer of India, article Orissa.*)

The Rudhir’adhy’aya, or Sanguinary Chapter of the Calica Puran, lays down the forms of sacrificing birds, tortoises, alligators, fish, buffaloes, bulls, he-goats, ichneumons, wild boars, rhinoceroses, antelopes, guanans, rein-deer, lions, tigers and men; and states that the goddess derives a pleasure from each, rising in proportion from the bird and fish to the man, and “through sacrifice princes obtain bliss, heaven and victory over their enemies; by a human sacrifice the goddess is most pleased, an oblation of blood which has been rendered pure by holy texts is equal to ambrosia, the head and flesh also afford much delight to the goddess. Let the learned, therefore, when paying adoration to the goddess, offer blood and the head, and when performing the sacrifice to fire make oblations of flesh. Let a human victim be sacrificed at a place of holy worship, or where dead bodies are burned. . . . Having immolated a human victim, with all the requisite ceremonies, at the holy place, let the sacrificer be cautious not to cast eyes upon the victim. The victim must be of good appearance, and prepared by ablutions, and eating consecrated food, by abstinence from flesh and venery, must be adorned with chaplets of flowers and scented with sandal wood. The sacrificer shall then worship the various deities presiding over the victim’s body, and then the victim himself, whether human, beast or bird, saying, ‘Oh, most auspicious of men, save me, save my sons, my cattle, &c. May thy auspices charm the goddess in thy last moments by

“ ‘copious streams of blood spouting from the arteries of thy
 “ ‘fleshy neck.’ Those who are leprous or afflicted with ulcers,
 “ &c., shall not be sacrificed, neither the aged nor any female;
 “ neither shall a Brahmin nor the offspring of a Brahmin.
 “ Let incense be burned on the left hand and flowers presented
 “ in front. Let princes, ministers of state, and vendors of spiri-
 “ tuous liquors make human sacrifices, for the purpose of attain-
 “ ing prosperity and wealth. The day previous to a human
 “ sacrifice let the victim be prepared by the text *Manastar*.
 “ Now listen to the good and bad omens to be drawn from the
 “ falling of the head when severed from the body. . . . The sa-
 “ crificer may draw an augury from the motions of the slain
 “ victim when near expiring. . . .” (See the *Rudhir’adhy’aya*,
 or Sanguinary Chapter of the *Calica Puran*, which is given at
 length in the *Asiatic Researches*, vol. v.)

Human sacrifice, although it has not left its palpable evi-
 dence, as idolatry has in the idols which anybody who chooses
 can see in our museums, has therefore been a widely diffused
 custom—in fact, so widely diffused that it has been carried on in
 every country, of which we have any historical knowledge, at
 one time or another. In many “out of the way” places it is
 still carried on; and in those countries which plume themselves
 upon being the most civilised, and where anything like a human
 sacrifice in their midst would be regarded with horror, it is ne-
 vertheless still kept up, in imagination, by a false system of
 religion based upon old legends of by-gone horrors, enacted by
 Shemite priests upon the prisoners, and others within their
 power, in the dark recesses of those dense forests which formerly
 covered the earth, and on the mountains, where none but God
 could overlook them, and He, knowing what we know not, pa-
 tiently looked on with His wonted silence; for it is in com-
 memoration, not of one sacrifice but of many, that all the
 matters concerning the Eucharist have been handed down, and
 many a ceremonial observance of the Church, though now appa-
 rently meaningless, would spring into comprehension at a bound
 if the old customs of human sacrifice were once more to set in,
 and Shemite butchers, yclept sacrificing priests, licensed once
 more to work their own sweet will among us. That they would
 joyfully do so, if they could, I have no doubt; the spirit is
 willing though the flesh is weak; but that they ever will have the
 chance again I scarcely apprehend, though, knowing, as I know,
 the insidious way in which they have worked in times past, it would
 be unwise to assume that hordes of savages will never be armed
 again with weapons equal to the weapons of those who are armed
 in the cause of order; for hordes of savages are hidden by arti-
 ficial barriers, and herded in various places, which none are more

aware of than the priests. Craft such as theirs, despite present appearances, may one day make this herded ignorance a vital force; cities may be ransacked, provinces may be ruined, and continents may be devastated as they have been before; brute force may reign triumphant for awhile and slumber again, as it has done, at the feet of the crafty priests, who can, and often have, raised "the demon of discord" to retard the human race for centuries in its ultimate and inevitable march. The printing press may enable those who have wisdom to overcome those who have craft, and other influences now at work may, as I trust they will, scotch the snake of priestcraft for ever; but should this not be so, should the fiendish power of Shemite priests ever arise again, sacrifices, culminating in human sacrifice and even cannibalism, will in time be the certain result. For this reason the past and the far-off have an immediate interest, as in the future they may again become present, although, as I said, I do not much apprehend it, and the chief advantage to be derived from tracing the intimate connection between human sacrifice and the Christian religion is, that it proves the origin of the latter to have been instinct with human craft and savagery, while pretending to inculcate divine wisdom; and the advantage in tracing the custom of human sacrifice to the race of Shem, is that, having previously shown how inextricably all the religions of the world are interlaced, and how they all had their origin in Shemite idolatry, the world may see what the so-called religion of bigotry and superstition leads to, when the non-clerical element is passive, and may be the more ready to bid farewell to all the existing forms of priestly worship, and to seek such knowledge of Him, His works, and His ways, as should, but never has formed the basis of what is called religion.

From the various extracts, given a few pages back, it will have been seen that the Druids, among others, were in the habit of sacrificing human victims; and as the scattered remains of Druid open-air temples, with their weird-looking, unhewn, enormous stones, have always attracted a kind of wondering interest, I will give a few extracts from various works on the subject, and from others on kindred topics, by which it will be seen that what has been considered special to the Druids is really of far more extended and ancient origin; and the relevance of some of the subjects which form my second chain of evidence, such as circles, charms, omens, beads, fire, &c. &c., will be readily seen, not only as regards the Druids of Western Europe, but also as regards this phase of our subject concerning the whole race of Shem, in Asia, Africa, Polynesia, &c., from the time of the ancient Assyrians, Hebrews and Egyptians, to the doings of their descendants in Fiji and elsewhere during the present century.

“Stonehenge stands in the middle of a flat area, near the summit of a hill, six miles from Salisbury; it is enclosed by a circular double bank and ditch near 30 feet broad, after crossing which we ascend 30 yards before we reach the work. The whole fabric consisted of two circles and two ovals. . . . The outer circle consisted of sixty stones. . . . These stones are from 13 to 20 feet high. The lesser circle is about 8 feet from the inside of the outer one, and consisted of forty stones; the walk between these two circles is 300 feet in circumference. The adytum is an oval formed of ten stones. . . . At the upper end of the adytum is the altar, a large slab of blue coarse marble 20 inches thick, 16 feet long, and 4 broad. The whole number of stones, uprights, imposts and altar, is 140. . . . It has long been a dispute among the learned, by what nation, and for what purpose, these enormous stones were collected and arranged. . . . Its common name, Stonehenge, is Saxon, and signifies a stone gallows; in Welsh it is called Choir Gour.” (See *Ency. Brit.*, article *Stonehenge*.)

“An avenue led to Radfyn, on the river Avon, and from thence to Haradon Hill, on the opposite side, it is 1,408 yards long. . . . North of Stonehenge are long barrows. . . . In the tumuli are found bones, burned and unburned, and a large quantity of beads of all shapes, made of glass, amber, bone, &c., generally a drinking cup with each man and sometimes flint spear-heads; there were also arrow-heads of flint. . . . brass pins are also found. . . . Just by Abury is Hakpen, Silbury and Yatesbury. The temple [of Abury] with its stone avenues, is built so as to represent a snake passing through a circle near Hakpen; the head of the snake rests on Overton Hill. Silbury is an artificial hill of five acres. . . . Rowlich or *Rhogl-Drwyg*, meaning Druid’s circle, is the next place under our notice. This temple is near Chipping Norton; the river Evenlode rises here, joins the Isis and forms the Thames, then runs on to Oxford. There are barrows around this temple.” (See Higgins’s *Celtic Druids*, articles *Stonehenge*, *Abury* and *Rowlich*.)

In this locality are other well-known remains, such as Ocha Hole, Sarsden Stones, Keynsham Serpent Stones and other Druid temples, with their old legends about “budding hawthorns” and other priestly impositions recorded by Camden; and in their midst is the city of Oxford, from whence emanates a constant stream of mental poison, the source of which is as ancient as the Egyptian goddess, whose name is still borne by the river Isis above mentioned. Geographical nomenclature is a subject, however, which I have long since decided to exclude from the limits of this work, although in places like the above, when

deprived of their terminations, such as *pen, bury, lode, &c.*, which mean *hill, village, reach, &c.*, the local names abound with footprints of "the lost ten tribes of Israel."

It will now be understood why I have included beads with this section of my subject; for not only have beads developed into rosaries, but the fact of their having been made of glass, which, at the period when Druidism flourished in these islands, was only made in Italy, Greece, Egypt and still more eastern countries, proves that the British priestcraft was connected with that of the East, and with an influence which extended very far north, as the beads were also made of amber, which was obtained from the extreme north of Europe, as mentioned by Herodotus; the brass pins point also to an importation from the East, as it was not until very long afterwards that such articles were made in this country. Neither must it be supposed that Druidic monuments are peculiar to England, for Scotland abounds with them, and more especially the Isle of Lewis, chief island of the Hebrides, where Druidic remains, such as stone circles, avenues, &c., may be seen in plenty, among which Higgins, in his *Celtic Druids*, mentions one in the form of a cross, and states that near here is the ruin of an old tower called the Burg of Mousa, and in another part of the same work we have a very full description of the Druidical monuments of Carnac, which are situated in a remarkably wild and deserted district near Auray, in France, where some hundreds of rough upright stones present an extremely weird and suggestive appearance. Again, "the Caaba, or Mahometan temple at Mecca, built, as Mahometans pretend, by Abraham and his son Ishmael, formerly contained 360 images, which were destroyed by Mahomet. . . . The Caaba is surrounded at some distance by a circular enclosure of pillars." (See *Ency. Brit.*, article *Caaba*.) These, or some other stones there, are called *Jusa* in Arabic, and on page 418 of the Arabic Dictionary they will be found described, under that name, as "stones forming the enclosure of the sacred precincts of Mecca, and on which sacrifices are offered," which name of *Jusa* carries us back to the days of Joshua, and to the circle of stones which he pitched "in Gilgal," as described in Joshua iv., and which pitching of stones in a circle was doubtless an ancient Shemite custom even in the days of Joshua, for the words I shall adduce on this subject, whether meaning an actual circle, an oval, a round, a wheel, a turn, a revolution, a circumambulation or marching round, such as was performed in these temples on sacrificial occasions, point to an origin as ancient as Shem and his immediate descendants.

Turning now to the sacrificial priests who presided within these precincts and offered up the victims; we observe that,

in the language of ancient Rome, these butchers in cowl and cassock were called *Popæ*, of which word the title of *Pope* is but a modern version; we therefore see that the highest dignitary of the Christian or victim-offering Church (*see* under Gera, further on) proves, by his title, that he, and his office, is but a relic of that barbarism, which they worship in spirit, though they dare not practise it now. This word *Popa*, or *Pope*, is, as we have shown, derived from *Baba*, an *alias* of Moses, but these sacrificing *Popæ* only form part of a cruel and widespread fraternity, whose titles, such as *Shamans*, *Agons*, &c., we shall have to adduce presently, under their tribal names of *Shimaon*, *Iakin*, &c.

Divination was, as most people are aware, one of the most important arts professed by the Druids, and, in fact, by all the Shemite priests of every denomination, scattered all over the globe. Some pretended to direct inspiration, and were called prophets; others divined by the entrails of sacrifices, the flight of birds, the casting of lots, the inspection of planets, the study of omens, &c.; others divined with bits of stick, while some pretended to consult the dead; and all these have been known by various names, such as magi, soothsayers, augurs, wizards, witches, necromancers, &c., while their various arts have been denominated astrology, horoscopy, aruspicy, pyromancy, chiromancy, &c. &c.

Among those who have in their day been thought the most of, we may place the Hebrew prophets in the front rank; for these were veritable masters in this kind of deception, and their incoherent effusions, which were designedly written so that they may mean anything, and may be found to fit any period, are still read in our churches. The next in importance is the Alexandrian school, which includes the Revelations of St. John; for that, too, is received as an article of faith by the Christian Church, and devout Protestants delight in tracing forecasts concerning Popery, in the fulminations therein contained, concerning "the whore of Babylon," the woman arrayed in scarlet, "which is that great city on seven hills which ruleth over the kings of the earth" (Rev. xvii.) The Books of the Sibyls, the oracles of Dodona, Delphi, &c., are perhaps the next in importance, though they are no longer believed in.

Mother Shipton is probably the next on the list, for, although her prophecies never attained such world-wide celebrity, she is still believed in. Thousands have read her astounding prophecy concerning the year 1881, with its palpable allusion to the previous invention of steam, the tunnelling of hills for railway purposes, the electric telegraph, the Thames Tunnel, balloons, iron ships, Australian gold, the Jewish Disability

Bill, the Crystal Palace, the Turkish war, the French revolutions, &c. &c., and which, in the edition of 1872, is stated to have been first published in A.D. 1448, and re-published in A.D. 1641, and have marvelled that any person, not being a Hebrew prophet, could foretell such things over four hundred years before the time; but few have taken the trouble to trace back to the edition of 1870, pretending to be a reprint of the Westminster edition of 1687, to the edition of London, 1862, printed at Brighton, stated to have been reprinted from the 1687 edition, which is stated to have been strangely preserved amongst other writings belonging to an old monastery in Yorkshire, and which, in addition to all that is on the present editions, contains an allusion to the Gorilla; few have then gone on to peruse the Otley edition of 1840, the Hull edition of 1825, the Stirling edition of 1820, the Coventry edition of 1815, the London edition of 1797, the edition contained in the Newcastle histories of about 1775, the London edition of 1686, the Gravenhage (German) edition of 1667, the London edition of 1663, or the earliest known edition—namely, that of London, 1641—or they would have found that there is not a single line in that which bears any resemblance whatever to the astounding prophecies now circulated; for not only does the first prophecy confine itself to foretelling the death of Cardinal Wolsey, and that of A.D. 1775 to matters concerning King Henry VIII., King Edward VI., Queen Mary, Queen Elizabeth, King James, King Charles I., and the Fire of London, but each of these successive prophecies have varied as time passed; and not one of them can be produced which was published before the events therein prophesied of had taken place; each, in fact, has been a brand-new catchpenny prophecy *after* the event, pretending to an antiquity which consists only in its name, and yet many thousands of people have believed in the edition of 1872, and thousands more would have done so were it not unorthodox to believe in any but the ancient and inimitable masters of the art, such as Moses and Jacob, whose words no man can understand, which, no matter how you interpret them, may be interpreted in a dozen other ways, which cannot be proved wrong, as there is no basis of fact whereby they can be measured, and which served as models to the Hebrew prophets, Isaiah, Jeremiah, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, and Malachi, who never forgot the remark in Deuteronomy xxxiv. 10, “And there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face.” His chief prophecy will be found at length in Deut. xxxiii., but his model for that is in Genesis xlix., where Yakb, or Jacob, tells the

fortunes of all Israel, tribe by tribe, informing them, on his death bed, what will befall them "in the last days."

That standing at the head of the two ways to use divination, by means of arrows, images and inspection of the liver, were Israelite customs we have many testimonies, Ezekiel xxi. 21 being more especially in my mind; but as regards divination by such methods as are still used, or pretended to be used, by the old women who shake up the dregs of their tea, Joseph, who was sold into Egypt, was probably the originator; that he personally pretended to divine we have his own words, as recorded in Genesis xlv. 15, "Wot ye not that such a man as "I can certainly divine?" and that it was by means of his cup we have his steward's words, in verse 5 of same chapter, "Is not "this the cup in which my lord drinketh, and whereby, indeed, "he divineth?" Divination by cups has, in its day, held a prominent place among the superstitions of the world; Cruden, for instance, informs us, in his *Concordance*, under the word *Divination*, that "King Giamschid, the Solomon of Persia, "and Alexander the Great had cups, by means of which they "knew things natural, and even supernatural."

To shake up the dregs in a cup of tea, or to shuffle a pack of cards, in order to foretell future events, to prick in a Bible with a pin in order to obtain the guidance of the Lord, or to be led away by the seductive crone who accosts you among the bushes with, "Have your fortune told, pretty lady! Have your "fortune told, good gentleman! Oh, you've got a lucky face! "there's good luck in store for you—I can tell by the look of your "eyes—Just let me see the palm of your hand, and I'll tell you "who's your friend, and who to beware of; how many children "you'll have, and who is thinking about you—Just give me a "piece of silver to cross the palm of your hand, and you won't "be sorry for it—Do have your fortune told, pretty lady," is not now thought orthodox or respectable. Those who endeavour to unveil the unborn day, whether by these means or by the thousand superstitions to be read of in works like *Curiosities of Indo-European Tradition*, are accounted vulgar, as those who consult an *Isanuse* in Africa, or scorch tortoise-shells in China, for the purpose of divination, are accounted heathen; while those who place faith in the promises and prophecies connected with Abraham, Isaac, Jacob, Moses, Samuel, David, Solomon, &c., are accounted orthodox.

Zachary Lea (son of the late gypsy queen, Lady Lea), whose royal tent, pitched for the winter in Dead Dog Fields, near Whitechapel, was, when I last saw it, unusually well strewed with whittlings from the wild rose, accumulated in the process of making butchers' skewers; but whose summer home is in the

Lea Woods, beyond the river Lea, where he and his ancestors have roamed for centuries, and which was no doubt named from Lea, Leah or *Leach*, wife of Jacob; from whom, by direct descent, his kin, no doubt, derive their well-known eyes (for Leah's eyes are celebrated in Genesis xxix. 17); and from whom our English word *luck* is no doubt derived (as its equivalent in the language of the Spanish gypsies—viz. *ochipa*—is as certainly derived from her fortune-telling husband, *Iachob*, or Jacob)—has stuck too long to the bushes. Does anybody imagine that I would raise a finger to injure him or his, or those of his kind in whose wee tents, scattered about in the by-places of Syria and elsewhere, I have often done my little best to cheer the old and to feed the young; as soon would I strangle the servant maid who shakes up her tea-grounds to know if there is a letter coming, or taps the bars of the kitchen fire to know on what day that especial stranger will arrive, or that rosy milkmaid who puts the pod with nine peas under a gate, for reasons that she and I know; these are the simple-minded remnants of bygone superstitions; mere shadows of, but, nevertheless, unconscious witnesses to, the crafty pretensions of Shemite rogues who lived in days gone by, and ruled whole nations by their wily arts. Customs such as these are fading from the kitchen and the farm, and soon will be known no more; the gypsy's patter is dying a natural death, like the gypsy and his family—dying, by the hand of God, from the long-ago and fore-ordained fact, that their idleness and superstitious prejudices point one way, and the onward march of man, as led by the hard-working, practical race of Ham, points in precisely the opposite direction.

To add one pang to the dying agonies of such branches of the race, as rove in rags and dirt among our hedgerows—more genuine and undefiled representatives of their own especial branch of the Israelite stock than any others, save the Mosaic Jews—is neither my wish nor my purpose; my task lays not with these, but with the hypocrites who, leaving their brethren in back courts and bye-lanes to grovel out their wretched lives as many Jews and all gypsies do, have wriggled into more popular superstitions, and now sway the world, with no more pity or commiseration for the poor wretches of their own crafty kin, than they have for their own flesh and blood who roam the wilderness of more than one continent of the earth as useless, idle, merciless, unprogressive savages, who hold in check, where they have not absolutely exterminated, such scattered remnants of the race of Ham as may still exist there.

For the exposure, and final discomfiture, of such villains as preach superstition in any shape, I have taken up my pen; but

for the utter destruction of the profession of those who have been artful enough to make duplicity respected, to make honourable men venerate dishonourable priests, and to desecrate the honest work-worn centres of our industry with their clerical remnants of bygone idolatry and superstition, I have, in this particular section of my work, devoted it to Him who gives me the power to use it; to Him who has ordained all things, as He has created the cause of them; the even tenor of whose way has never been interfered with by any miracle, whether its sham enactor was called Moses, Elijah, or Jesus of Nazareth; the set purpose of whose perfect mind has never been foretold by any man, or woman, whether he was called Noah, Abraham, Jacob, Moses, Isaiah, Daniel, Zachariah, the Sybil of ancient days, or the mother, sisters and daughters of our humble friend Zachary Lea; to Him whose ways, and whose will, are as palpable to all men, according to their several needs, when they choose to try honestly to discriminate between right and wrong, as night and day are palpable to all men whether they try to discriminate the difference or not, but whose will beyond their several needs is as inscrutable, and as impossible to penetrate, as the darkness which will succeed next Christmas Day, and as impossible to find as the snow which will fall at the North Pole a thousand years hence; to Him I have devoted this chain of evidence, not for the purpose of digging up any old superstition, or showing the folly of those which have been set aside, but to show how inseparably all these things are connected together, and how all attempts to prophesy, augur, divine, or otherwise foretell the will of God, are inseparably and indelibly connected with the blasphemous pretensions of the race of Shem.

Passing now from the subject of divination, called sooth-saying or auguring in the case of priests now discredited, called fortune-telling in the case of the gypsy crone, and called prophesying in the case of those whose patter has come down to us in the shape of sacred books, we will speak of charms. These have varied, perhaps, more than the very numerous modes of pretended divination, and include all sorts of ornaments, such as earrings, brooches, necklaces, bracelets, &c.; the Druids, as we learn by *Ency. Brit.*, article *Druids*, "wore a kind of ornament encased in gold about their necks; their necks were likewise decorated with gold chains, and their hands and arms "with bracelets;" but foremost among all charms we must reckon beads.

I quoted from Higgins's *Celtic Druids*, a few pages back, a statement that a large quantity of beads of all shapes are usually found in the tumuli of the British Druids, and I then remarked that the fact of their having been made of glass proves that the

British priestcraft of 2,000 years ago was connected with the east, and among other places I mentioned Egypt, in which country beads were really used at least 3,380 years ago, as we learn by the following:—"We can positively state that about 1500 B.C., the Egyptians made ornaments of glass; a bead, bearing a king's name who lived at that period, having been found at Thebes. . . Glass bugles and beads were much used by the Egyptians for necklaces" (*See Wilkinson's Ancient Egyptians*, vol. iii. pages 90 and 101). This word "bead" really includes all that is described under the Arabic word *Kharazat* in the *Arabic Dictionary*, page 516, viz., "a shell, a pearl, a glass bead, or anything that is strung . . . plural *Kharaz*, viz., glass beads, small pearls, or similar things, especially such as are hung round the neck to avert malignant eyes." This particular word is derived from the name of Gera or Geras, from whose name the word Christ has also been formed, and not only were beads used as charms very many centuries ago, but, as is well-known, they are still used by Christian monks when repeating their Ave Marias, Pater Nosters, &c. These, especially in the East, are often merely berries, dried and strung together; these were originally selected for certain supernatural powers, supposed to reside in the especial tree from which they were gathered, one had a charm for one thing, one for another, and still may be seen thousands of men in Eastern churches, mosques, &c., passing one or more berries along the string of their rosary, at the conclusion of each prayer; the chief advantage of which seems now to be that they act as a kind of praying tally, so that when they doze off in the middle of their devotions, and wake up with the beads in their hands, they can find out how far they had got, which saves beginning again.

The charms or amulets worn by the superstitious have, as I said, been endless; one of these, the *Utu* of Egypt, was in the form of a *sceptre*, as we learn from Cooper's *Archaic Dictionary*, and is a palpable allusion to Jacob's celebrated bit of fortunetelling; for the name of *Yhodh*, *Iouda* or *Judah* would be thus written in the equivalents now used for Egyptian hieroglyphics, and Jacob's words, as chronicled in Genesis xlix. 10, are, "The *sceptre* shall not depart from *Judah*;" which forms an additional proof that the idolatry of Egypt was originated by the house of Israel, with the various superstitions for which the Egyptians were famous, but of all charms, amulets and such like, the *Urim* and *Thummim* worn on Aaron's breast are the most celebrated. These words, deprived of their plural terminations of *ym* or *im*, are *Aor* and *Thm* or *Tm*, which will appear in this chain of evidence under No. 155 *Aor*, and No. 145 *Taham*; the word *Aor*, as we shall there see, evidently means "a bead or a pearl," though

the Aorim or Urim may have been stones of value, threaded after the manner of beads; the *Thm* or Thummim were as evidently "amulets of camel's hair," on which the beads were threaded, forming a sort of necklace composed of several strings, similar to those worn by the bonzes or mandarins among the Mantchou Tartars; it was, in fact, a gree-gree, talisman, or charm. The Urim and Thummim was, as we are informed, especially used by the high priest when giving oracular responses to such as came to consult the Lord; we read in Numbers xxvii. 21, "He (Joshua) shall stand before Eleazar the priest, who shall seek counsel for him, after the judgment of Urim before the Lord," and in 1 Samuel xxviii. 6, "When Saul enquired of the Lord, the Lord answered him not, neither by dreams, by Urim, nor by prophets," and Cruden informs us, in his Concordance of the Bible, under Thummim, that "the high-priest was obliged to wear the Urim and Thummim upon solemn occasions, as one of the conditions upon which God engaged to give him answers;" but whether Aaron, Eleazar, and the high priests who succeeded them, answered their votaries who sought for information, by telling them what best suited the Levite interest, or whether they allowed luck a chance, and gave their answers from the beads, with a fair "odd or even," I am unable to say. As regards the Druids, however, who, as we learn by the *Ency. Brit.*, "pretended to work a kind of miracles by magic and divination, to penetrate into the counsels of heaven, and discover the success or miscarriage of public and private undertakings, and were so famous that Pliny says: In Britain the magic arts are cultivated with such astonishing success that the Britons seem capable of instructing even the Persians themselves in those arts," I will quote the concluding remarks of same article (viz. *Druids*): "They had more knowledge than their countrymen and contemporaries, but not so much virtue as to resist the temptation of imposing upon their ignorance to their own advantage:" and I think, that after the reader has digested this second chain of evidence he will come to the conclusion that the priests of Israel, the Druids of Britain, the Magi of Persia, the sorcerers, wizards, and mystery-men of China, Africa, &c., &c., are, and always have been "birds of a feather."

As a natural consequence of all the magic, the charms, incantations, spells and such like, madness ensued; not from any supernatural potency of the spells, but from sheer bewilderment of the mind, brought about by dwelling on subjects impossible to understand as there was no sense in them, and also fostered in many cases by chanting monotonously while tramping round and round the circles, the giddiness and delirium brought on by which was often intensified by copious potations of strong drink

(a connection, however, which I have not treated etymologically, as I had not remarked it until it would have taken me longer, to go back and pick up my evidences, than I could spare time for), and probably also with the eating of certain berries, that of the laurel, for instance, being especially valued for its supposed power of inspiring those who chewed it, causing them to utter what were considered prophecies.

To what extent the crafty priests, who sent others crazy, did become so too, it is impossible to say; terror begets terror, and superstitious fears creep over those who talk of ghosts; those who had multiplied gods and endowed every faculty, and almost every separate subject, with its distinct god, conjured up, to their heated imaginations, no end of fairies, imps, pixies, ghosts, goblins, ghouls, gnomes and demons; the air was full of them, every tree had its dryads, every wood its satyrs, every river its spirits, every dark glade had its witches, every hole led to hell, under every leaf there lurked a special fiend, and over all ruled one especial devil. These fairies, imps, pixies, ghosts, goblins, ghouls, gnomes, demons, dryads, satyrs, spirits, witches, fiends and devils were themselves; they saw the reflex of their own minds, and started in horror.

The original devil, *viz.*, Tebha, Typho, or Typhon of the Egyptians, is, as I have shown, the mythological reflex of Moses: he (the devil) is represented in the Christian theology as an evil being, spirit, or angel, *expelled* from heaven for *rebellion against God*; Moses having been *expelled* from Egypt, for *rebelling against the gods* of the land; originally it was simply a matter of Moses *versus* the Pharaoh of the day, whom I have already traced in the proper portion of the chapter devoted to Egyptian subjects; this Pharaoh, who, as a Pharaoh, was under the especial protection of the god Phre *alias* Horus, was in time spoken of allegorically or mythically as Horus, and thus came about the myth of Horus *versus* Typhon, which was really the Egyptians *versus* the Jews; this, as already explained, developed into the Christians *versus* the Jews, and was typified as Christ *versus* the Devil. The body of Joseph having been carried away by Moses, we read in the Egyptian mythology that the body of Osiris (namely Joseph) was spirited away by Typhon (namely Moses), and when we come to the Christian mythology, the body of Christ (namely Horus, son of Osiris) is in like manner spirited away (*See* Matthew xxviii.; Mark xvi.; Luke xxiv.; John xx.). But watching this myth somewhat closer, and especially the interpolation in Genesis, made after the captivity of the Jews, namely, about Daniel's time, we find that the celebrated words "the seed of the woman shall bruise the serpent's head," (Genesis iii. 15), which is understood by Christians to mean that

Christ who was tempted by the devil, shall triumph over him, is in reality the old myth of Horus the avenger, triumphing over Typhon, who was typified as a serpent; for Horus was son of As, Ash, Uasi, Hesi or Isis, and the words really are, "the seed of Ash or Asah (אשא) shall bruise the serpent's head," this word Ash or Asah meaning also "a woman," as the goddess As, Ash, Uasi, Hesi or Isis most pre-eminently was (speaking mythologically), for she is continually represented suckling Horus (Christ), and even giving birth to him, and I have already referred to the blessings of the breast and of the womb having been bestowed upon Joseph (*viz.* Osiris) husband of Asenath (*viz.* Isis and Neith), by Jacob the fortune-teller.

But this road leads to madness. The mythological twaddle of ancient Egypt is bad enough, even with the clue to its meaning, object and political purpose; its development into Christianity is worse, for one has to wade through the Egyptian mire to understand it; but to take in these, and such like mythical matters as truth, leads straight to insanity, whether it stops, as in some cases, at the stage of religious zeal, or develops into monomania, frenzy, or rampant raving madness, such as that of which we have to speak, when demoniacal creatures of every class and shape and style were born of the special "delirium tremens" into which these folks' minds were wrought, by wicked and unnatural excitement; and strange to say they called these imps and devils by each other's names, and even by their own, for whether it happened that when they had been disappointed by their family fetich, they degraded him to the rank of a devil, or whether, fearing each other's avenging and bloody-minded family gods, they looked upon them as devils, I do not know; but certain it is, that almost every imaginable demon, from a one-legged imp to a thousand-tailed dragon, is named from one or other of those Shemites whose names I have already shown to be the names of idols, &c., in the previous chain of evidence.

The notions of hell seem to have been almost as varied as the bogies of their imagination; sometimes it was a region of intense cold, sometimes of eternal flame, sometimes in the heart of a mountain, sometimes in a tree or a forest, and still more often down a hole with a variety of hells one under another, as a variety of heavens one above another had also been imagined; but like the gods and devils these places bore Shemite names. The Egyptian *Amenti*, for instance, or subterranean region, where the souls of the dead were supposed to go after their decease, being always considered to be the same as the Hades (*Aides, Aidou*) and Erebus (*Erebos, Erebeos, Erebei*) of the Greeks and Latins, being in fact the same as the *Akan* of the

Bode Africans, the *Sakar* of the Arabs, the *Sair* of the Hindoos and the *Saol* of the later Hebrews, *Iamin*, *Aod*, *Ariab*, *Iakin*, *Sacher*, *Suar* and *Saol* being all of them sons of *Simeon*, and grandsons of Jacob, *Summanus* being king of hell. In fact, *Summanus* king of hell, the *Eumenides* (or furies) who were seated round his throne, the fiends called *Jakhani* by the Hindoos, the African *Ziri* or devil, the Icelandic *Skolli* or devil, and the Grecian *Harpies*, &c., are nothing more nor less than *Simeon*, and his sons *Iamin*, *Jakin*, *Zara*, *Seaul*, *Ariab*, &c., in masquerade.

Among other matters, treated of in this second chain of evidence, the reader will here be enabled to trace damnation to its source, and to learn many interesting particulars about Hell; and having learned that, instead of a place, it is but the reflex of murderous Shemite minds, worked up to madness by their own fiendish rites, he will know how to estimate the imaginary terrors of Hell and Purgatory, without the use of which bogies the churches of Christendom might close their doors; for whether they preach "everlasting fire" in plain terms, or only allude to it delicately and by inference, they can not get on without it; for how else could those be damned who do not believe, as Jesus, called Christ, is stated to have assured the apostles, should be the fate of unbelievers? (See Mark xvi. 16.)

It is well known that the most superstitious, crafty, and ferocious of mankind have been those who inhabited forests; whether their gloomy nature prompted them to choose these solitudes, or whether the gloomy forests developed their superstitious nature, by the weird forms and sounds which throng upon such minds in the dim twilight; whether, living among snakes and wild animals they grew more crafty and bloodthirsty by contact with them, or whether they preferred such company and such regions, so that they could with greater impunity pounce upon peaceful folks in cultivated places, and betake themselves afterwards to their impenetrable thickets, forests, or jungles matters little, for these are the places they delighted in, and these are the things they did.

To give a list of the various superstitions concerning particular trees would in itself fill a very large volume, and although I have no idea of so doing I will point to a few well-known ones, so that the reader may grasp my meaning. "The *Asoca*," as we read in Moor's *Hindu Pantheon*, page 55, "is consecrated to Mahadeva; men and women of all classes ought to bathe on a particular day in some holy stream . . . and drink water, with buds of the *Asoca* floating in it. . . . It is planted near the temples of Siva." The ash tree, which in Anglo-Saxon is *Aesc*, in Frisic *Esk*, in Alemannic *Esche*, had various

superstitions attached to it; for instance, we read as follows in Kelly's *Curiosities of Indo-European Tradition*, page 141: "The cloud tree of the Norsemen was an ash, the tree out of which the gods formed the first man; the ash was also among the Greeks an image of the clouds and the mother of men;" concerning the hazel, we read on pages 178, 179, and 183 of same work, "The hazel was sacred to Thor . . . in some parts of France the people dance three times round the bonfires on St. John's day, with branches of hazel in their hands . . . it was a law of the Ostrogoths that neither oaks nor hazel should be hewn down . . . in the Black Forest the leader of a marriage procession carries a hazel wand in his hand." A variety of superstitions connected with the mistletoe will be found on pages 185 and 204 of same work, and matters concerning the oak, the asvattha or religious fig, the laurel, the thorn, the witch-elm, rowan, mountain ash, quick, palasa, mimosa, &c., will be found scattered up and down the same work; in which (on and about page 45) we are informed that the wood of the ivy was used by the Aryans in kindling the sacred fire, by means of the chark, which instrument consisted of a piece of one kind of wood bored into another; the laurel and thorn were chiefly used to form the drills, and the ivy and woodbine, or some other climbing plant, was selected as the wood to be drilled; the union of the sexes suggested by such union of the two trees being developed in the Vedas, with great amplitude of details; while concerning the holy fires, such as those of Easter, St. John's day, Michaelmas, Martinmas and Christmas, and the need-fires, kindled by friction of a wooden axle bored into a post, on the occasion of epidemics among cattle, caused by witchcraft and sorcery, and used to make fruit trees productive and fishing nets catch fish, &c., &c., various information will also be found on pages 44 to 70.

The oak has been especially celebrated; we read, for instance, in the *Ency. Brit.*, under article *Druids*, "The Druids worshipped God under the name of Esus, and the symbol of an oak, and had no other temple than a wood or a grove, where all their religious rites were performed . . . the Druids, presided at sacrifices and had the direction of everything pertaining to religion . . . they considered the oak as the emblem or rather peculiar residence of the Almighty; chaplets of it were worn in their religious ceremonies, the altars were strewed with its leaves, and encircled with its branches; the fruit of it, especially the mistletoe, was thought to be the peculiar gift of heaven. It was therefore sought for on the sixth day of the moon with the greatest earnestness . . . the arch-druid ascended the tree, and with the consecrated knife

“cropped the mistletoe, the sacrifices were then performed, the deity invoked,” &c., &c. The *oak*, as we read in Kelly's *Curiosities of Indo-European Tradition*, page 49, was sacred to the lightning god, Thor. In Joshua xxiv. 26 we are told that Joshua wrote certain words in the book of the law of God, and took a great stone and set it up under an *oak*. In Judges vi. 11, we hear of an angel sitting under an *oak*, and in 1 Kings xiii. 14, we read that “the man of God” was found sitting under an *oak*; later on in Isaiah lvii. 5, Ezekiel vi. 13 and Hosea iv. 13, we have positive information that the Israelites burnt incense under *oaks*, and inflamed themselves with idols under the *oaks*; in fact that the Israelites did exactly as the Druids did, and, although their doing so is deprecated by the prophets, who were always desirous that the prescribed rites of Jewish sacrifices should be performed at Jerusalem, it is evident the *oak* had been venerated by the Israelites long before those prophets were born; and in fact that Druidism existed from the time of Terah downwards. It is moreover well known that the gospel of Jesus or Iesus has been preached under many a “gospel oak,” beneath which the Druids had worshipped Hesus, before Jesus, called Christ, was born; such Hesus, or Esus, being no doubt identical with the Egyptian goddess Isis.

The temples of the Druids in Anglesea, then called Mona, were, as we read in the *Ency. Brit.*, and in Higgins's *Celtic Druids*, from Tacitus, lib. xiv. cap. v., in *groves* of oak, and as early as Genesis xxi. 33, we read that “Abraham planted a *grove* in Beer-Sheba and called *there* on the name of the “Lord.” In fact, one has only to walk down a grove, or avenue, of fine trees (or even hazels), and observe the appearance of the interlacing branches over head, to see that the centre walk of many cathedrals, and of most churches pretending to grand architecture, have been roofed in so as to represent a grove of trees; the columns serving as the trunks, from which the arches are thrown transversely upward, like the branches seen overhead in a grove. The fondness with which the priestly instinct clung, and still clings to the cherished reminiscences of their murderous groves, where human victims were tortured, previously to being sacrificed on their barbarous altars, may thus be seen, not only in church architecture and the imitation slaughterman's apron, worn by those dignitaries who, being high enough in the profession, are privileged to represent the ancient *Agon*, or sacrificial priest, but also is seen by the English word *Aisle*, quoted in the previous section under No. 20 *Aozl* or *Aizel*, as the name given to this part of the church; (אשל) *viz.*, *Asl*, or *Asal* being the Hebrew for a grove, and the word used for the grove Abraham planted.

The beech, birch, box, elm, pine, savin, the palm-tree which gave oil, so much in requisition for the superstitious practice of anointing, as we have seen in the previous chain of evidence, the gorse, the furze, the prickly acacia, the holly, and a vast amount of poisonous plants, but more especially all forest trees, bushes, brambles and such like which bear berries, as the holly, the alder, the hip, the dog-rose, the bay, and the oak for its acorns, each and all had a special sanctity; the berry-bearing trees for the beads made from them, the poisonous plants for various villainous purposes, the oil-producing trees for anointing, the large forest trees for their fire and the prickly ones for their capacity to inflict torture; all had their uses, from the branch of gorse to be used as a scourge, the pliant ash stick for giving stripes and raising wheals, to the knobbed club so handy to knock down such as tried to get away.

In these dense forests, thickets, woods, or jungle, but more especially in the groves, avenues, or glades thereof, the human victims were tortured first, buffeted, slapped, punched, kicked, flogged, scourged and bound with fetters, hobbled, yoked, gagged, and otherwise tormented, until it suited the whim or convenience of their captors to drag them up the eminence, on which the altar stood, and on which the fire burned ready for the sacrifice; and whether we have to speak of forests, woods, brakes, thickets, copses, jungle, in the aggregate, or of forest trees by name, creeping plants, scourges, whips, slaps, kicks, blows, knocks, gags, racks, hobbles, fetters, yokes, or any other place or appliance for torment, we find continually that these, like the devils, the hells, and the priests who performed the conjures, the gree-grees, charms, circles, &c., &c., are all expressed by the names of the Shemites, about whom we are treating.

In the *Ency. Brit.*, we read under article *Cairn*, that such was "the name of those heaps of stones to be seen in many parts of Britain; they are composed of stones of all sizes, thrown together in a conical form, a flat stone crowning the apex. . . . Stone chests and urns are so generally found under them that it is usually supposed they have been sepulchral monuments; according to Toland, fires were kindled on the tops of flat stones at certain times of the year, particularly on the eves of the 1st May and 1st November, for the purpose of sacrificing, at which time all the people, having extinguished their domestic hearths, rekindled them from the sacred fires of the cairns. Mr. Pennant describes one in the island of *Arran* 114 feet over and of a vast height;" this word *Cairn* will be found in the following chain of evidence under No. 33 *Charan* or *Arran*. There is another class of Druid stones that is often spoken of, concerning which we read

in the *Ency. Brit.*, under articles *Cromlech* or *Cromleh* and *Anglesea*, that these are huge broad flat stones, raised upon other stones set up on end for that purpose, they are supposed to have been altars and are common in Anglesea, where one may be seen 12 ft. 7 in. long, 12 ft. broad and 4 ft. thick, supported on five stones so tall that a horse can pass under the top slab, the weight of which must be enormous; but what will perhaps surprise some people still more is that, as we are informed in Higgins's *Celtic Druids*, "The *Cromlehs* of Malabar (*viz.* the "south-west coast of Hindostan) are precisely like the *Cromlehs* "of Britain." This word is Irish, and is described in the *Irish Dictionary* as a pagan altar; it is no doubt a compound word *Crom* meaning 'God,' and *Leac*, *Lech*, *Leh*, or Gaelic *Lia* meaning 'a stone,' at any rate these *Cromlehs* were Druidic altars, and it is more than probable that the rough, upright, massive blocks of stone to be seen in many parts of Great Britain and Ireland, and called *Howr-stones*, *Howr-stanes*, *Maen-hir*, &c., were altars also; this word will be seen in its place under No. 155 Hir.

Speaking of altars we are naturally led back to the subject of fire, the mode of kindling which for sacred purposes has been described a few pages back; on this subject we read as follows in Higgins's *Celtic Druids*, page 185: "Like the Jews and "Persians, the Druids had a sacred fire, which was preserved "with the greatest care; it was guarded at Kildare, by an "order of Druidesses, who were succeeded in later times by an "order of nuns." From the *Ency. Brit.*, article *Kildare*, we learn that this place was anciently called Chilledair, *i.e.* "the wood of oaks," and Camden states, that, according to local tradition, the stones now standing in Salisbury plain, and known as Stonehenge, were removed there from the temple, or rather Druid circle, which at a more ancient period stood in the well-known Curragh of Kildare, surrounded by a forest of oaks, which occupied the whole centre of the county. Considering their enormous weight, this is of course a mere legend, but that the Druids of Stonehenge came from Kildare is more than likely.

Reverting however to the subject of the sacred fire common to the Jews, Persians, Druids, and others; we read in Higgins's *Celtic Druids*, p. 181: "On May 1, or rather May-Day Eve, "the Druids made prodigious fires on their carnes, which were "within sight of each other all over the island, in honor of Bel "or Beal; that day is still called Bealteine in Irish." This word is described in the *Irish Dictionary* as the name given to "the first of May, so called from the fires lighted on that day "by the Pagan Irish, in honour of the god Beal or Belus." In

the Gaelic *Dictionary* we read, "Beal-tuinn or Beil-teine, May-day or Whitsuntide. On the first of May was held a great "Druidical festival in honour of the god Belus, whom the "Druids worshipped; fires were kindled on the mountain tops "for the purpose of sacrifices, &c.;" I may here remark that in both Irish and Gaelic *Teine* means "fire," see the respective dictionaries. In the Cornish *Dictionary* we read, "Bealtine, "fires lighted to the god Belus," *Tan* being the Cornish for "fire," and *Tine* for "to light a fire," this well-known ancient British festival meaning, in fact, the fires lighted in honour of the god Bel, Beal, Beil, Baal or Belus, for the purpose of sacrifice, and indeed for the purpose of human sacrifice; the leaping three times over a flaming fire, kindled in a circle cut in the sod on May 1, and still practised in the Highlands of Scotland, as described by Armstrong, and referred to in Kelly's *Curiosities of Indo-European Tradition*, being a commemoration of those human sacrifices formerly practised here, and of those we read in Jeremiah xix. 5, namely, "They" (the Jews of Jerusalem B.C. 605) "have built the high places of Baal, to burn their sons "with fire, for burnt-offerings unto Baal." The Baal indeed whom the children of Israel worshipped 3,285 years ago, as recorded in Judges ii. 11, 13, the god in fact who is a deified form of *Bela*, brother of *Geras*, and son of Benjamin (brother indeed of him on whose name the *Christian* myth was founded), the human sacrifices to whom I think of in silent horror when the church *bell* puts forth the monotonous sound produced by ringing the same *bell* at regular intervals, for "the priest of Proserpine at Athens, called hierophantus, rung a *bell* to call the "people to sacrifice" (see *Ency. Brit.*, article *Bell*); and, as I have said, the whole theory of the Christian religion rests on an imaginary necessity for sacrifice, in order to appease the wrath of some terrible, horrible, revengeful, brutal god of their own imagination; the eucharist being in commemoration not of one sacrifice but of many, and in fact of the whole system of sacrifice formerly carried on almost all over the world, still carried on in some out-of-the-way places, and kept up here in imagination by our very reverend ministers, whose altars no longer reek with the blood of victims, or glow with the heat of fires kindled to consume the offal thereof.

Oh, how the priests of Rome, and even of Ashantee and Dahomey, must envy the superior holiness and more sublime mode of worship of these Khonds of Orissa, concerning whom I quoted from Thornton's *Gazetteer of India* some pages back! The rack, the thumb-screw, the fires at Smithfield, the periodical blood customs of Dahomey may be all very well in their way; but, to keep the victim three days first, then break his bones,

and at the given signal chop him and look on while ardent worshippers rush on him, hack his living flesh to pieces, then speed away each with a morsel of it to throw on their land as a sacred manure, must be ecstasy indeed ; and oh, how some few of these softly gliding snakes, whose privilege to torture has now dwindled into the right of creeping to the bedside of dying men in the name of Jesus Christ, and whispering of hell and purgatory into the ears of their helpless victims, would revel in a day's enjoyment of these jungle rites ; for the Smithfield fires are extinct, the true faith can no longer be taught with the rack, the thumb-screw, or even red-hot pincers, and there are no quivering limbs of victims, in all their agonies of deadly sweat, to gloat over ; times have sadly changed, religious fervour has greatly degenerated, no wonder that the fanatically orthodox think we really need a good early Christian revival.

As for the sacrifices performed by the Jews at Jerusalem under the Mosaic law, it will no doubt be observed that all their sacrifices were those of beasts ; that when, in the Book of Leviticus, we read all the minute directions about burning the caul above the liver, with the kidneys, upon the altar, it referred to brute animals only, which is true as far as it goes ; but we must remember that Moses has been identified with Set, Nubi, Baba, and Typhon, of Egypt, and without burdening the subject with voluminous evidence, I will quote as follows, from Bunsen, iv. 324 and 327 : "Set, the god of the Delta ; the ceremonies connected with the worship of this deity were of a cruel character . . . the deity Set had a bloody service of "human victims." This, of course, does not bring the matter of human sacrifice home to Moses in his capacity of law-giver to Israel, but his injunctions in such laws about sprinkling blood, and all his blood-smirching antics when inaugurating Aaron, betoken a liking for dabbling therein, which in itself was most dangerous ; and whether the sacrifice of rams, &c., was merely a makeshift, kept up as a matter of ritual when it was not desirable to sacrifice men, whether it was adopted to supersede such sacrifices, or whether it indirectly led to them, the fact remains the same that Abraham the Shemite is the first person on record who ever contemplated offering up a human being as a sacrifice, and that as early as the days of Moses it was found necessary to forbid the Israelites to offer up their children in sacrifice to *Milk*, *Malak*, or *Molech*, the god of the Ammonites, who can be no other than a deified form of *Mlkh*, *Malakh*, or *Milcah*, the sister of *Lot* and aunt of *Lot's* son *Ammon*, progenitor of these Ammonites ; *Milcah* being also progenitress of all the tribes of Israel, for she was mother of *Bethuel*, the father of *Rebekah* and *Laban* ; *Jacob*, the son of

Rebekah, marrying Laban's two daughters, *viz.* Leah and Rachel, eight of the tribes of Israel were descended, in the fourth generation, from Milcah by both their parents, and the other four tribes by one parent. There can, therefore, be no doubt that Mlk, the god of the Ammonites, was a deified form of Mlkh, the niece of Abraham, especially as there is no other similar name on record, and I have already quoted from Cruden the mode of sacrificing children in Tophet, just outside Jerusalem, to the idol Molech. That Moses forbade it is beside the question, for he tolerated the worship of fire only, and we know not how far the constant putting to death under his orders that we read of really partook of the nature of a sacrifice; at any rate, his injunction to the Israelites not to do it, is very fair evidence that even in his day they were in the habit of doing it, and we know by 1 Kings xi. 5-7, that Solomon built "a high place" for Molech on the hill outside Jerusalem, and went after the abomination of the Ammonites, and even 900 years after *Moses* we learn from Jeremiah xxxii. 35, that the Jews sacrificed their children to this idol.

But quite apart from this particular worship, we read in Judges xi. 29-39, that Jephthah, the judge and captain of Israel, who fought against the Ammonites, and therefore most certainly did not worship their family idol, offered up his own daughter as a burnt-offering unto the Lord, according to a vow, made *after* the spirit of the Lord had come upon him, a proceeding which does not seem to have in any way incurred the abhorrence of the sacred historian; and do we not hear also, in the most matter of fact way, that "Samuel hewed Agag in pieces "before the Lord in Gilgal" (See 1 Samuel xv. 33). This poor captive king was strictly and palpably a human sacrifice, the man who performed it was Samuel the high priest, who was extremely aged at the time, and consequently utterly incapable of rushing at a man and killing him in a fit of passion; Samuel was in fact nearly a hundred years old, and he died soon after, the captive king must therefore have been bound and helpless, and to understand this matter thoroughly we must consider Samuel the high-priest in the light of an arch-druid; he performed his office with an axe as the sacrificing-priests of paganism usually did, he "*hacked*" his victim "*to pieces*" as the sacrificing-priests of the Khonds of Orissa do, he sacrificed him "*before the Lord*" as the sacrifices were directed to be made (See Exodus xxix. 26), and he did so "*in Gilgal*," which was a circle of rough stones or rocks like those of the Druids; (גלגל) *viz.* *Glgal*, *Galgol*, or *Gilgal*, strictly means "a wheel" in Hebrew, and is so translated elsewhere (See Isaiah xxviii. 28). There can therefore be no doubt that when we read that Joshua

pitched the twelve stones "in Gilgal," which had been taken out of the river-bed, the real meaning is that he pitched these twelve stones in a circle; and in fact that the *Galgal* of Joshua, where Samuel hacked Agag in pieces was exactly the same as the *Choir-gour* (or, to adopt Owen Pugh's orthography, the *Cwr-gor*, which means "the great circle") of the Druids, now better known as Stonehenge; for over and above many other evidences of their originating from the same source, such as their circular form and the material used, the Druids used *rough* stones, their cromlechs or altar-stones were stones in their natural state, and Moses especially ordered that the altar of the Lord should be of whole stones, and that no tool should be raised upon it (*see* Exodus xx. 25 and Deuteronomy xxvii. 5), which order Joshua carried out (*see* Joshua viii. 31), and which custom was maintained until the days of the Maccabees (*see* 1 Mac. iv. 47), *viz.* 165 B.C.; at which time there is no doubt that Stonehenge and many other Druid temples existed in Great Britain. Gilgal, moreover, was a camp as well as a temple (*see* Joshua ix. 6), and it is evident, from Higgins's *Celtic Druids*, that Stonehenge was also a camp and general place of rendezvous, as well as a temple. There certainly was an altar at Gilgal, for it is spoken of in Hosea xii. 11 and Amos iv. 4, and we know there was an altar at Stonehenge, for there it is now, and is described as "a large slab of blue coarse marble, 20 inches thick, 16 feet long, and 4 broad, pressed down by the weight of the vast stones that have fallen upon it" (*See* *Ency. Brit.* article *Stonehenge*). We know that at Stonehenge not only bullocks but also poor wretched captives were hacked to pieces by the sacrificing priests of the Druids, as Agag was hacked to pieces before the Lord in Gilgal, as such poor creatures are hacked to pieces in sacrifice this day in the jungles of Hindostan, and in the wilds of Central Africa, and as other poor captives were hacked to pieces in the name of religion by other Druids (who worshipped Esus, and form a direct connecting link between the early Israelites and the clergy of Western Europe); in scores and scores of their barbarous temples, scattered throughout the world; until, to use the words of Adam Bremensis, when speaking of "the awful grove at Upsal," but which words may be literally applied to hundreds of other places, such as the grove of Dreux in France, "there was not a single tree but what was revered, as if it were gifted with some portion of divinity; and all this because they were stained with gore, and foul with human putrefaction."

Oh, gentle and loving Creator of the human race, how grossly man's conception of Thee has been polluted by priestcraft, and how many millions of Thy noblest creation have been scourged,

tormented and hacked by those who blasphemously pretended to speak and act in the name of religion, until the immortal portion of their humanity has escaped from its tormentors, and left its bleeding, mangled body to be burnt on the sacred altars! Can such things have been permitted by the Merciful and Omnipotent Creator of this wonderful universe, without a pre-ordained compensation, in an after life, to those who endured such agony at the hands of these Shemite priests, that no man can conceive it and yet live? Can it be possible that the Eternal God, from whom proceeds all wisdom, and Who, by His perfect prevision, knew how to provide, ages ago, for our wants at this hour, and also knew that such fearful atrocities would be committed in the name of religion, and such intense, life-crushing agony inflicted in His name upon helpless, and even upon most palpably innocent, victims; can it be possible, I say, that He nevertheless made man for this life, and for this life only, as many among us assert, teaching that "we are here, like other animals, for life, and nothing more," can it be that "as the tree falls, there it lies," and that "we are here as the flowers which perish," as, I grieve to say, is now believed by millions in a neighbouring land, who, having gone to the extreme of unreasoning belief, now go the extreme of unreasoning unbelief; can it be, I say, that, knowing how excruciating the agony must be, before the soul is detached from a healthy body by hacking blows, He nevertheless ordained that the truculent, murderous priest, hypocritically repeating holy texts, and then chopping the life out of a fellow man, shall pass out of this life into eternal non-existence? It may be, for God is merciful; but can that agonised victim, done to death by the ferocious coward who glutted his hatred for humanity in the name of God, pass out of life also to live no more? Can this poor creature, sacrificed by heartless priests, expire for ever with the cries he utters? and was he made for this? and is this world a stage on which the Almighty Creator acts but a senseless part? I think not.

We will now consider our second chain of evidence; by which it will be seen that the atrocities of the back woods derive their source from the race of Shem, as the hypocritical religions of our candle-burning, bell-ringing fraternity in cowl and cassock, cloister and cell, namely our grease-rubbing, incense smouldering, psalm-singing, sacramental idolators in church, chapel, abbey, and mosque have, in our first chain of evidence, been shown to have been derived from the said race of Shem; and the links which form this, our second chain of evidence, will be taken in the following order, *viz.* circles, including ovals, words meaning round, such as a wheel, a marching round, &c., druids, hags, witches, wizards, sorcerers, enchanters, prophets, diviners,

soothsayers, augurs, oracles, luck, fate, destiny, omens, the liver, bowels, &c., charms, magic, incantations, spells, berries, beads, earrings, brooches, necklaces, bracelets, amulets, gree-grees, stupidity, delirium, phrenzy, monomania, raving madness, sylphs, fairies, imps, pixies, ghosts, goblins, ghouls, gnomes, harpies, griffins, dragons, dryads, satyrs, spirits, witches, fiends, demons, devils, hell, forests, jungles, woods, thickets, copses, glades, groves, avenues, trees, names of trees, creepers, brambles, thorns, scourges, clubs, flogging, striking, beating, slapping, pinching, punching, kicking, fetters, hobbles, yokes, gags, stocks, racks, and torment generally; hills, mountains, rocks, stone, altars, firewood, kindling, sparks, fire, smoke, soot, ashes, an axe, a victim, a sacrifice, hacking, chopping, killing, blood, hyssop, sprinkling, and in some cases a dead body baked whole and ready to be eaten, with other details of cannibalism. These, and similar subjects, I shall now show are expressed in such a variety of languages by words derived from the names of Shem and his descendants, as enumerated in Chapter II., and already treated of in our first chain of evidence, that no man can henceforth doubt that the Druids, and such like sacrificing priests of savagedom, were of the race of Shem; or that the tribes who ranged the forests of the globe, wily, superstitious, and blood-thirsty, a terror to peaceful folks in scattered hamlets, were Shemites also; and the identical race who, from the days of Noah, have monopolised religion, and now pretend to teach mankind in the name of God, confusing all the world with superstitious notions about hell and purgatory, evolved from the dark villainy of their own atrocious minds.

No. 1. Sm, Sam, Sem or Shem.

Egyptian 508 Sam, a circle.

Egyptian Sam, a prophet. (Rawlinson's Herodotus, Appendix, book ii. chapter viii. page 343.)

ManchuTartar Sama, enchanters.

Arabic 771 Shaham, a hag, a witch.

Turkish 741 Sema, the dance of the dervishes.

Persian 729 Simya, enchantment, fascination, natural magic.

Turkish 751 Simya, magic, necromancy, occult science.

Hindu 1369 Simiya, alchemy, magic, enchantment, necro-Greek Sema, a sign from heaven, an omen. [mancy.

Greek Semeion, Semeiou, Semeio, a sign from the gods,

Assyrian Simmu, destiny. [an omen.

Sanscrit 1101 Sahama, good or evil luck arising from the influence of the stars.

Turkish 764 Shum, unlucky, bringing bad luck.

Arabic 763 Shams, a kind of necklace.

- Dutch Schim, a ghost or spirit.
 Egyptian 569 Shema, a demon.
 Swahili A. Zimwi, an ogre, a ghou, an evil being which devours men.
 Sanscrit 1006 Simyu, an evil demon, a destroyer.
 Persian 796 Suham, the name of an imaginary animal, having the body of a flame-coloured dragon, and the head of a horse with four eyes.
 Nalu African Simo, hell.
 Dahome A. Zume, hell.
 Dsarawa A. Zum, a forest.
 Egyptian 508 Sami, total darkness.
 Egyptian 508 Sam, a tree.
 Newar Nepal Sima, a tree; *Pahri*, Nepal, the same.
 Brahmū Nepal Simma, a tree.
 Arabic 687 Saham, or Sahmaa, name of a tree.
 Sanscrit 993 Sami, the name of a tree.
 French Romn Same, an elder tree.
 Egyptian 479 Sma, or 487 Suma, to smite.
 Fijian Samu, to beat.
 Arabic 763 Shams, striking any one.
 Scotch Sham, to strike.
 Swahili A. Sama, to choke, to be choked.
 ManchuTartar Somo, a kind of rod or pole which the Mantchous put at their doors to inform the passers-by that they are making an offering to the Spirit.
 Sanscrit 1136 Soma, a particular climbing plant (formerly a most important ingredient in sacrificial offerings).
 Hindustani Soma, in Hindu mythology an intoxicating liquor, which was indispensable in Vedic sacrifices, and was ultimately elevated to the rank of a deity as a form of the god Agni. (*See Cooper's Archaic Dictionary.*)
 Sanscrit 993 Sami, a sacrificial rite, a pod of the Acacia Suma employed to kindle the sacred fire.
 Sanscrit 1082 Samuhya, a kind of sacrificial fire, and place prepared for it.
 Persian 676 Sam, fire.
 Egyptian 569 Shemm, flame.
 Wolof African Semei, an axe.
 Sanscrit 992 Sam, to destroy, kill, sacrifice.
 Egyptian 479 Sma, to cut, to kill.
 Annamitic } Shem, to kill.
 Siam }
 Accadian Sum, to cut the throat in sacrificing.
 Gurma African Soma, blood.

Mose African	Zem, blood.
D'selana A.	Zeam, blood.
Greek	Zomos, Zomou, bloodshed.
Zulu Kafir	Zimu, a race of long-haired people, who live far to the north of the Zulu country and are said to be cannibals.

No. 2. Aylm, Ilam, Elam or Helam.

Gaelic	Ollamh, a chief bard.
Hebrew	Hlm or Halam (חלם), to dream. Gen. xxxvii. 5, Joseph <i>dreamed a dream</i> . Dan. vii. 1, Daniel <i>had a dream</i> .
Hebrew	Hlom or Halom (חלום), a dream. [<i>a dream</i> . Gen. xxxi. 24, came to Laban the Syrian in Gen. xxxvii. 5, Joseph <i>dreamed a dream</i> . 1 Sam. xxviii. 6, neither by <i>dreams</i> nor by Urim. 1 Kings iii. 5, the Lord appeared to Solo- mon in a <i>dream</i> .
Arabic 151	Ilham, inspiration, divine revelation.
Hindu 171	Ilham, inspiration, revelation.
Turkish 486	Ilham, inspiring or revealing.
Gaelic	Eallamh, wonder, astonishment.
Irish	Eallamh, wonder, astonishment.
Arabic 870	Aalamat, plural Aalam, a miracle.
Kum African	Ilom, a greegree (<i>viz.</i> an African talisman or charm. See Goodrich and Porter's edition of Webster's <i>Dictionary</i> on the authority of S. [P. Mills.]
N'goten A.	Elem, a greegree. [P. Mills.]
N'ki African	Olom, the devil.
Asante African	Ewulem, a forest.
Irish	Ailm, a palm tree, also a fir tree, also an elm.
Latin	Ulmus, Ulmi, an elm tree.
German	Ulme, the elm.
French Romn	Olm, or Oulm, the elm.
Spanish	Alamo, the elm tree.
Icelandic	Almr, an elm.
Danish	Alm, the elm tree.
Swedish	Alm, an elm, an elm tree.
Gaelic	Ailm, the elm tree.
Anglo-Saxon	Helm, an elm tree.
Anglo-Saxon	Ellm, or Elm, an elm.
English	Elm, one of the largest and most majestic trees of the forest. Russian—Ilema.

Zulu	Kafir	Hluma, a mangrove tree.
English		Holm, the evergreen oak.
English		Holm, the holly. (Wright's <i>Obsolete</i> .)
Cornish		Holm, the holy tree. (Borlase.)
Hebrew		Hlm or Halam (הלם), to smite, beat, break down.
		Judges v. 26, with the hammer she <i>smote</i> Sisera.
		Proverbs xxiii. 35, they <i>have beaten</i> me and I felt it not.
		Ps. lxxiv. 6, now they <i>break down</i> the.
Icelandic		Hlom, a thump.
Arabic	198	Ialam, an afflicting, tormenting, paining.
Turkish	485	Elim, pain, suffering.
Turkish	486	Elim, painful.
Arabic	1376	Walam, a fetter.
German		Holm, a hill.
Arabic	118	Aalam, a mountain.
French		Allumer, to light, to kindle.
Anglo-Saxon		Welm, or Wylm, fire.
ManchuTartar		Hailami, anything offered up to the spirits at a sacrifice and disdained by them.

Memo: As Hailaha has the same meaning it is impossible to decide whether this was so called from Elam or Hul; but as they are both Shemites, and as there is no Hamite name like either, it does not matter in this enquiry from which it originated.

No. 3. Asur will be considered with No. 75 Isra-el.

No. 4. Arpkasd, Arphaxad or Arfachsad; as in the previous chain of evidence, I have found no words, bearing on this part of the subject, in which all the elements of the above name are preserved.

No. 5. Lod, Laud or Lud; words derived from No. 34 Lot or Loth are included with this name.

Hebrew		Lt or Lat (לט), also Lht or Laht, plural Lahtym (להטים), enchantments.
		Exod. vii. 22, the magicians of Egypt did so with their <i>enchantments</i> .
		Exod. viii. 7, their <i>enchantments</i> .
		Exod. vii. 11, did in like manner with their <i>enchantments</i> .

Latin	Lituus, Litui, the augur's crooked staff wherewith he used in his office to quarter the heaven.
Portuguese	Lituo, the augur's crooked staff wherewith he used to quarter out the heaven.
Italian	Lituo, a divining staff used by the Roman augurs.
Zulu Kafir	Lutu, a prodigy, something inexplicable that cannot be understood or made out.
Danish	Lod, a lot, a chance, a hazard, a fate, an issue, a
Dutch	Lot, fate, destiny, lot. [destination.
Swedish	Lott, a lot.
Swedish	Lotta, to cast or draw lots.
French	Lot, lot, fate.
English	Lot, chance, hazard, fortune, that by which a matter of chance is determined, as to cast <i>lots</i> , to draw <i>lots</i> .
Arabic 1063	Latt, anything hung round the neck (especially a necklace of dyed colocynth berries).
Sanscrit 861	Lata, a string of pearls.
Arabic 1064	Luatat, a malignant eye, fascination.
Sanscrit 873	Lot, or Lod, or 875 Laud, to be foolish or mad.
Persian 1052	Lada, an idiot, fool, blockhead.
Latin	Lytta, madness.
Greek	Lethe, the name of the river of oblivion in the lower world.
Goburu A.	Ladde, a forest.
Kano African	Lade, a forest.
Latin	Lada, the name of a shrub.
Sanscrit 861	Lata, a creeping plant.
Hindu 1776	Lat, the hanging branch of a creeper.
Hindu 1776	Lata, a creeper.
Santali India	Lada, a tree.
English	Lote, the name of a tree.
Hindu 1766	Lath, or Lathi, a club.
Hindu 1799	Lothi, a knotted club.
Arabic 1073	Lahd, beating, striking on the back or breast in
Arabic 1053	Laat, striking with a stick. [contempt.
Arabic 1057	Lat, a knock, blow, thump, flagellation.
Arabic 1057	Latt, punishment, bastinado.
Turkish 956	Lett, a striking, a beating.
Sanscrit 869	Luth, to strike, to knock down.
Hindu 1766	Lat, a kick.
Latin	Lædo, to hurt by wound or blow.
French Romn	Laid, a wound.
Gaelic	Lot, a wound, a stab, a bruise, a hurt.
Irish	Lot, a wound, a hurt, a bruise.

Irish	Loit, a wound, wounding.
Welsh	Llyad, a blow, a slap.
Icelandic	Leiti, a hill.
German	Leite, the declivity of a hill.
Scotch	Lithe, a ridge, an ascent.
Greek	Lithos, Lithou, Litho, stone, a stone.
Fulah African	Lidda, firewood. [fire; flaming.
Hebrew	Lht or Laht (להת), to kindle, to burn, to set on Job xli. 21, <i>kindleth</i> coals. Joel i. 19, <i>hath burned</i> all the trees. Isaiah xlii. 25, it <i>hath set</i> him on fire. Ps. civ. 4, a <i>flaming</i> fire.
Javanese	Latu, fire.
Anglo-Saxon	Leoht, a burning.
Gaelic	Luath, ashes.
Irish	Luaith, or Luath, ashes.
Welsh	Lludw, ashes, or the remains of anything burnt.
Welsh	Lladd, a cut, a cutting off, a killing; to slay, kill
Cornish	Latha, to kill. (Borlase.) [or cut off.
Latin	Letho, to kill or put to death.
Arabic 1053	Latia, cleaving to the ground.
Gaelic	Leod, a cutting, a maiming, a mangling.
Irish	Leodh, a cutting, hacking, mangling.
Anglo-Saxon	Leoht, a sacrifice.
Latin	Lito, to sacrifice or offer up in sacrifice.
Italian	Litare, to sacrifice or offer up in sacrifice.
Siamese	Leuat, blood.
Shan Siam.	Lit, blood.
Ahom Siam.	Let, blood.
Khamti Siam.	Lut, blood.
Laos Siam.	Leut, blood.
Irula India	Latta, blood.
Arabic 1059	Laht, sprinkling.

No. 6. Arm or Aram: words derived from No. 49 Arm or Aram are included with this name.

Persian 52	Aramidan, to cause to revolve.
German	Herum, round, round about.
Welsh	Arma, a prophecy or omen.
Welsh	Armau, to prophesy or declare.
English	Ariman, or Arima, the evil god or demon of the ancient Persians or Magi.
Persian 189	Ahrima, or Ahraman, the devil.
Bidsogo A.	Eramde, the devil.
Oloma African	Erimi, hell.

- Sanscrit 1167 Harmya, a fiery pit, a place of torment, region of darkness, abode of evil spirits, abode of the departed, nether world.
- French Ormaie, a grove of elms.
- French Orme, an elm.
- French Harame, the tacamahaca tree, a very large poplar.
(See Fleming and Tibbins' *Dict.*)
- Arabic 850 Aarm, assaulting with malice.
- English Warm, to thrash or beat. (*Slang.*)
- Bulom A. Irom, firewood; *Mampa*, African, the same.
- Arabic 1390 Harma, dry wood.
- Ihewe African Urama, an axe.
- Orungu A. Eremi, an axe.
- Anan African Irem, a sacrifice.

No. 7. Uz, Aoz, Us or Es will be considered with No. 165 Ause or Hosa.

No. 8. Ul, Ieoul, Hula, Hul or Chul.

- Arabic 497 Hawal, a circle.
- Anglo-Saxon Hweol, Hueol, or Hweowol, a circle.
- Sanscrit 300 Gola, a circle.
- Hindu 1656 Khalla, a circle.
- Polish Kolo, a circle.
- Welsh Clw, a roundness, a round.
- Welsh Cyl, that which surrounds or encloses.
- Hindu 1734 Gol, circular, round.
- Kocch Bengal Gol, round; *Gondi* and *Kuri*, India, the same.
- Rajmahali I. Gole, round.
- Anglo-Saxon Hwael, around.
- English Wheel, rotation, revolution, turn; also to move round, to turn.
- English Coil, to gather into a circular form, to wind into
- Polish Kolowac, to move in a circle. [a ring.]
- Persian 888 Ghal, going round.
- Arabic 906 Ghul, a sorceress of the Jinns, also one who assumes various forms by magic.
- Dutch Kol, a witch.
- Arabic 1032 Kuhal, name of a pagan soothsayer.
- Greek Keleo, to charm, to bewitch.
- Anglo-Saxon Galan, to enchant.
- Anglo-Saxon Galere, an enchanter.
- Ako African Alao, a sorcerer.
- Icelandic Heilla, to bewitch, enchant or spell-bind one.
- Arabic 499 Hiwal, a wonder, a prodigy.

Scotch	Ill, the evil or fatal effects ascribed to the influence of witchcraft.
ManchuTartar	Alhambi, to become inspired. This word is used when the female diviner, surrounded by persons beating drums, trembles at the approach of the spirit as it enters into her body.
Zulu Kafir	Yola, to predict.
Zulu Kafir	Yolela, to predict for. " <i>Ngitelwe isikohlela en-galweni; singi-yolele innyama</i> , I have had "spittle dropped on my arm; it has predicted "meat for me."
Gaelic	Ceal, prophecy. (Supplement.)
Irish	Ceal, or Cel, prophecy.
English	Kell, the caul or omentum.
English	Caul, a membrane in the abdomen covering the greatest part of the lower intestine.
Greek	Cholas, a bowel.
Sanscrit 225	Kaleya, the liver.
Galla African	Kalle, the liver, the kidney.
Hebrew	Klh or Kalh, plural Kalyoth (כליות), the kidneys. Leviticus iii. 10, the priest shall burn <i>the kidneys</i> upon the altar. <i>Memo</i> : This word appears 26 times in the Old Testament, but always in the plural form, as given above; no actually used form of the singular can therefore be quoted.
Greek	Koilia, the contents of the belly, the guts, bowels.
Assyrian	Calu, entrails.
Sanscrit 225	Kala, destiny, fate.
Latin	Alea, luck, fortune, chance.
Icelandic	Heill, an omen, auspice or foreboding.
Anglo-Saxon	Hael, an omen.
Welsh	Coel, an omen.
Welsh	Coelig, or Coelin, ominous, portending.
Arabic 999	Kihal, small beads, or anything similar, used as amulets against the fascination of malignant [eyes.
Kisi African	Kelai, a bracelet.
Gbese African	Koli, a bracelet.
N'ki African	Kele, a bracelet.
Zulu Kafir	Galo, a bracelet.
Kano African	Giale, a greegree (or charm.)
Bagba African	Ali, a greegree.
Mende African	Hali, a greegree.
Quichua Peru	Ylla, bezoar stone, worn as a charm by Indians
Hindu 2188	Halla, a necklace.
Turkish 658	Hilye, an ornament.

Hindu 246	El, a bracelet worn by men only.
Gaelic	Eol, a charm, a nostrum.
Irish	Eol, a charm, a nostrum.
Greek	Ale, a wandering of mind, distraction.
Arabic 151	Alih, distracted, stupefied.
Arabic 186	Awlaa, madness.
Zulu Kafir	Ula, a fool.
Icelandic	Oeli, or Auli, an idiot.
Malayan 294	Gila, a madman, a lunatic.
Persian 455	Chil, a fool.
Hindu 1735	Gol, an idiot.
Persian 1049	Gol, a fool; stupid, rude, unlearned, ignorant.
Persian 1031	Kola, foolish, ignorant.
Fijian	Kila, to be wild.
Persian 530	Khul, mad.
Danish	Gal, mad, out of his wits.
Persian 906	Ghawla, out of one's mind.
Assyrian	Gallu, the name of a class of evil spirits. (<i>See Cooper's Archaic Dictionary.</i>)
Arabic 906	Ghul, a man-devouring demon, a demon of the woods, a dragon.
Arabic 534	Khalia, a demon, called also Ghul, supposed to feed on dead bodies.
English	Ghoul, or Ghole, an imaginary evil being among Eastern nations which was supposed to prey upon human bodies. (<i>Webster's Dictionary by Goodrich and Porter.</i>)
Arabic 549	Khaylaa, an imaginary sylvan demon.
Persian 906	Ghol, an imaginary sylvan demon.
Hindu 1478	Ghul, an imaginary sylvan demon.
Persian 900	Ghul, a mountain demon.
Turkish 843	Ghul, a kind of demon or goblin.
Welsh	Gwyll, a goblin, hag, witch or fairy.
Arabic 546	Khayal, a phantom, ghost, spectre, vision, &c.
Malayan 126	Kheial, a phantom, a spectre, an apparition.
Hindu 1008	Khayal, a phantom, delusion or vision.
Hindu 1008	Khayala, a spectre, an illusion.
Turkish 677	Khayal, a chimera.
Turkish 677	Khayale, a spectre.
Fijian	Yalo, a spirit.
Latin	Ællo, one of the three Harpies.
Arabic 1376	Walha, name of a demon.
Bulanda A.	Wule, the devil.
Scotch	Wallowae, the devil.
Boko African	Kali, a devil.
English	Cull, the devil. (<i>Wright's Obsolete.</i>)

Hindu	Caliya, the name of a great evil serpent in Hindu mythology. (<i>See Cooper's Archaic Dictionary.</i>)
Scandinavian	Gioll, the mythological river which separates the earth from the land of shades. (<i>See Cooper's Archaic Dictionary.</i>)
Fanti African	Hel, hell.
Basa African	Ula, hell.
Yala African	Ola, hell.
Arabic 1379	Wayl, the gate of hell.
Dutch	Hel, or Helle, hell.
Scandinavian	Hell, a horrible region in the lower world where, according to the Scandinavian mythology, the souls of the wicked are punished. It had thirty-two filthy rivers, in which the condemned had eternally to wade. In the midst was a hall, with a roof of venomous serpents, and all its gates opened to the bitter north. It was surrounded by the river Gioll. (<i>See Cooper's Archaic Dict.</i>)
German	Holle, hell, the lower regions, the place of souls
Anglo-Saxon	Hell, or Hyll, hell. [after death. Friesic—Hol.
English	Hell, the place or state of punishment for the wicked after death. (Matthew x., Luke xii.)
Wolof African	Hala, a forest.
Bulanda A.	Yul, a forest.
Mandingo A.	Ulo, a forest.
Kankanka A.	Ula, a forest.
Greek	Ule, a forest, a wood, woodland, trees and copse or brushwood, undergrowth.
Tene African	Wula, a forest; <i>Timbo</i> , African, the same.
Kabunga A.	Wulo, a forest.
Mandingo A.	Wulla, a wilderness.
Fijian	Kaulau, a forest.
Cornish	Cale, a wood.
Gaelic	Coille, a wood, grove or forest. Armoric—Call.
Irish	Coill, a wood.
Irish	Coille, sylvan.
Irish	Geil, a wood, wood country. (Supplement.)
Zulu Kafir	Colo, a small copse or thicket.
Welsh	Cell, a grove.
Arabic 906	Ghawl, a grove of thorny trees.
Arabic 908	Ghayl, thickly entangled trees.
Arabic 908	Ghil, a forest, wood, thicket, grove.
Cornish	Kelli, a grove.
Gura African	Kulu, a tree.

- Fijian Kauloa, name of a tree.
 Zulu Kafir Kuhlu, name of a tree.
 Quichua Peru Ccolli, the name of a tree.
 Hindu 939 Chhiul, a jungle tree.
 Gaelic Coll, the hazel.
 Irish Coll, the hazel tree.
 Welsh Coll, a hazel wood.
 Cornish Gelli, hazels.
 Cornish Gilly, a wood or grove of hazels.
 Dutch Gheil, a kind of willow.
 French Galle, an oak apple.
 Hebrew Alh (אֵלֶךְ), an oak.
 Joshua xxiv. 26, set it up there under *an oak*.
 Judges vi. 11, and there came an angel of
 the Lord and sat under *an oak*.
 Ezekiel vi. 13, under every thick *oak* they
 did offer sweet savour to all their idols.
- Hindu 160 Al, name of a tree.
 Fijian Walu, the name of a tree.
 English Ule, the native name of a Mexican tree.
 Cornish Ula, an elm.
 Cornish Elau, an elm tree. (Borlase.)
 English Hull, the holly. (Wright's *Obsolete*.)
 English Holly, the holm oak or evergreen oak. The leaves
 have a sharp thorn on each point; it is a beau-
 tiful evergreen, producing red berries.
 English Wallow, the alder tree. (Wright's *Obsolete*.)
 English Wilo, the willow. (Wright's *Obsolete*.)
 English Willow, a tree of the genus *Salix*.
 Persian 1378 Wuhl, any coniferous tree.
 Fijian Yale, a common creeper.
 Hindu 1760 Ghila, name of a very large wild creeper.
 Turkish 632 Chali, a briar, any prickly bush.
 Zulu Kafir Gola, to pounce upon, as one seizing another
 from behind.
 Zulu Kafir Kela, to catch by the legs and throw down.
 Arabic 488 Hala, throwing prostrate, striking.
 Arabic 869 Aall, striking one with repeated blows.
 Zulu Kafir Yala, to flog.
 Scotch Yoll, to strike.
 English Whale, to beat. (Wright's *Obsolete*.)
 English Wale, to strike. (Wright's *Obsolete*.)
 English Weal, the mark of a stripe.
 Wolof African Wala, a blow.
 Fijian Ula, a short hand-club.
 Sanscrit 142 Ili, a cudgel.

- French Gaule, a cudgel. (*See Fleming and Tibbins' Dictionary.*)
- Fijian Kauloa, a kind of club.
- Fijian Culacula, a kind of club.
- Bambarra A. Kelley, to beat.
- Arabic 1016 Kala, flogging, lashing.
- Arabic 984 Kawl, striking.
- Turkish 632 Chalmak, to strike, beat, knock.
- Sanscrit 231 Kila, a blow, a thump.
- Sanscrit 211 Kalaha, beating, kicking.
- Icelandic Kolla, to hit in the head, to harm.
- French Romn Colee, the action of striking, a blow with the fist, a box on the ears, &c. (*Supplement.*)
- Gaelic Cul, to push, shove or thrust.
- Irish Gaillim, I hurt.
- Irish Gailleog, a cuff, a blow on the cheek.
- Scotch Call, to strike at.
- English Coil, to beat. (*Wright's Obsolete.*)
- Scotch Gell, to thrill with pain.
- Hebrew Hyl (חַיַל), pain, pangs.
Jeremiah vi. 24, anguish hath taken hold of us, and *pain*.
Micah iv. 9, *pangs* have taken thee.
- Hebrew Hol (חַוַל), 'to be wounded, to be in pain or anguish.
1 Sam. xxxi. 3, and he *was sore wounded*.
Isaiah xxiii. 5, they *shall be sorely pained*.
Deut. ii. 25, and *be in anguish*.
- Arabic 1379 Wayl, paining, afflicting, punishment, torment.
- Quichua Peru Hualuni, to cut off the ears.
- German Qualen, to torment, to plague.
- German Qual, pain, torment.
- Hebrew Golh (גּוּלָה), captivity.
Jerem. xxix. 16, gone forth into *captivity*.
Ezek. xxv. 3, they went into *captivity*.
- Goali African Kulu, chain fetters.
- Gaelic Geille, gives, fetters.
- Irish Geille, gives, fetters.
- Italian Colla, the cord used in giving the torture.
- Hindu 1636 Kolu, a rack.
- French Romn Chielle, the pillory.
- Arabic 900 Ghall, manacling or fettering, putting a chain round the neck.
- Arabic 900 Ghull, the pillory.
- Turkish 841 Ghull, a yoke, a pillory.
- Persian 900 Ghul, a yoke.

Hebrew	Al (\aleph), a yoke. Deut. xxviii. 48, he shall put <i>a yoke</i> of iron upon thy neck. Hosea xi. 4, take off <i>the yoke</i> on their jaws.
Welsh	Hual, a fetter.
Welsh	Hualu, to shackle.
Isoama A.	Ola, chain fetters.
Manchu Tartar	Ala, an elevation, whether great or small; a little mountain flat at the top.
Icelandic	Holl, a hill.
Icelandic	Hallr, a hill, a slope.
Anglo-Saxon	Hul, or Hula, a hill.
Anglo-Saxon	Hill, or Hyll, a hill, a mountain. Plat Dutch—Hull.
Cornish	Hal, a hill.
English	Hel, or Hul, a hill. (<i>Wright's Obsolete.</i>)
English	Hill, a natural elevation of land.
Cornish	Owel, a cliff. (<i>Borlase.</i>)
Irish	All, a rock, a cliff.
Arabic 145	Al, the sides of a mountain.
Irish	Aill, a high mountain.
Arabic 873	Aalyaa, a high place, the summit of a mountain.
Cornish	Gale, a high place.
Italian	Galla, a hill.
Latin	Collis, Collis, Colli, a little hill.
Latin	Collinus (adjective), of a hill.
Polish	Chyl, a hill or eminence.
Zulu Kafir	Qele, the steep side of a hill.
Zulu Kafir	Qolo, a steep hill.
Zulu Kafir	Kalo, the ridge of a hill.
Arabic 1013	Kaal, a mountain.
Turkish 893	Kulle, a mountain peak.
Persian 977	Kulla, the top of a mountain.
English	Clew, a rock. (<i>Wright's Obsolete.</i>)
Gaelic	Gall, a rock or stone.
Irish	Gall, a rock, a stone.
Cornish	Clo, a sort of hard stone.
M'bamba A.	Kele, a stone; <i>Bumbete</i> , African, the same.
Ham African	Kial, a stone.
Brahui	Khall, a stone.
Sokpa Tibet	Chhilo, a stone.
Sinhalese I.	Gala, a stone.
Arabic 974	Kilaa, large and high stones or pieces of rock.
Yerukala I.	Kellu, a stone.
Telugu India	Kallu, a stone; <i>Karnataka, Kota, Badaga, Kurumba, Irula</i> and <i>Malabar, India</i> , the same.

Malayalma I.	Kalla, a stone ; <i>Tuluva</i> , India, the same.
Toduva India	Kall, a stone ; <i>Toda</i> , India, the same.
Gondi India	Kal, a stone (and in six other dialects of India).
Fulup African	Ewal, a stone.
Murundo A.	Wale, a stone.
Ngoten A.	Ela, a stone ; <i>Melon</i> , African, the same.
Nhalemoe A.	Ale, a stone.
Moko African	Ala, a stone.
Andaman I.	Woolay, stone. (<i>Asiatic Researches</i> , iv. 395.)
Burma India	Heel, a stone (Banga dialect. See <i>Asiatic Researches</i> , v. 238.)
Swedish	Hall, a flat rock.
Icelandic	Hella, a flat stone.
Icelandic	Hallr, a big stone.
Irish -	Al, or Ail, a stone, a rock.
Gaelic	Al, Ail, or Aile, a stone.
Gaelic	Oil, a rock.
Irish	Oil, a stone.
Iuwu African	Yoli, firewood.
Murundo A.	Ioli, firewood.
Greek	Ule, firewood, fuel.
Arabic 145	Al, wood, timber.
Quichua Peru	Cnullu, wood, timber.
Hindu 942	Chaila, a billet of wood cut for burning.
Gaelic	Cual, a faggot.
Hebrew	Ghl, Gahl, or Gahal, <i>plural</i> Gahlit (גַּחְלִית), coal. 2 Sam. xiv. 7, they shall quench my <i>coal</i> . Ps. xviii. 8, <i>coals</i> were kindled by it. Ezek. i. 13, burning <i>coals</i> of fire.
German	Kohle, coal, formerly anything combustible.
Dutch	Kool, a coal.
Anglo-Saxon	Col, coal. Friesic—Koal.
Gaelic	Gual, coal, a coal fire.
Irish	Cual, coal, a faggot.
Scotch	Coill, coal.
English	Coal, a piece wood or other combustible substance, ignited, burning or charred.
French	Houille, coal.
Anglo-Saxon	Ælan, to kindle, light or set on fire.
Opana A.	Ila, fire ; <i>Igu</i> , African, the same.
Basa African	Ula, fire ; <i>Boritsu</i> , African, the same.
Kamuku A.	Ola, fire ; <i>Yala</i> , African, the same.
Arabic 145	Alaw, a flaming fire.
Hindu 162	Alao, flame, a blaze.
Garó Bengal	Wal, fire.

Mongolian	Ghel, or Ghal, fire.
Sokpa Tibet	Kwal, fire.
Irish	Gual, fire.
Latin	Caleo, to be kindled, to glow.
English	Glow, to burn with vehement heat.
Assyrian	Kalu, to burn.
Sanscrit 245	Kul, to burn.
Greek	Keloo, to burn.
ManchuTartar	Kilhambi, to destroy by fire, to reduce to cinders.
Hebrew	Klh or Kalh (קלה), to roast (or more probably to burn).

Jeremiah xxix. 2, the Lord make thee like Zedekiah and Ahab, whom the king of Babylon *roasted* in the fire.

Fulah African	Awli, to burn.
Sanscrit 175	Ul, to burn.
Galla African	Ele, soot.
Alege African	Alu, smoke.
N'kele African	Yalia, smoke.
Dsarawa A.	Iyal, smoke.
Opanda A.	Ilei, smoke.
Igu African	Ile, smoke.
Egbira-Hima African	Alei, smoke.
Karekare A.	Oliou, or Ulio, smoke.
Gaelic	Gail, smoke, fume.
Irish	Gal, or Gail, smoke, fume.
Persian 1044	Gul, embers.
Quichua Peru	Collini, to cover a fire with cinders.
Arabic 461	Hal, hot ashes.
Welsh	Ul, the remains of anything burnt, cinders, ashes.
Hebrew	Alh (לה), a burnt offering. Gen. viii. 20, offered <i>burnt offerings</i> on the altar. [<i>burnt offering.</i>] Gen. xxii. 6, Abraham took the wood of the 2 Sam. vi. 17, David did offer <i>burnt offerings.</i>

ManchuTartar Oulimbi, to sacrifice, to offer sacrifices, whether to the spirits of heaven or to those of earth, but more especially to provide the offering.

Gurma African	Yali, an axe.
Zulu Kafir	Gaulo, a hatchet or axe.
Zulu Kafir	Gaula, to cut down, to cut as with an axe, &c.
Scotch	Clow, to beat down.
Irish	Gaoil, or (in Supplement) Gaol, a wound.
Welsh	Gweli, a wound.

Cornish	Guli, a wound.
Gaelic	Ala, a wound.
Irish	Ala, a wound.
Arabic 145	All, wounding, piercing.
Zulu Kafir	Heula, to wound or cut severely.
Hindu 2202	Hul, a thrust, an attack, a stab.
Welsh	Holli, to split, to cleave.
Bask	Il, to kill.
Sanscrit 1174	Hul, to kill.
Moitay Burma, India	} Hallo, to kill. (<i>Asiatic Researches</i> , v. 231.)
Yerukala I.	
Malayalma I.	Kolla, to kill.
Passooko Burma I.	} Klo, to kill. (<i>Asiatic Researches</i> , v. 235.)
Arabic 984	
Anglo-Saxon	Cuellan, or Cwellan, to kill, slay, &c.
Anglo-Saxon	Cwellere, a killer, a manslayer.
Anglo-Saxon	Cwale, a violent death, slaughter.
Scotch	Kele, to kill.
English	Quale, or Quelle, to kill. (<i>Wright's Obsolete.</i>)
English	Kill, to deprive of life, to butcher. Russian—Kolyu, to stab.
Dsarawa A.	Kil, blood.
Koama A.	Keal, blood.
Bagbalan A.	Kial, blood.
Arabic 976	Kalaa, blood.
Circassian 158	Kleh, or Kleeh, blood.
Nepaulese	Hali, blood. (<i>Lambichhong dialect.</i>)
Soso African	Wul, blood.
Mandingo A.	Yello, blood.
Kabunga A.	Yelo, blood.
Kono African	Uli, blood.

No. 9. Gthr, Gather, Guether or Gater; words derived from No. 57 Ktorh, Ketura, Cetura or Chettoura (*wife of Abraham*) are included with this name.

Hebrew Ktr or Katar (כטר), to enclose round about, to encompass.

Judges xx. 43, they *enclosed* the Benjaminites *round about*.

Hab. i. 4, the wicked doth *encompass* the

Malayan 278 Kitar, to turn, to revolve. [righteous.]

- Fijian Kudru, used to express the convulsive motions and speeches of a priest when under inspiration—i.e. when a god enters him—by which the people are deluded into the belief of a real inspiration. “*Sa kudru na bete*, the priest “is inspired.”
- English Gather, an animal's pluck. (Wright's *Obsolete*.)
- English Gaddre, a sheep's or calf's pluck. (Wright's *Obsolete*.)
- Hindu 1509 Kadr, or Kadar, destiny, fate. [*lete*.]
- Turkish 879 Kader, the predestination or fore-arrangement of Providence.
- Arabic 952 Kadr, whatever is fixed or ordained of God; fate, Divine Providence.
- Hindu 1678 Gadaru, a charm against venom.
- Persian 988 Katura, astonished, amazed, stupefied.
- Turkish 897 Kudurmak, to go mad.
- Arabic 547 Khaytaaur, the imaginary demon who is said to devour both man and beast, Satan.
- Hindu 1529 Kateri, name of Satan's wife.
- Mbarike A. Kutur, a forest.
- Welsh Cateri, spreading oaks.
- Sanscrit 234 Kuthara, or Kutharu, a tree.
- Afudu African Katar, a tree.
- Sanscrit 254 Kaitarya, the name of a tree.
- Sanscrit 199 Kadara, name of a tree, which may be substituted for Khadira as a sacrificial post.
- Sanscrit 273 Khadira, name of a tree.
- Hindu 1649 Khadir, name of a tree.
- French Romn Codre, the hazel tree.
- French Coudre, a hazel tree.
- French Coudraie, a hazel copse.
- French Cedre, a cedar.
- English Cedar, the name of a tree growing to a great size.
- Polish Cedr, a cedar.
- Spanish Cedro, the cedar.
- Latin Cedrus, Cedri, the cedar tree.
- Greek Kedros, Kedrou, the cedar tree.
- Fijian Gadro, a club that has killed people.
- Arabic 970 Kutur, throwing prostrate with violence.
- Afudu African Katar, the stocks.
- Persian 1028 Kudar, the skirt of a mountain.
- Sanscrit 234 Kuttara, or Kuttira, or 252 Kedara, a mountain.
- Arabic 891 Ghadar, a great stone.
- French Cotret, a small faggot. [fire.]
- Sanscrit 320 Catra, a piece of wood used to produce the sacred
- Persian 512 Khadra, or Khudra, a spark.

Fijian	Caudre, burning, flaming; also to light, or set on
Sanscrit 234	Kuthera, fire. [fire.
Hebrew	Kytor (קִטּוֹר), smoke. Genesis xix. 28, the smoke went up as <i>the</i> [<i>smoke</i> of a furnace.
Haussa A.	Gateri, an axe.
Dsuku African	Gatiri, an axe.
Sanscrit 234	Kuthara, an axe.
Hindu 1559	Kathar, a dagger.
Hindu 1559	Kuthar, or Kuthari, an axe.
Hebrew	Ktr or Katâr (קָטַר), to burn, to offer a sacrifice. Lev. i. 17, and the priest shall <i>burn</i> it upon the altar. [the pieces. Lev. viii. 20, Moses <i>burned</i> the head and Amos iv. 5, and <i>offer a sacrifice</i> of.
Greek	Kterea, things bestowed on the dead at burial, favourite pieces of property placed on the pile and burnt with him.
Greek	Kathairo, to atone for, to expiate.
Greek	Katharsion, or Katharmos, an expiatory sacrifice, a victim.
Greek	Kathiereuo, to sacrifice, to slaughter.

No. 10. Ms, Mas, Mes, Mash, Masa, Mesa, Masc or Mosoch will be considered with No. 162 Msh, Mosheh, Moseh, Mose, Moses and Mosaic.

No. 11. Slh, Salah, Sala, Selach, Scelah or Schelach; words derived from No. 89 Saol, Scaul or Schaul and No. 95 Slh, Selah, Sala, Sela, Sila, Shela, Scela or Schela are included with this name.

Welsh	Sul, that which extends round.
Arabic 701	Sialaa, a witch.
Gaelic	Sual, a wonder.
Irish	Suall, a wonder.
Gbandi A.	Sale, a greegree (or charm).
Greek	Pseliou, Pselio, an armlet or bracelet.
Hindu 1368	Seli, a necklace worn by fakirs.
Hindu 1306	Sallo, foolish.
English	Silly, foolish, weak in intellect.
Arabic 410	Sawl, being foolish, displaying madness.
Arabic 410	Sul, foolish, insane.
Coptic	Sales, insane, mad. (Bunsen, v. 776.)
Polish	Szal, a fit of madness.
Polish	Szalec, to go mad.

Polish	Szalony, mad, frantic.
Swahili A.	Zulu, to be crazy.
Arabic 828	Zill, a spectre, apparition.
Arabic 701	Sialaa, a hobgoblin.
Gaelic	Scleo, a spectre.
Greek	Skulla, Skyllé, Scylla or Scylle, name of a fabulous monster inhabiting a cavern, mentioned by Homer, <i>Od.</i> xii. 73, sq.
Icelandic	Skolli, the evil one, the devil.
Hebrew	Saol (שׂוֹל), hell. 2 Sam. xxii. 6, the sorrows of <i>hell</i> . Job xi. 8, deeper than <i>hell</i> . Proverbs xxvii. 20, <i>hell</i> and destruction are never full. <i>Memo:</i> The proper meaning of this word was originally "the grave," and is so used in Genesis xxxvii. 35, when Jacob says, "I will go down into <i>the grave</i> ," and in other places; but as death became associated with the idea of torture in their minds, in consequence of their horribly cruel practices when they tormented their victims before sacrificing them, the idea of hell arose instead in connection with death.
Spanish	Sel, a wood with a hill in the middle.
Quichua Peru	Sallca, a wilderness.
Arabic 761	Shalak, a young tree.
Sanscrit 996	Sallaka, the name of a tree.
Sanscrit 1116	Sillaki, the name of a tree.
Latin	Salix, the willow tree.
Gaelic	Soilleag, the willow.
Gaelic	Seileach, a willow, a willow copse.
Irish	Saileog, or Sailleach, the willow tree.
English	Salghe, the willow. (<i>Wright's Obsolete.</i>)
English	Sale, or Sally, the willow. (<i>Wright's Obsolete.</i>)
English	Sallow, a tree of the willow kind.
French	Saule, a willow tree.
Hebrew	Zal, plural Zalym (זָלִים), a shady tree. Job xl. 21, 22, under the <i>shady trees</i> in the covert of the reed and fens, <i>the shady trees</i>
Quichua Peru	Sayal, a large palm tree. [cover him.]
Greek	Sili, the palma Christi.
Irish	Sla, an elm. (<i>Supplement.</i>)
English	Slee, the sloe tree. (<i>Wright's Obsolete.</i>)
Hindu 1234	Sal, a thorn.
Fijian	Sali, a kind of club.

Fijian	Silikaya, a kind of club.
Arabic 791	Salk, beating.
Arabic 761	Shalgh, a breaking another's skull.
Arabic 761	Shalk, the stroke given by a scourge.
Arabic 761	Shalak, flagellation, a stick, whip, scourge.
Hindu 1400	Shalak, flagellation, flogging.
Hindu 1400	Shalk, a beating with a whip.
French	Schlague, a flogging.
Icelandic	Slag, a blow, a stroke.
Swedish	Slag, a blow or knock.
Danish	Slag, a blow, a cuff.
German	Schlager, a striker, hitter or brawler, a bully.
German	Schlagen, to ^o beat.
Dutch	Slag, a stroke, blow or knock.
Anglo-Saxon	Slaege, or Slege, a striking or beating.
Anglo-Saxon	Slican, to smite or strike.
Gaelic	Slacair, or Slachd, to beat, bruise, maul, or thrash.
English	Slog, to beat, to fight. (Wright's <i>Obsolete</i> .)
Scotch	Slaik, a stroke, a slap.
Scotch	Slake, a blow on the chops.
Icelandic	Sla, to smite, strike. [break.
Swedish	Sla, to beat, strike, knock, hit, smite, dash, or
Danish	Slaaer, to beat, smite or strike.
Danish	Slaaende, striking, beating, &c.
Anglo-Saxon	Sla, to strike.
Anglo-Saxon	Slan, or Slean, to strike, beat, fight, smite.
Anglo-Saxon	Sleh (<i>imperative</i> of Slean), beat! strike!
English	Saul, to beat. (Wright's <i>Obsolete</i> .)
English	Scale, to beat. (Wright's <i>Obsolete</i> .)
English	Sole, to assault. (Wright's <i>Obsolete</i> .)
Persian 728	Sela, a slap.
Persian 728	Sili, a blow upon the nape of the neck with the open hand edgeways. [hand.
Hindu 1368	Sili, a blow on the neck with the edge of the open
Turkish 741	Sille, or Sili, a smack of the face, or box on the ear.
Hindu 1235	Salna (<i>imperative</i> Sal), to smart, to be in pain.
Greek	Xylon, Xylou, Xylo, or Xulon, Xulou, Xulo, an instrument of torture, consisting of a heavy collar of wood put on the neck, depriving the person of all power to move.
Greek	Psalion, Psaliou, Psalio, a band, a chain.
Anglo-Saxon	Sal, a bond, fetter or chain.
Bambarra A.	Zioloko, a chain.
Bambarra A.	Dseloko, chain fetters.
Dsalunka A.	Dsoloko, chain fetters.

- Bornu African Salga, chain fetters.
 Karekare A. Salka, chain fetters.
 Kandian A. Salika, chain fetters.
 Arabic 791 Salagh, a red hillock.
 Assyrian Sulu, a mound.
 Arabic 805 Zilaa, a mountain.
 Hindu 1368 Sail, a mountain.
 English Scale, a steep hill. (*Wright's Obsolete.*)
 Quichua Peru Salla, rocky ground.
 Arabic 711 Salkaa, rugged ground.
 Hebrew Sla or Sala (סַלָּה), a rock. [*rock* Etam.
 Judges xv. 11, he went to the top of the
 Isaiah ii. 21, the tops of the *rugged rocks.*]
- Hindu 1302 Sila, a stone, a rock.
 Bute African Seule, a stone.
 Javanese Sela, a stone.
 Hindu 1307 Sili, the trunk of a tree. [*wood.*
 Greek Xuleia, a felling and carrying of wood, felled
 Greek Xylon, Xylou, Xylo, or Xulon, Xulou, Xulo, fire-
 Malayan 193 Suluh, a torch. [*wood.*
 Persian 659 Zalak, a firebrand, a live coal.
 English Slack, small coal.
 Persian 665 Zuwal, a firebrand, a live coal.
 Anglo-Saxon Swaelan, to kindle, to set on fire.
 Arabia 753 Shaal, kindling a fire.
 Arabic 753 Shuaal, flames.
 Turkish 759 Shule, flame.
 Hindu 1393 Shula, flame, blaze.
 Greek Selas, Selaos, Selai, *plural* Sela, a bright flame,
 a blaze, fire.
- English Scoul, to burn fiercely. (*Wright's Obsolete.*)
 Legba African Sala, a sacrifice.
 Ham African Dsilio, a sacrifice.
 Toma African Salaga, a sacrifice.
 Malayan 193 Sula, to empale.
 Sanscrit 1018 Sul, to impale, pierce, transfix.
 Sanscrit 1018 Sula, a stake for impaling.
 Malayan 193 Sula, a stake to impale on.
 Hindu 1349 Suli, an impaling stake.
 Bambarra A. Zialey, an axe.
 Arabic 761 Shalkh, dividing by a blow of the sword.*
 English Slike, to cleave. (*Wright's Obsolete.*)
 Irish Slaig, cutting, hacking. (*Supplement.*)
 Arabic 711 Silkaa, piercing, stabbing.
 Icelandic Salga, to kill, to put to death.
 Dhimal India Sheli, to kill.

Anglo-Saxon	Slan, or Slean, to slay.
Anglo-Saxon	Sleh (<i>imperative</i> of Slean), kill!
Anglo-Saxon	Sla, to slay.
Scotch	Sla, to kill or slay.
English	Sle, or Slo, to slay. (<i>Wright's Obsolete.</i>)
English	Slay, to put to death by violence.
Bambarra A.	Zioli, blood.

No. 12. Abr, Aber, Eber or Heber, which according to Rule III. may be equally well written Cheber, Gheber or Keber; words derived from No. 25 Aopr, Apher, Ophir or Ofir, No. 70 Apr, Apher, Ephr, Hephher or Opher, No. 139 Hpr, Hophar, Opher, Hephher or Chepher and No. 69 Gephar are included with this name.

Anglo-Saxon	Waefer, surrounding.
Ashanti A.	Apurau, round.
Polish	Obreb, a circle.
Polish	Obraczka, a circlet.
Polish	Obrot, circumrotation, revolution.
Persian 450	Chapar, a circle.
Turkish 640	Chevre, the circuit, contour, circumference.
Icelandic	Gifr, witches, fiends.
Hindu 1683	Gabr, a fire worshipper.
Turkish 913	Ghebr, a fire worshipper.
Persian 1037	Gabr, a Guebre, a priest of the worshippers of fire.
Anglo-Saxon	Gabere, an enchanter, a charmer.
Hebrew	Hbr or Habar (הבר), a charmer, enchantment. Deut. xviii. 11, a witch or a charmer. Isaiah xlvi. 12, stand now with thine en-
Hebrew	Hbr or Habar (הבר), astrologers. [<i>chantments.</i> Isaiah xlvi. 13, let now the astrologers.
Irish	Upaire, a sorcerer. (<i>Supplement.</i>)
French Romn	Auvoire, enchantment.
Arabic 836	Aibrat, plural Aibar, a miracle, a prodigy, anything wonderful.
Arabic 1382	Habrat, a shell used to avert the effect of a malignant eye; also a charm used by women.
Goburu A.	Yobare, an earring.
Sanscrit 237	Kubra, an earring.
Hindu 841	Chapre, cakes of cowdung. <i>Memo</i> : These are used to make necklaces of in Hindustan. (<i>See</i> under No. 18 Jerah.)
Egyptian 398	Hafro.t, an armlet.
French Romn	Offroy, a kind of ornament worn by women.
French Romn	Auvoire, madness, vertigo, hysterics.

- Scotch Haver, to talk foolishly.
 English Effere, wild, strange. (Wright's *Obsolete*.)
 Latin Efferus, Effera, wild, outrageous, distracted, fierce, eager.
 Persian 1405 Hawbara, distracted.
 Polish Upior, a spirit, spectre, ghost, bloodsucker, or vampire.
 Egyptian Abaur, a mystical spirit mentioned in the 42nd chapter of the Ritual of the Dead. (Cooper's *Archaic Dict.*)
 Idsesa African Eborā, the devil; *Eki*, African, the same.
 Igala African Evura, hell.
 Sanscrit 237 Kubera, or Kuvera, originally the name of the chief of the evil beings or spirits of darkness, afterwards the god of riches and treasure.
 Sanscrit 237 Kubra, a forest.
 Persian 889 Ghubarīh, name of a mountain tree.
 Hebrew Gpr or Gapar (גפר), the gopher tree.
 Gen. vii. 14, make thee an ark of *gopher* wood.
 German Kiefer, a pine or fir tree.
 English Cypur, the cypress tree. (Wright's *Obsolete*.)
 Gaelic Cuphair, the cypress tree.
 Irish Cuphair or Cufar, a cypress tree.
 Greek Kuparissos, or Kuparittos, the cypress tree.
 English Cypress, the name of a tree.
 Spanish Chaparro, the holm oak.
 French Romn Cabraou, the wild fig-tree.
 Irish Iubhar, the yew tree.
 Gaelic Iubhar, a yew tree.
 French Romn Aubour, the white hazel tree. [wound.
 Hebrew Hborh or Haborh (חבורה), a bruise, a stripe, a
 Isaiah i. 6, wounds and *bruises*.
 Exod. xxi. 25, wound for wound, *stripe* for
stripe.
 Ps. xxxviii. 5, my *wounds* stink.
 Latin Obruo, to beat or strike down.
 ManchuTartar Apourambi, to drag a person with violence.
 Arabic 1015 Kafir or Kafar, a large or high mountain.
 Persian 1037 Gabr, a stone.
 Arabic 1383 Habr, *plural* Hubur, a large stone on a hill.
 Arabic 862 Aafar, a species of tree which easily kindles, used
 for striking a fire.
 New Zealand Kapara, resinous wood.
 New Zealand Kapura, fire.
 Sanscrit 237 Kubra, a hole for sacrificial fire.

Hebrew	Kpr or Kapr or Kapar (כפר), to make atonement by a sacrifice. Leviticus iv. 20, the priest shall <i>make an atonement</i> . Exodus xxx. 10, once in the year shall he <i>make atonement</i> . Numbers v. 8, the ram of <i>the atonement</i> .
Swahili A.	Kafara, an offering to avert evil, a sacrifice of an animal or thing to be afterwards buried or thrown away, a charm made of bread, sugarcane, &c., thrown down in a cross way.
Anglo-Saxon	Geoffrian, to offer, to sacrifice.
Arabic 128	Ifraa, sacrificing.
Polish	Ofiara, a sacrifice.
Latin	Offero, to dedicate to God, to consecrate, to offer, to present. (J. E. Riddle's <i>Latin Dict.</i> , 1836.)
Italian	Offerire, Offersi, Offerto, to devote, to sacrifice.
Italian	Offerta, an offering or sacrifice to God.
French	Offrir, to offer up sacrifices.
Icelandic	Offr or Ofr, an offering.
Icelandic	Offra, to make an offering, to sacrifice.
Swedish	Offra, to sacrifice.
Swedish	Offer, a sacrifice, an oblation.
Danish	Offer, an offering, an oblation, a sacrifice.
Danish	Offrer, to sacrifice, &c.
Anglo-Saxon	Offrian, to offer, dedicate or sacrifice.
Dutch	Offer, a sacrifice or offering as " <i>slagt-offer</i> , a "victim."
English	Offer, to present as an act of worship, to immolate or sacrifice. "Thou shalt <i>offer</i> a bullock as a "sin offering for atonement." Exod. xxix.
Gaelic	Iobair, to sacrifice, to offer in sacrifice.
Oworo African	Ebera, a sacrifice.
Dsumu A.	Ebora, a sacrifice; <i>Dsebu</i> , African, the same.
Eki African	Ebora or Obora, a sacrifice.
Baga African	Abera, <i>plural</i> Ebera, an axe.
Okam African	Ebar, or Ebr, an axe.
Arabic 1382	Habr, a blow which divides so that a part falls
Mandingo A.	Affara, to kill. [off.
Isoama A.	Obere, blood.
Anan African	Obara, blood. [is offered.
Hindu 1644	Khappar, a vessel in which the blood of a victim

No. 13. Plg, Peleg, Pheleg or Phaleg.

Gaelic	Bloc, round.
Irish	Bloc, round, orbicular.

Arabic 936	Falak, an orbit.
Sanskrit 894	Valaga, a kind of magical Mantra.
Polish	Flak, entrails, bowels.
English	Pluck, the heart, liver, and lights.
Arabic 936	Falak, fate, fortune.
Hindu 1497	Falak, fate, fortune.
Arabic 936	Falka, a prodigy, a portent.
Arabic 936	Filk, anything wonderful and portentous.
Turkish 858	Felaket, an effect of the adverse influence of the
Sanskrit 906	Valaka, a bracelet. [spheres.
Sanskrit 682	Balaka, a bracelet.
Persian 286	Pulchi, glass beads.
Hindu 350	Bulak, an ornament worn on the nose.
Arabic 251	Balak, slight madness.
Sanskrit 682	Balahaka, the name of a serpent demon.
Portuguese	Beliche, the name given to the devil by the natives of the island of St. Lawrence.
Scotch	Belgh, Belch, or Bilch, a monster.
Icelandic	Fylgja, a fetch, a female guardian spirit. <i>Memo:</i> The letter <i>j</i> in Icelandic "is usually regarded as another form of <i>i</i> " (see p. 320 of <i>Dict.</i>); hence the above word would be pronounced Fylgia.
Icelandic	Flyka, a phantom.
Arabic 936	Falak, hell, or a pit therein.
Latin	Filix, Filicis, fern, brake.
Pepel A.	Puleke, a forest.
Arabic 249	Bulakh, the holm oak.
Arabic 250	Balkh, a kind of oak.
Greek	Phelex, Phelekos, Pheleki, a wild fig.
Greek	Philuke, an evergreen shrub.
Sanskrit 578	Piluka, the name of a tree.
Quichua Peru	Pallcca, the branch of a tree.
Polish	Palka, a bludgeon, a club, a cudgel.
French	Voulge, a bludgeon.
Turkish 859	Falaka, a pole used in the infliction of the bas-
Spanish	Falaca, a cudgelling or bastinado. [tinado.
Portuguese	Falaca, the bastinado.
Latin	Fligo, to beat or dash against the ground.
Irish	Failgim, I beat.
Irish	Failgis, you strike.
Irish	Failc, a blow or buffet. (Supplement.)
Irish	Flag, a blow, a bang. (Supplement.)
Scotch	Fleg, a stroke, a random blow, a kick.
English	Fullock, to knock or kick. (Wright's <i>Obsolete.</i>)
English	Fulch, to beat or push. (Wright's <i>Obsolete.</i>)

English	Flack or Flick, a blow. (Wright's <i>Obsolete</i> .)
English	Flog, to strike with a rod or whip, to lash or
Polish	Plaga, whipping, stripe, flogging. [scourge.
Greek	Plaga or Plege, a blow, stroke, shock, or wound.
Latin	Plaga, a wound, a blow, a stripe, an incision in the flesh, the print of a stripe.
French Romn	Plague, a wound.
French	Plaquer, to give a slap or blow.
Norman	Plage, beating, stripes, stroke, wound.
Icelandic	Blak, a slap.
Icelandic	Blaka, to slap.
Swedish	Plagga, to bang or beat.
Gaelic	Ploc, to bruise, to strike on the head.
English	Pelk, to beat. (Wright's <i>Obsolete</i> .)
English	Bulk, to beat, to strike. (Wright's <i>Obsolete</i> .)
Icelandic	Plaga, the plague, torment, chastisement.
Danish	Plage, a pain, a suffering, a torment, an affliction.
German	Plage, pain, torment, plague, annoyance.
Irish	Plagaim, I torment, I plague.
German	Fluch, affliction, torment, great vexation.
Arabic 936	Falak, the stocks.
French	Bloc, the stocks.
Swedish	Black, gyves, chains for the legs, shackles, bilboes.
Irish	Faileog, a hillock.
ManchuTartar	Fielekou, a high steep place.
Sanscrit 894	Valahaka, a mountain.
English	Flag, a broad, flat stone.
Bola African	Pulak, a stone; <i>Sarar</i> and <i>Pepel</i> , African, the
Kanyop A.	Pulag, a stone. [same.
French Romn	Bellugue, a spark of fire.
Persian 251	Bilk, a spark, fire.
Hindu 354	Bilk, fire or a spark of fire.
Dutch	Blaaken, to burn, to be afire.
Dutch	Blaakt, in flames. [burning fire.
Greek	Phlox, Phlogos, Phlogi, a flame, a blaze, a bright
Greek	Phlego, to set on fire, to flame, blaze, burn.
Zincali	Flacha, ashes.
Latin	Polluceo, to make ready a sumptuous banquet to be offered in sacrifice to Jupiter or Hercules.
Greek	Pelekizo, to hew or cut off with an axe, especially to behead.
Greek	Pelekus, Pelekeos, Pelekei, an axe, a sacrificial axe.
Scotch	Balax, a hatchet. Sueo-Gothic—Baalyxa, a large axe.
Greek	Phalagx, Phalaggos, Phalaggi, a trunk, block or log of wood.

Gaelic	Ploc, a block.
German	Block, a mass of wood.
English	Block, the piece of wood used to behead people on. Russian—Placha.
Arabic 935	Falkh, breaking, fracturing, cleaving.
Anglo-Saxon	Falaecan, to kill.
Irish	Folgha, sanguineous.
Galla African	Bulgu, a cannibal.

No. 14. Yktn, Iektan, Jacketan or Joctan.

Sanscrit 347	Jighatnu, endeavouring to hurt.
Gaelic	Uchdan, a hillock.
Irish	Uchdan, a hillock.
Arabic 1373	Wakdan, being lighted, burning.

No. 15. Almodd or Almodad.

French Romn	Alemite, a cuff, a blow with the fist.
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No. 16. Slp, Saleph, Sheleph, Schaleph or Sceleph.

Malayan 193	Sulap, or Sulop, juggling; to conjure or juggle.
Anglo-Saxon	Slyf, or Slyfa, a bracelet, an ornament for the arm.
English	Sylva, a poetical piece composed in a kind of
Arabic 709	Salba, bereft of senses. [transport.
Arabic 712	Salib, robbed of one's senses.
English	Sylph, an imaginary being inhabiting the air.
Sanscrit 1111	Salva, name of a demon-king slain by Vishnu.
Latin	Silva, a wood, or forest.
Italian	Selva, a wood, or forest.
Spanish	Selva, a forest.
French Romn	Selve, a wood, a forest.
English	Slop, underwood. (Wright's <i>Obsolete</i> .)
Arabic 709	Salb, name of a certain tree.
Fijian	Selavo, the name of a tree.
Zincali	Sillofi, a thorn.
Icelandic	Skylfa, to shove, push.
English	Skelp, a blow, also to kick severely. (Wright's
Scotch	Sclaff, a blow with the open hand. [<i>Obsolete</i>].
German	Schlappe, a spank, a whack, a box, a bang.
English	Slap, a blow given with the open hand, or with
Arabic 791	Salib, a hill. [something broad.
Gaelic	Sliabh, a hill, mountain, or mount.
Irish	Sliabh, a mountain.
Arabic 778	Salif, a mountain where the Pagan Arabs were used to form their solemn leagues.

Arabic 828	Zalfaa, a hard stone.
English	Slab, a large, flat piece of stone, as a <i>slab</i> of [marble.
Arabic 790	Salb, or Sulb, burning.
Hindu 1421	Salb, burning.
Arabic 791	Salib, a cross or crucifix.
Arabic 790	Salb, crucifying, gibbeting.
Arabic 790	Sulb, crucifixion.
Turkish 780	Salib, a crucifix.
Turkish 780	Salb, a hanging, a crucifying.
Hindu 1422	Salib, a crucifix, a cross.
Hindu 1421	Salb, crucifixion.
Malayan 201	Salib, a crucifix, a cross.
Swahili A.	Sulibi, to crucify.
Sanscrit 1007	Silpa, a sort of ladle used at sacrifices.
Arabic 709	Salab, the hide, feet, and paunch of an animal slain in sacrifice.
Anglo-Saxon	Slifan, to cleave or split; <i>ic slife</i> , I cleave, &c.
Sanscrit 1016	Sulva, a sacrificial observance.

No. 17. Hzrmot or Sarmoth; I have found no words, bearing on this part of the subject, in which all the elements of the above name are preserved.

No. 18. Yrh, Iare or Iareh will be considered with No. 155 Ayr, Aer or Aara.

No. 18 *otherwise spelled* Jare, Jera, Jerah, Jarah or Jarach.

Hindu 807	Jora, alchemy.
Hindu 807	Jori, a small necklace, strung together from cakes of cowdung, and cast into fire during the festival called <i>holi</i> .
Turkish 628	Jehri, yellow berries.
Hindu 814	Jhari, a forest, brake.
Hindu 813	Jhar, a tree; also bushes, underwood.
Polish	Jawor, the name of a tree.
Hindu 775	Jariya, a striker.
English	Jur, to strike. (Wright's <i>Obsolete</i> .)
English	Jerk, to beat. (Wright's <i>Obsolete</i> .)
Arabic 424	Jarra, a stone.
Hindu 820	Jhar, the heat from a fire.
Hindu 754	Jaru, burning.
Sanscrit 348	Jira, a sacrificial knife.
Arabic 411	Jarih, who or what wounds.
Swahili A.	Jeraha, a wound.
Turkish 619	Jerh, Jurh, or Jurha, wounding, or a wound.

- Sanscrit 350 Jur, or 347 Jiri, to hurt, injure, wound, kill.
 Hindu 819 Jahr, or Jihar, a female oblation.

No. 19. Hdorm, Hadoram or Aduram.

- Tamil India Udiram, blood.

No. 20. Aozl, Uzal, Usal, Ezel, Aizel or Aezel; words derived from No. 126 Yhzal, Asiel, or Jasiel are included with this name.

- Polish Oszalec, to go mad.
 Polish Oszaleje, I go mad.
 Hebrew Asl or Asal (אשל), a grove.
 Genesis xxi. 33, Abraham planted a grove in Beer-sheba, and called there on the name of the Lord.
 Hebrew Asl or Asal (אשל), a tree.
 1 Sam. xxii. 6, under a tree.
 Arabic 22 Asl, plural Usul, a tamarisk shrub.
 Danish Hassel, a hazel tree.
 Swedish Hassel, the hazel.
 Anglo-Saxon Haesl, the hazel.
 German Hasel, a hazel tree.
 English Hazel, a well-known shrub, or small tree.
 Arabic 854 Aasil, striking rapidly and with vehemence.
 Scotch Hoozle, to drub severely.
 English Hazle, to beat. (Wright's *Obsolete*.)
 Arabic 427 Jazl, dry firewood.
 Arabic 427 Jizal, billets for the fire.
 Scotch Ezle, a spark from a wood fire, a spark.
 English Huysseles, flames or sparks of fire. (Wright's
 Turkish 463 Ishal, a lighting, or causing to flame. [*Obsolete*].)
 Tamil India Azhal, fire.
 Anglo-Saxon Ysel, or Ysle, ash, ashes, a hot ember.
 English Ysels, ashes. (Wright's *Obsolete*.)
 Cornish Eysyll, hyssop.

No. 21. Dklh, Diklah, Dacla, Decla or Dikela.

- Polish Dokola, all around.
 Gaelic Tuaichle, augury, enchantment.
 Irish Tuaichle, augury, enchantment.
 Irish Tuaichleach, an augur, enchanter.
 Hindu 729 Tikli, an ornament worn on the forehead.
 Persian 372 Tukla, mad, insane.
 Irish Dichial, frenzy.
 Arabic 576 Dakala, or Dukala, a name of Satan

Persian 573	Daghal, a forest, wood, grove, thicket.
Arabic 559	Dakhal, a tree with thick, entangled branches.
Aramaic	Dkla or Dakla, a palm-tree. In <i>Syriac</i> , this word means a palm-tree or grove. (See Jones's <i>Proper Names of the Old Testament</i> , under [Diklah].)
Sanscrit 358	Takkola, the name of a tree. [Diklah.]
Italian	Tiglio, the linden-tree.
Fulah African	Dgiel, a thorn.
Quichua Peru	Toclla, a lasso.
Zulu Kafir	Tyuqula, to seize violently, hold tight, bind tight.
Arabic 395	Tawakkul, ascending, standing on a hill.
Anglo-Saxon	Tecele, a torch.
Scotch	Tuggle, or Tugle, to handle roughly.
Hindu 1097	Dhakel, a shove, a push, a thrust.
Scotch	Dichels, or Dighals, a drubbing.
Arabic 575	Dakl, striking.
Malayan 90	Tukul, to strike.
Arabic 373	Takawwul, overwhelming with blows.

No. 22. Aobl, Obal, Ubal, Hobal, Ebal, Aebel or Gebel; words derived from No. 26 Hvyllh, Evila, Hevila, Havila or Chavila and No. 80 Apollo are included with this name.

English	Oval, an elongated circle.
French	Ovale, an oval.
Dutch	Geval, destiny, fate, fortune.
Hindu 1550	Kapal, fate, destiny.
English	Cabala, a mysterious kind of science among Jewish rabbins, . . . every letter, word, number, and accent of the written law is supposed to contain a mystery, and the Cabalists pretend to foretell future events by the study of [this science.]
Arabic 459	Habil, a magician. [this science.]
Latin	Euplea, an herb of magical use.
Gaelic	Aoibhle, an omen.
Gaelic	Aoibhlich, to explain an omen.
Persian 16	Ubhul, juniper berries.
Arabic 948	Kabal, a shell or bead used for incantation.
English	Chaplet, a string of beads used by Roman Catholics by which they count their prayers.
Swahili A.	Kipuli, a kind of earring.
Zulu Kafir	Kubalo, a medicine made of leaves, wood, &c., mixed with meat, given as a charm to persons in whose family a death has happened; also any kind of charm. [nerable.]
Malayan 252	Kabal, a charm worn to render the person invol-

- Scotch Gaivel, to stare wildly.
 English Evyl, a fit of madness. (Wright's *Obsolete*.)
 Hebrew Avyl (אָויל), a fool.
 Proverbs x. 8, a prating *fool*.
 Hosea ix. 7, the prophet is a *fool*.
 Hebrew Avyl or Avaly (אָויל), foolish.
 Zech. xi. 15, the instruments of a *foolish*
 Hindustan 13 Ablah, foolish, ignorant. [shepherd.
 English Hobbil, an idiot. (Wright's *Obsolete*.)
 Persian 1032 Kahbala, Kuhbala, Kuhbal, or Kahbal, an idiot.
 Swahili A. Kivuli, a ghost, shadow, shade.
 Icelandic Kyfla, an ogress.
 German Kobold, a goblin or hobgoblin.
 English Goblin, an evil spirit, a walking spirit, a frightful
 phantom, a fairy, an elf. [rogues.
 Greek Kobaloi, a set of mischievous goblins invoked by
 Arabic 463 Habaail, name of a demon which tempts women.
 English Apollyon, the angel of the bottomless pit—"and
 "they had a king over them which is the
 "angel of the bottomless pit, whose name in
 "the Hebrew tongue is Abaddon, but in the
 "Greek tongue hath his name Apollyon."
 (Revelations ix. 11.)
 Kanuri A. Yibelis, a devil.
 Pika African Ibilis, a devil; *Tumbuku*, *Kano*, and *Wadai*,
 African, the same.
 Kadzina A. Ibiliz, a devil.
 Fulah African Iblis, the devil.
 Arabic 6 Iblis, *plural* Abalis, the devil.
 Turkish 432 Ibliss, Satan, a devil.
 Hindustan 13 Iblis, the devil.
 Malayan 1 Iblis, one of the names of the devil.
 Nupe African Abili, a devil; *Ebe*, African, the same.
 Arabic 501 Khabil, the devil.
 Arabic 1032 Kahbal, a kind of large tree.
 Persian 992 Kafilu, a kind of slender-stemmed Arabian thorn.
 Munipuri B. Upal, a tree.
 Arabic 1382 Habal, the name of a tree.
 Latin Opulus, Opuli, name of tree.
 English Awbell, a kind of tree. (Wright's *Obsolete*.)
 Arabic 835 Aabal, a thick mountain rose tree.
 Latin Ebulum, or Ebulus, Ebuli, the dwarf elder.
 French Hieble, the dwarf-elder.
 English Abele, the white poplar. (Wright's *Obsolete*.)
 English Ebble, the asp tree. (Wright's *Obsolete*.)
 English Ople, the name of a tree, the wych-hazel.

Arabic 13	Abl, striking with a stick.
Persian 1028	Kupal, a ponderous club.
Arabic 995	Kabl, or Kibl, a large chain or fetter.
Hebrew	Kbl or Kabal (כבל), fetters. Ps. cv. 18, whose feet they hurt with <i>fetters</i> . Ps. cxlix. 8, <i>fetters</i> of iron.
Gaelic	Geibhlich, to fetter or enslave.
Gaelic	Geibhlean, fetters.
Irish	Geibheal, chains, fetters.
English	Hopple, to tie the feet together.
Hebrew	Hbl or Habal (חבל), pain, pangs, sorrows. Isaiah lxvi. 7, before her <i>pain</i> came. Isaiah xxvi. 17, cried out in her <i>pangs</i> . Ps. xviii. 4, <i>the sorrows</i> of death compassed
Arabic 1354	Wabl, striking. [me.]
Portuguese	Abolar, to bruise, batter, or crush.
Portuguese	Abolado, bruised, crushed, &c.
Spanish	Apaleal, to cudgel any person, to beat him with
Spanish	Apaleado, cudgelled, &c. [a rod, stick, &c.]
Persian 450	Chapla, a blow, a box on the ear.
Arabic 974	Kafil, a scourge.
Icelandic	Kvol, torment, torture.
French	Gifle, a slap in the face, a box on the ear.
Anglo-Saxon	Afyllan, to strike or beat down.
Icelandic	Hvall, a hill.
Dutch	Heuvel, a hill.
German	Hubel, or Hubbel, a little hill, a hillock.
Sanscrit 167	Upala, a rock or stone.
French Romn	Eplue, a spark.
Irish	Aibhell, a spark of fire.
Irish	Aibhle, a spark.
Irish	Aoibheal, a spark of fire.
English	Kibble, sticks for firewood. (Wright's <i>Obsolete</i> .)
Haussa A.	Kobli, wood.
Irish	Ebhldadh, a burning coal.
Irish	Ebhllach, full of embers.
Irish	Ebhlog, embers.
Irish	Ebhul, a coal of fire.
Irish	Eabhall, a burning coal.
Welsh	Ufel, elementary fire, a spark of fire.
Welsh	Ufelu, to ignite.
Gaelic	Aoibheal, a fire.
Gaelic	Aibhle, fire.
Gaelic	Eibhle, a fire, a flame.
Irish	Gabhal, burning into a flame.
Accadian	Gibil, a burning.

Bode African	Kubali, a sacrifice.
Greek	Kubelis, Kubelios, Kubelii, an axe.
English	Wife, a sort of axe. (Wright's <i>Obsolete.</i>)
French Romn	Ublee, an offering, a sacrifice, an oblation.
Greek	Apolluo, Apolo, or Apoleo, to kill or slay.
Polish	Oblac, to besprinkle.
Polish	Oblany, besprinkled.

No. 23. Abymal, Abimel or Abimael.

Irish	Apamhuil, foolish.
Bulom African	Upomal, a devil.

No. 24. Sba, Saba, Seba, Sheba or Sabeus; words derived from No. 64 Sba, Saba, Seba or Sheba, No. 103 Sub, No. 120 Seva and No. 121 Sevi are included with this name.

Welsh	Sib, that which tends to encircle.
Coptic	Sab, a magician. (Bunsen, v. 765.)
Bambarra A.	Suba, a sorcerer.
Cornish	Zheibio, to bewitch or enchant. (Borlase.)
Swedish	Spa, to divine, to foretell, to presage, to predict, to tell fortunes.
Scotch	Spae, to foretell, to foretoken, to bode, to forebode.
Scotch	Spae-book, a book of necromancy.
Kandin A.	Zobi, an earring; <i>Kadzina</i> , African, the same.
Arabic 808	Zayb or Ziab, a pearl.
Hindu 1385	Shiba, a bead.
Persian 738	Shaba, glass beads.
Hindu 1243	Subha, a rosary.
Arabic 679	Subhat, <i>plural</i> Subah, a rosary.
ManchuTartar	Soubehe, a sort of necklace.
Arabic 678	Sabah, a man who has lost his wits.
Arabic 704	Safihi, madness. [devil.
Arabic 703	Safaat, being mad, furious, possessed with the
Persian 727	Sib, confounded, amazed, astonished, bewildered-
Persian 773	Sheb, distracted, bewildered. [ment.
Gaelic	Saoibh, mad, foolish.
Gaelic	Saobh, mad, foolish, deranged.
Irish	Saobh, silly, foolish, mad.
Irish	Sabh, an airy shape or phantasy.
Quichua Peru	Supay, the devil.
Latin	Sapium, Sapii, a kind of pitch tree.
Manyak Tibet	Sapoh, a tree.
Arabic 403	Saaab, name of a tree.
Fijian	Sevua, the name of a tree.
Sanscrit 1020	Saiva, the name of a tree.

- Arabic 704 Safa, any thorny tree.
 Sanscrit 1009 Sivi, the birch tree.
 Sanscrit 1015 Subha, the Sami tree.
 Egyptian 572 Shab, or Shuab, a persea tree.
 Arabic 738 Shabas, thickness and enlargement of thorns on a
 Turkish 783 Sopa, a thick stick, a cudgel. [tree.
 Fijian Saba, to strike in a certain way, to slap.
 Fijian Sabe, to kick, striking on the instep.
 Fijian Sabi, to smite, to strike flat-handed.
 Sanscrit 1015 Subh, to strike, to injure.
 Spanish Soba, a pummelling or beating.
 Hebrew Sbh or Sabah, (שָׁבַה), to take captive.
 Genesis xiv. 14, when Abram heard that his
 brother was *taken captive*. [tive.
 Genesis xxxiv. 22, their wives *took they cap-*
 Numbers xxxi. 9, the children of Israel *took*
captive all the women of Midian and
 their little ones.
 Turkish 730 Seby, a taking captive or carrying into captivity.
 Norman Seps, a pair of stocks.
 Arabic 649 Zabyat or Zubyat, *plural* Zuba, high ground.
 Arabic 752 Shaab, a mountain.
 Naikude India Seppa, a mountain.
 Thochu Tibet Spyah, a mountain.
 Kru African Sobu, a stone.
 Arabic 736 Shabb, kindling, being on fire.
 Hindu 1406 Shihab, flame.
 Coptic Soh, to burn. (Bunsen, v. 768.)
 Sanscrit 1066 Sabhya, name of one of the five sacred fires.
 Arabic 799 Zibh, or Zab, ashes.
 Arabic 798 Zabi, hot ashes.
 Arabic 678 Saba, burning, scorching, skinning, flagellating.
 Quichua Peru Sipini, to choke.
 Arabic 672 Saab, suffocating, strangling.
 Arabic 799 Zabb, or Zaba, cleaving unto the ground.
 Sanscrit 1015 Subh, to kill.
 Hindu 1215 Zuaf, sudden death.
 Hindu 1143 Zaf, sudden death.
 Sanscrit 1153 Sphya, an implement used in sacrifices.
 Arabic 666 Zufa, hyssop.
 Hindu 1221 Zufa, hyssop.
 Sanscrit 1162 Svaha, that part of an offering which is given to
 all the gods indiscriminately.
 Fijian Sevu, the first dug yams; first fruits, which are
 generally offered to the gods and given to the
 chief of a place. A little *yaqona* poured out

of the cup before a chief drinks is an oblation to the gods, called *Sevu*.

- Sanskrit 1117 Sipa, a sacrificial vessel (for making libations).
 Sanskrit 1097 Sava, a libation.
 Sanskrit 1097 Sava, a sacrifice.
 Icelandic Saefa, to kill, to slaughter, especially of a sacrifice.
 Icelandic Saefari, the slaughterer, the sacrificing priest.
 Icelandic Saefing, the sacrifice.
 Hindu 1142 Zabih, a sacrificer.
 Hindu 1143 Zabh, a sacrifice, slaughter.
 Hindu 1143 Zabih, sacrificed, a sacrifice.
 Hindu 1384 Shaba, a sacrifice.
 Turkish 704 Zebh, a killing in sacrifice by cutting the throat.
 Arabic 595 Zabih, a sacrificer.
 Arabic 596 Zabah, slaughtering, sticking, strangling, sacrifici-
 Arabic 596 Zabh, sacrificing. [ficing].
 Arabic 596 Zibh, any animal sacrificed.
 Arabic 597 Zabih, a sacrifice, the victim about to be offered.
 Hebrew Zbh or Zabah (זבח), to kill, to offer, to sacrifice.
 Deut. xii. 21, thou shalt *kill* of thy herd.
 Deut. xxvii. 7, thou shalt offer peace offerings.
 Exod. viii. 27, *sacrifice* to the Lord.
 Exod. xxxiv. 15, *sacrifice* unto their gods.
 Fijian Cibi, or Cibicibi, to dance at the bringing in of *bokolas* (the dead bodies of enemies slain in war, designed to be eaten)—a cannibal dance, used of the men. The words *Dele* and *Wate* are used of the women.

No. 24 *otherwise spelled* Sceba or Scheba; words derived from No. 64, also spelled Sceba or Scheba, are included with this name.

- Accadian Sagba, the name of a talisman. (*See Cooper's Archaic Dictionary.*)
 Arabic 688 Sikhah, plural Sukhub, ornaments for the neck of beads, or berries, or odoriferous substances.
 Spanish Sucubo, a demon or spirit which assumes the shape of a woman to lie with a man.
 English Succuba, a pretended kind of demon.
 Pati African Zikob, a forest.
 Arabic 756 Shikb, or Shakab, a kind of tree.
 Spanish Zocoba, the name of a tree.
 French Romn Scobies, or Scovies, an elder tree.
 Greek Skopia, or Scopia, a mountain peak.
 Irish Sgobaim, I whip, I pluck.

Irish	Sgobadh, a pluck or pull.
Arabic 789	Sakb, striking with the fist.

No. 25. Aopr or Apher has been already considered with No. 12 Abr or Eber.

No. 26. Hvyllh, Havila or Evila has been already considered with No. 22 Hobal or Aebal.

No. 27. Iobab.

Hebrew	App or Apap (אָפּ), to encompass. [me. 2 Sam. xxii. 5, the waves of death <i>compassed</i> Jonah ii. 5, the waters <i>compassed</i> me. Ps. xl. 12, evils have <i>compassed</i> .
Arabic 835	Aubab, berries of the nightshade.
Arabic 463	Habb, <i>plural</i> Hubub, a berry.
Arabic 463	Hibab, an earring.
Sanscrit 131	Avapa, a bracelet.
Arabic 485	Hufuf, injuring with a malignant eye.
Cornish	Abaff, dizziness, rashness. (Borlase.)
French Romn	Abaubi, astonished, surprised, frightened. Bas Breton—Abaff.
French Romn	Ebaubir, to surprise, to terrify, to astonish.
French Romn	Ebaubi, astonished, surprised.
French	Ebaubi, amazed, wonderstruck.
Spanish	Abobar, to stupefy one, to render one insensate, to blunt his understanding.
Spanish	Abobado, fool-like, void of understanding, &c.
Arabic 463	Hubab, Satan.
Egyptian	Apap, or Aphis, the great serpent of evil inhabiting the lower world, whose office it was to seduce the souls of the deceased into error as they crossed the waters of the infernal Nile on their way to the Egyptian paradise. (See Cooper's <i>Archaic Dictionary</i> .)
Swahili A.	Upupu, cowitch— <i>viz.</i> a climbing plant covered with short hairs that penetrate the skin. (See Webster's <i>English Dictionary</i> .)
Italian	Ippofae, the swallow thorn, a shrub which grows in Greece and the Morea.
Arabic 835	Aubbat, <i>plural</i> Aubab, the shrub Palma Christi.
Portuguese	Abafar, to choke, to smother.
Portuguese	Abafado, smothered.
Italian	Affibbiare, to strike.

Sanscrit 56	Apobh, to bind, to fetter.
Egyptian 346	Apap, a slab of stone.
Arabic 463	Hubahib, sparks from a tinder box, &c.
Sanscrit 131	Avibha, to kindle on all sides.
Arabic 486	Hafif, the noise of a fire burning.
Ife African	Efifi, smoke.
Abadsa A.	Ebube, an axe.
Aro African	Ebubu, an axe.
Arabic 1383	Habhabat, slaughtering, sacrificing.
Hebrew	Hbhb or Habhab, <i>plural</i> Hbhbym or Habhabym (הַבְּהָבִים), an offering. Hosea viii. 13, the sacrifices of mine <i>offerings</i> .
Sanscrit 131	Avap, to offer, to pour out.
Sanscrit 131	Avapa, a principal oblation to fire.

No. 28. Rao, Reu, Rehu, Regu, Rhagau or Ragau.

Santali India	Righi, a round (noun).
Zulu Kafir	Raqa, to surround.
Arabic 614	Rahawiy, rotatory.
French	Roue, a wheel.
French	Rouer, to coil.
French Romn	Roeue, a wheel.
French Romn	Roer, to turn round, to go roundabout.
Hebrew	Rah (רָאָה), a seer. 1 Samuel ix. 9, he that is now called a prophet was before time called a <i>seer</i> . [<i>seer</i> . 1 Samuel ix. 19, Samuel answered, I am <i>the</i> 2 Chronicles xvi. 7, Hanani <i>the seer</i> came to
Turkish 718	Ruya, a vision, a dream. [Asa.
Hindu 1201	Ruya, a vision, a dream.
Cornish	Rea, O strange! (Borlase.)
Arabic 636	Ruh, prophecy; the work of prophecy; revelation, divine command.
Spanish	Rocio, divine inspiration.
Arabic 605	Raki, an enchanter.
Arabic 627	Rakkaa, one who uses enchantments and sorceries, an enchanter, a wizard.
Arabic 629	Ruka, enchantments; amulets against witchcraft.
Arabic 629	Raky, or Rukiy, enchanting, fascinating; also securing against fascination by talismanic charms.
Hindu 1167	Richa, a magical invocation, a mystical prayer of the Vedas.
Hindu 1207	Rekh, or Rekha, fate, destiny.
Icelandic	Rok, a wonder, sign, marvel.

- Hindu 1154 Rakhi, an amulet or string which Hindus tie round their arms on a certain festival in honour of *Krishna*.
- Greek Rax, Ragos, Ragi, a berry.
- Malayan 143 Ragu, confused, puzzled.
- Arabic 628 Rakaaa, insane.
- Arabic 629 Rakia, foolish.
- Gaelic Raigh, frenzy. (Supplement.)
- Arabic 641 Rahak, madness.
- Scotch Ray, or Ree, mad, crazy.
- Hebrew Roh (רוח), a spirit.
Judges ix. 23, God sent an evil *spirit*.
1 Samuel xvi. 14, an evil *spirit* from the Lord troubled him.
2 Chronicles xviii. 20, 21, then there came out a *spirit* and stood before the Lord, and said, I will entice him; I will be a lying *spirit* in the mouth of all his prophets.
- Arabic 645 Raaiy, a genie, demon or spirit.
- Swedish Ra, a fairy or fay.
- Scotch Rea, a fairy or demon.
- Malayan 144 Rau, or Rawa, the dragon of the celestial sphere.
- Sanscrit 845 Rahu, the name of a demon supposed to seize the sun and moon and thus cause eclipses.
- Egyptian Ruhak, a mystical snake inhabiting the seventh abode of Hades, mentioned in the 150th chapter of the *Ritual of the Dead*. (See Cooper's *Archaic Dictionary*.)
- English Rough, a copse. (Wright's *Obsolete*.)
- Fijian Rugua, shady, sheltered.
- Karekare A. Ria, a forest.
- Fijian Rewa, the name of a tree.
- Arabic 602 Raa, the shrub Palma Christi.
- Sanscrit 856 Rohi, a tree.
- Romany Rook, or Rukh, a tree.
- Hindu 1198 Ruk, or Rukh, a tree.
- Pakhya Nepal Rukha, a tree.
- Darhi Nepal Ruk, a tree.
- New Zealand Rakau, a tree.
- Fijian Roqa, the name of a tree.
- Greek Rache, or Rachos, Rachou, a thorn bush, a briar.
- Arabic 627 Rikk, a certain thorny plant.
- New Zealand Reke, a push with a stick.
- Icelandic Reka, to thrust, throw, push violently.
- Burman Raik, to strike.
- German Ruck, a blow, a shake, a shock.

Scotch	Reik, a blow.
Scotch	Rack, a blow.
Sanscrit 847	Ru, or 845 Ri, to hurt.
Quichua Peru	Rihuy, a club.
French	Ruer, to strike, to kick.
French	Raie, a stripe, a wale.
Irish	Ria, chastisement.
Italian	Rio, torment, punishment.
French	Roue, the rack. " <i>Appliquer la supplice de la</i> " <i>roue, to rack.</i> "
English	Rack, to torment, to torture, to affect with ex- treme pain or anguish; also an engine of tor- [ture.
Arabic 629	Rakk, chaining by the neck.
Welsh	Rhig, a pillory.
Persian 605	Ragh, the lower part of a mountain.
Hindu 1153	Ragh, the skirt of a mountain on the side of a
Arabic 629	Raky, mounting.
Arabic 629	Rukiy, ascending.
Greek	Rachia, a rugged mountain ridge.
Greek	Rachas, a high ridge of country.
Lepcha Sikkim	Rok, a mountain.
French Romn	Roce, or Roque, a mountain, a rock. Bas Latin—Roca, Rocha, Rocka. Bas Bret.—Roc. (Supplement.)
Spanish	Roca, a solid rock.
Italian	Rocca, a rock.
French	Roc, or Roche, a rock.
Portuguese	Rocha, a rock.
Gaelic	Roc, a rock.
Irish	Roc, a rock.
Scotch	Roch, or Roik, a rock.
Cornish	Roch, a rock. (Borlase.)
English	Roche, a rock. (Wright's <i>Obsolete.</i>)
English	Rock, a large mass of stone or stony matter bedded in the earth or resting on its surface, sometimes composing the principal part of [huge mountains.
English	Ragg, a species of stone.
Limba African	Raga, a stone.
Gyarung Tibet	Rugu, a stone.
Arabic 644	Ria, or Raya, high ground, a hill, a high hill.
Arabic 614	Raha, a piece of high ground.
Tibetan	Ri, a mountain; <i>Takpa</i> , Tibet, and <i>Serpa</i> , Nepal, the same.
Dhimal Bengal	Ra, a mountain.
Welsh	Rhiw, a slope or side of a mountain.
Telugu India	Rayi, a stone.

Arabic 607	Raay, striking fire.
Sanscrit 824	Ra, fire.
Egyptian 474	Rkh, to burn. (Vol. I.)
Coptic	Rokh, or Rekh, to burn away. (Bunsen, v. 763.)
Hindu 1151	Rakh, ashes.
Swedish	Rok, smoke.
Danish	Rog, a smoke.
Danish	Ryger, to smoke.
Danish	Rygende, smoking.
Icelandic	Reykr, smoke; as <i>reyk-svaela</i> , thick smoke.
German	Rauch, smoke.
Dutch	Rook, smoke.
Anglo-Saxon	Rec, or Roec, reek, smoke, vapour.
Scotch	Reik, or Reek, smoke.
English	Rauk, Reek, Reech, or Roaky, smoke. (Wright's
English	Reeky, smoky, foul. [Obsolete.]
Latin	Rogus, Rogi, a funeral pile, a great fire wherein dead bodies were burnt.
Italian	Rogo, a funeral pile.
Zulu Kafir	Rogo, to smell of burnt food.
Arabic 629	Rakua, an atonement or expiatory offering for the shedding of blood.
Latin	Rica, a woman's hood, used to cover their heads with in sacrificing.
Irish	Regh, or Riagh, a cross, a gallows.
Gaelic	Riagh, to hang, to crucify, also a gallows.
New Zealand	Rawa, to be choked.
Sanscrit 847	Ru, to kill.
Wolof African	Raya, to kill.
Khond India	Rakko, blood.
Spanish	Rociar, to sprinkle.
Spanish	Rocio, a sprinkling.
Arabic 642	Rayy, sprinkling.

No. 29. Srog, Sarug, Serug, Sherug, Serugh, Seruch or Saruch; words derived from No. 88 Zerach and No. 97 Zerach are included with this name.

Cornish	Sorca, to charm, to bewitch. (Borlase.)
Polish	Ziarko, a little berry.
Persian 652	Zarak, or Zaraj, the barberry and its tree.
Irish	Suirigh, a fool.
German	Zwerg, a race of little people similar to the elves and fairies of Great Britain; they are closely connected with Thor, and forged for him his lightning hammer. (See pages 133 and 299 of

W. K. Kelly's *Curiosities of Indo-European Tradition.*)

- Zendic Zaric, one of the Darvands or evil spirits. (See Cooper's *Archaic Dictionary.*)
- Polish Czarci, devilish, diabolical.
- Portuguese Sarca, a bramble, a thorn, a bush.
- Polish Swierk, a fir or fir tree.
- German Serreiche, a kind of oak.
- Persian 674 Sarikh, a whip made of chains.
- Arabic 785 Sarikh, a cry for help.
- Arabic 673 Sarikat, *plural* Sawarik, a pillory.
- Gaelic Sorch, an eminence.
- Greek Seragx, Seraggos, Seraggi, a rock.
- Gaelic Searg, to scorch.
- Pulo African Dsurki, smoke; *Salum* and *Goburu*, African, the
- Kano African Dsurka, smoke. [same.]
- Sanscrit 1156 Sruc, a sort of ladle used to pour clarified butter on a sacrificial fire.
- ManchuTartar Soroki, an offering made to the spirits.
- Nupe African Saraka, a sacrifice; *Ebe* and *Limba*, African, the
- Bambara A. Saraga, a sacrifice. [same.]
- Landoma A. Sarga, a sacrifice.
- Icelandic Sarga, to hack with a blunt instrument.
- Swedish Sarga, to mangle, to cut, to wound.
- Persian 695 Surkha, blood.
- Hindu 1276 Surkhi, blood.
- Hebrew Zrk or Zarak (זרק), to sprinkle.
Exodus xxiv. 6, the blood he *sprinkled* on the altar. [blood.]
2 Chron. xxx. 16, the priests *sprinkled* the Ezekiel xxiv. 8, and *sprinkled* it on the people.

No. 30. Nhor, Nahor or Nachor; words derived from No. 32, same name, are included with these.

- Arabic 1345 Nayyirat, a sorceress, a female fascinator.
- German Niere, the kidney.
- Hindu 2096 Naugari, an ornament for females worn on the
- Yula African Nekiru, the devil. [wrist.]
- Dutch Nikker, an imp, fiend or devil.
- Anglo-Saxon Nicor, a monster.
- English Nicker, a syren. (*Wright's Obsolete.*)
- Icelandic Nykr, *genitive* Nykrs, a fabulous water-goblin.
- German Nir, a water sprite.
- German Nire, a water nymph.

- Sanscrit 470 Nara, name of certain mythical beings (thought by some to be half horse, half man).
- Biafada A. Naria, the devil.
- Sanscrit 492 Niraya, hell.
- Adirar African Naru, hell.
- Beran African Nar, hell.
- Hindu 2027 Nar, hell.
- Turkish 1073 Nar, hell fire, hell.
- Arabic 1290 Nar, *plural* Niyar, hell, or the infernal region, supposed by the followers of Mahomet to consist of seven states, distant from each other a thousand years' journey.
- Egyptian Nuher, a mystical region of Amenti which is often mentioned in the *Ritual of the Dead*. (Cooper's *Archaic Dictionary*.)
- New Zealand Ngahere, a wood, a forest.
- Gbandi A. Nguri, a tree; *Kossa*, African, the same.
- Landoro A. Nguru, a tree; *Mende*, African, the same.
- French Romn Negrie, the wild vine.
- English Nickar, the name of a tree.
- Latin Nerium, Nerii, name of a tree or shrub.
- Dungmali N. Nore, to strike.
- Mandenga A. Nere, chain fetters; *Kankanka*, African, the same.
- Persian 1308 Nar, a hillock.
- Arabic 1328 Nakirat, high ground rising out of low-lying
- Hebrew Nor or Naor (נור), fire. [ground.
Dan. iii. 22, the flame of the fire.
Dan. iii. 26, came forth out of the midst of
- Wadai A. Nar, fire; *Beran*, African, the same. [the fire.
- Adirar African Naru, fire.
- Arabic 1290 Nar, *plural* Nur, or Niyar, fire.
- Turkish 1073 Nar, fire.
- Hindu 2027 Nar, fire.
- Turkish 1077 Naire, fire, flames.
- Persian 1345 Nira, fire.
- Mauchu Tartar Niara, a kind of sweet wine employed at sacrifices or in the Tartar ceremonies in honour of ancestors.
- Sanscrit 479 Nara, a sacrifice, an oblation. [tors.
- Hindu 2029 Nar, a wound.
- Hindu 2048 Nahr, cutting the throat, slaughtering.
- Arabic 1304 Nahaair, stuck, slaughtered.
- Egyptian 761 Nuker, to cut down.
- Greek Nekroo, to kill.
- Greek Nekros, Nekrou, a dead body, a corpse, a dead man.
- Hindu 2047 Nichhawar, a propitiatory offering, a sacrifice, a victim.

No. 31. Trh, Tare, Thare, Thara, Tareh, Terah or Terach.

Greek	Trochos, Trochou, anything round or circular, the sun's disk, a wheel, a hoop, a racecourse, a ring.
French	Traquer, to enclose, to surround.
Portuguese	Trocha, a compass, a going about.
Welsh	Troi, to turn.
Welsh	Tro, a turn.
Manchu Tartar	Torhombi, to go turning and winding about, to turn around anything.
French	Tour, a circumference, a circuit.
English	Tour, a going round. Arabic—Taura, to go round.
Swahili A.	Duru, to surround.
Persian 551	Dara, a circle.
Turkish 683	Daire, a circle.
Malayan 130	Dairah, a circle.
Hindu 1023	Daira, a circle or ring.
English	Dairi, or Dairo, the hereditary ecclesiastical monarch, sovereign pontiff and oracle of the religion of Japan. (See <i>Encyclopadia Brit.</i>)
Anglo-Saxon	Dry, a magician, a sorcerer.
Irish	Druidh, a Druid, a magician.
Irish	Draoidheachd, the Druidic worship or form of religion, magic, sorcery, divination.
Irish	Draoi, a Druid, an augur, a magician.
Irish	Drai, a Druid.
Cornish	Druw, a Druid.
French Romn	Dra, Drac, or Drage, a sorcerer.
Arabic 809	Tarik, <i>plural</i> (814) Turrak, a prophet, diviner, magician, necromancer.
Arabic 809	Tarikat, a prophetess.
Arabic 816	Tark, mixing wool and cotton when practising divination; throwing pebble stones in order to prognosticate future events.
Malayan 71	Tarka, to divine, conjure; skill in occult science.
English	Turgy, white magic. (Wright's <i>Obsolete.</i>)
Greek	Teras, Teratos, a sign, wonder, or marvel in which men believed they could see the finger of God; anything that serves for a divine sign or omen; a piece of jugglery.
Greek	Thriai, divinations drawn from pebbles, oracles.
Greek	Thriazo, to be in prophetic rapture.
Arabic 810	Taaair, an omen, also the thing from which the omen is taken.
Irish	Tuar, an omen, a presage.

Gaelic	Tuar, an omen.
Gaelic	Tuair, to bode, portent, predict.
Latin	Dirus, Dira, ominous, fatal.
Turkish 684	Durr, a pearl.
Persian 566	Durha, pearls.
Irish	Dearc, a berry.
Gaelic	Dearc, a berry.
Latin	Torques, Torquis, Torqui, a collar or chain to wear about one's neck.
Sanscrit 365	Tara, a sort of magical spell against the evil spirits supposed to possess certain weapons.
Manchu Tartar	Tarha, a coloured patch put on the dress of a child when the spirit is invoked.
Malayan 67	Tawar, the process of applying charms.
Udso African	Diri, a greegree (or charm).
Wolof African	Diara, a bracelet.
Hindu 1031	Dur, a kind of earring.
Danish	Daare, a fool, a sot, a tony, a simpleton, a wagtop.
English	Dray, to act like a madman. (<i>Wright's Obsolete.</i>)
Turkish 575	Tahayyur, a being astonished or bewildered.
Scotch	Trow, Trowe, or Drow, the devil, also an inferior order of evil spirits.
Zendic	Taric, in Zendic mythology the fifth of the evil Darvands, a kind of evil spirits. (<i>See Cooper's Archaic Mythology.</i>)
English	Derrick, a fairy or pixy. (<i>Wright's Obsolete.</i>)
Dutch	Draak, a dragon.
Swedish	Drake, a dragon.
Icelandic	Dreki, a dragon.
Anglo-Saxon	Draca, a dragon.
Cornish	Druic, a dragon.
French Romn	Drac, a dragon.
German	Drache, a dragon.
Irish	Drauch, a dragon. (<i>Supplement.</i>)
Gaelic	Draic, or Dric, a dragon.
Irish	Draic, Dricc, or Draig, a dragon.
Danish	Drage, a dragon.
Welsh	Draig, a fiery serpent, a dragon.
Icelandic	Draugr, a ghost, a spirit.
Icelandic	Drauga-gangr, a gang of ghosts.
Icelandic	Drauga-sögur, ghost stories.
French Romn	Drage, Drac, or Dra, a fairy, an imp, a hobgoblin or familiar spirit.
Welsh	Dera, a fury, a fiend, the devil, the evil one.
Latin	Diræ, the Furies.
Arabic 550	Dar, hell.

- Turkish 686 Derekyat, *plural* of Dereke, the degrees of hell or perdition.
- Gaelic Doireach, woody, abounding in woods, or concerning woods, groves, thickets, &c.
- Irish Doireach, woody.
- Irish Doire, a grove, wood or thicket. (Supplement.)
- Gaelic Doire, a grove, a thicket, a wood (properly of [oaks].)
- Accadian Tir, jungle.
- Bambarra A. Turo, a wood, a forest.
- Legba A. Tare, a forest.
- New Zealand Tawhero, the name of a tree.
- New Zealand Toro, the name of a tree.
- Fijian Ture, the name of a tree.
- Fijian Tarawau, name of a very large tree. There is a superstition that it is the work of the dead to plant these trees. [*Darach.*]
- Armoric Daro, an oak. (Armstrong's *Gaelic Dict.*, under
- Welsh Derw, the oak (properly the male oak); oak trees.
- Welsh Dar, *plural* Deri, an oak.
- Cornish Dar, *plural* Deru, an oak.
- French Romn Deru, an oak.
Bas Bret.—Deruu.
- Greek Drus, Druos, Drui, the oak, which tree was sacred to Zeus, Jove, or Jupiter, who gave his oracles from the oaks of Dodona; also any timber tree.
- Gaelic Darach, an oak.
- Irish Darach, an oak.
- Persian 562 Dirakh, a tree.
- English Trogh, a tree. (Wright's *Obsolete.*)
- English Trau, a tree. (Wright's *Obsolete.*)
- English Tree, the largest of the vegetable kind, consisting of a woody stem, spreading above into branches, terminating in leaves and affording shade and [shelter.]
- Danish Trae, a tree.
- Hindu 642 Taru, a tree.
- Sanscrit 365 Taru, or Tara, a tree.
- Mose African Tera, a tree.
- Tene African Tewuri, a tree.
- Legba A. Taro, a tree.
- Kaure A. Tero, a tree.
- Tumbuktu A. Turi, a tree.
- Persian 550 Dar, a tree.
- Barba A. Daru, a tree.
- Ho India Daru, a tree; *Kol*, *Bhumij* and *Mundala*, India, the same.
- Santali India Dare, a tree.

Malayan 137	Deri, a thorn.
Hindu 1040	Dirra, a scourge.
Persian 566	Durra, a scourge made of twisted thongs.
Latin	Taurea, a leather whip or scourge.
French	Trique, a cudgel or stick.
New Zealand	Turaki, to thrust or push down.
Irish	Turraic, a push or thrust.
Hindu 656	Taraka, a blow.
Scotch	Targe, to beat, to strike.
Arabic 814	Tarr, giving a slap or a blow.
Greek	Dairo, Dero, or Deiro, to thrash or cudgel.
Greek	Troo, to wound, hurt, harm, bring to harm.
Anglo-Saxon	Threa, chastisement, punishment, affliction.
English	Throe, to put in agony.
English	Throe, extreme pain, anguish, agony.
Anglo-Saxon	Threag, pain.
Hindu 657	Tirik, great pain.
English	Threche, to pinch. (<i>Wright's Obsolete.</i>)
Scotch	Tork, or Torque, to torture or give pain by the continued infliction of punctures, pinching, nipping or scratching.
Latin	Torqueo, to rack, torment, torture, excruciate.
Greek	Trochos, Trochou, the wheel of torture.
Greek	Trecho, a rough stony country.
Hindu 620	Tarak, a hill, heap, top or summit.
Hindu 735	Tharh, steep.
English	Tor, a hill. (<i>Wright's Obsolete.</i>)
Gaelic	Torr, a hill, an eminence.
Cornish	Tor, a towering hill.
Anglo-Saxon	Tor, a high hill, a peak.
Hebrew	Tor (טור), a mountain. Dan. ii. 35, a great <i>mountain</i> . Dan. ii. 45, out of the <i>mountain</i> .
Arabic 824	Tur, a mountain.
Hindu 1438	Tur, a mountain.
Sanscrit 449	Dhara, a mountain.
Santali India	Dhiri, a stone.
Mundala I.	Diri, a stone. [same.
Ho India	Dirri, a stone; <i>Kol</i> and <i>Bhumij</i> , India, the
Swedish	Tra, wood, timber.
Polish	Drewka, small-cut fire-wood.
Italian	Torca, or Torchio, a torch.
French	Torche, a torch.
English	Torch, a portable light of some combustible substance, as resinous wood, candles, &c.
Gaelic	Dearg, to kindle or burn.

Gaelic	Drag, fire.
Fanti African	Diri, to blaze.
New Zealand	Toro, to burn.
New Zealand	Tora, to spread as fire.
Sanscrit 365	Tari, smoke.
Egyptian 532	Tar, smoke, ashes.
Galla African	Dara, ashes.
Persian 550	Dar, a gallows, a gibbet.
Turkish 679	Dar, a gallows.
Kasm A.	Doro, an axe.
Yula African	Doro, plural Dora, an axe.
Biafada A.	Dira, an axe.
Toronka A.	Tereya, an axe.
Welsh	Trychu, to cut or mangle.
Swedish	Targa, to tear, to mangle.
English	Tear, to wound, to lacerate.
	Russian—Deru.
English	Thir, to strike dead. (Wright's <i>Obsolete</i> .)
Egyptian 531	Tur, libation.
New Zealand	Tiri, an offering. " <i>Ka poipoia te tiri ki te Atua</i> " <i>ka mea, 'To tiri na, e Whiro;</i> " he holds "up the offering and says, 'Thy offering, O " 'Whiro.' "
Fijian	Dra, blood.
Malayan 128	Darah, blood.
Fijian	Duarua, the feet of a human being cooked; feet of a <i>bokola</i> .
Fijian	Derua, the <i>bokola</i> , or cannibal, beat of the native drum, or the beat when human bodies are brought into a town to be eaten.

No. 32. Nhor, Nahor or Nachor has been already considered with No. 30 same name.

No. 33. Aran, Arran, Hrn or Haran; words derived from No. 163 Aaron, Ahrn, Aharon or Haron, and No. 146 Arn, Iran, Eran or Heran, are included with this name, and all three, according to Rule III., may equally well be written Chrn, Chran, Charan, Cran, Caran, Kran, Karan, Ghrn, Ghran, Gharan, Gran or Garan.

French Romn	Cerne, a circle.
French	Cerne, a circle, a ring.
French	Cerner, to encircle, to make a ring round.
Cornish	Cern, a circle, a turn. (Borlase.)
Cornish	Cren, round. (Borlase.)

Irish	Grainne, round.
Welsh	Greiniaw, to form in a ring.
Irish	Cruinn, round, circular.
Irish	Cruinne, roundness.
Gaelic	Cruinn, round, circular. Armoric—Cren.
Welsh	Crwn, or Cron, round, circular.
Sanscrit 81	Arin, a wheel, a discus.
Manchu Tartar	Oren, the man who represents the ancestors for whom ceremonies are made and the spirits for whom sacrifices are performed.
Irish	Cairneach, a druid.
Icelandic	Gorn, the guts.
Gaelic	Gruan, the liver.
Scotch	Croyn, Crune, or Croon, an incantation.
Hindu 1704	Garanth, a mode of incantation.
Anglo-Saxon	Gereonian, to conjure.
Gaelic	Cron, to bewitch.
Italian	Grana, the berry of the ivy.
Cornish	Grawn, a berry.
Irish	Caoirin, a little berry.
Alege African	Karon, a bracelet.
Manchu Tartar	Cherin, a kind of gold medal on which is an image of Fo ; it is worn on the forehead.
Gadsaga A.	Harenye, <i>plural</i> Harenyu, an earring.
Arabic 500	Hayran, confused, bewildered, amazed.
Turkish 661	Hayran, bewildered, confounded, astounded.
Malayan 367	Heran, amazed, confounded.
New Zealand	Haurangi, mad.
French Romn	Aouranie, madness, folly.
Manchu Tartar	Oren, the ghosts of men.
Greek	Erinus, Erinuos, Erinui, name of certain avenging deities like the Roman Furies, who were worshipped at Athens. Their vengeance reached beyond the grave; their abode was in Erebus, a place of nether darkness, just above the still deeper Hades.
Latin	Erinnys, the three furies of hell.
Sanscrit 174	Urana, a certain demon slain by Indra.
Persian 189	Ahran, the devil.
Arabic 961	Karin, a demon indissolubly connected with a man.
Greek	Charon, the ferryman of the Styx.
Latin	Charon, the ferryman of hell.
Welsh	Gwern, an epithet for hell.
Fulup African	Guren, a forest.
Hindu 1472	Gharin, a forest, a wood.

Gaelic	Garan, or Garran, a copse, thicket, grove or forest.
Irish	Garan, thicket, underwood.
Irish	Garran, a grove, a wood.
Nso African	Kerin, <i>plural</i> Erin, a forest.
Arabic 852	Aarin, a thicket, a forest.
Sanscrit 80	Aranya, a forest, a wilderness.
Italian	Urania, the name of a tree.
Assyrian	Erinue, the cedar tree. (<i>See Cooper's Archaic</i>
Greek	Erinas, the wild fig tree. [<i>Dict.</i>]
Latin	Ornus, Orni, the wild ash.
French	Orne, the flowering ash or manna tree.
Hebrew	Arn (אֲרָן), the ash. Isaiah xlv. 14, he planteth <i>an ash</i> .
Anglo-Saxon	Ahorn, a plane tree.
Arabic 852	Aarin, a thorn.
Polish	Ciern, a thorn.
Gaelic	Crann, a tree.
Irish	Crann, a tree.
Hindu 1651	Khirmi, name of a tree.
Latin	Cornus, Corni, the cornel tree.
English	Cirne, the lote tree. (<i>Wright's Obsolete.</i>)
French Romn	Guerne, the alder tree.
Welsh	Gwern, alder trees.
Cornish	Gwern, a place of alder trees. (<i>Borlase.</i>)
Icelandic	Gran, or Gron, a pine tree.
Swedish	Gran, the spruce fir tree.
Irish	Caorran, the service or mountain ash tree.
Greek	Korune, a club, a mace.
Bidsogo A.	Kuruyon, chain fetters.
English	Grain, to strangle or throttle. (<i>Wright's Obsolete.</i>)
French Romn	Horion, a bruise, a cuff on the head.
French	Horion, a thump.
Scotch	Urn, to pain, to torture.
Manchu Tartar	Eroun, torture, punishment, the punishment of the rack to extort an answer to a question.
Persian 1390	Harwana, pain, torture, the rack.
Arabic 472	Harran, stony ground.
Welsh	Aran, a high place, an alp.
Polish	Kurhan, a hill.
Irish	Cairn, a hill, a mount. (<i>Supplement.</i>)
Gaelic	Carn, a rock.
Cornish	Carn, a high rock. (<i>Borlase.</i>)
Arabic 959	Karn, <i>plural</i> Kiran, the top of a mountain.
Cornish	Karn, a heap of rocks.
English	Cairn, a heap of stones.
Scotch	Cairn, a heap of stones in a conical form.

Irish	Cairn, a heap of stones. (Supplement.)
Welsh	Carnedd, Carnen, or Carn, a heap of stones.
Gaelic	Carn, a heap of stones loosely thrown together, a
Irish	Carn, a pile of stones. [cairn.]
Irish	Carn, a pagan altar.
French Romn	Chiron, a sort of torch. (Supplement.)
Gaelic	Gorn, an ember, a firebrand.
Irish	Gorn, an ember, a firebrand.
Irish	Caoran, a dry clod used for fuel.
Irish	Grinne, a pile of timber.
Sanskrit 80	Arani, the wood of the <i>Ficus Religiosa</i> , used for kindling fire by attrition.
Sanskrit 80	Arani, fire.
Arabic 850	Aaran, smoke.
Persian 1034	Kiriyan, an offering by way of expiation or pro-
Persian 1051	Giryan, sacrifice. [tection from misfortune.]

No. 34. Lot has been already considered with No. 5 Lod or Lud.

No. 35. Abrm, Abram, Abrhm, Abraham or Ebrahim (or, as in Persian, Ifraham—see *Dictionary*, page 128); words derived from No. 142 Aprym, Aphrem or Ephraim are included with this name.

Ashanti A.	Habaram, a forest.
Arabic 9	Ibram, twisting a rope tight.
Welsh	Offrwm, an offering.
Welsh	Offrwm, or Offrymu, to offer or to sacrifice.

No. 36. Sry, Sara, Sarai or Sarah, will be considered with No. 88 Zara or Zarah.

No. 37. Mikh, Milca, Melca, Milcha, Melcha or Milcah.

Scotch	Molucca, the name of a nut used as a charm.
Arabic 1275	Mawluk, affected with a touch of insanity.
Gaelic	Mailleachan, a spectral being known as a
Arabic 1082	Malik, name of the keeper of hell. ["brownie."]
Arabic 1208	Maaalik, a species of palm tree.
Greek	Milax, Milakos, Milaki, the yew tree.
Sanskrit 774	Malaka, the name of a tree.
Fijian	Malawaci, name of a tree.
Polish	Mlocic, to thrash.
Polish	Mloce, I thrash.
Arabic 1244	Malk, striking.

Latin	Mulco, to strike, or beat.
Beran A.	Malaga, chain fetters.
Arabic 1245	Malk, bondage, slavery, thraldom.
Gaelic	Mulach, or Mullac, a hill, height, eminence or
Nalu A.	Melak, a stone. [summit.
English	Mullock, a stump of a tree. (Wright's <i>Obsolete</i> .)
Irish	Molc, fire.
Irish	Mailg, a funeral pile. (Supplement.)
Gaelic	Mailge, a funeral pile.

No. 38. Yskh, Isca, Esca or Iscah ; words derived from No. 45
Yzhk, Ishac or Isaac are included with this name.

Arabic 49	Izakhat, going round, moving in a circle.
Polish	Wieszczek, an augur, soothsayer, seer, diviner, fortune-teller.
Egyptian 539	Uskh, a collar ; " the usk was a splendidly jewelled " and enamelled golden collar or torque." (See Cooper's <i>Archaic Dictionary</i> .)
Arabic 476	Hizak, a thick bracelet.
Anfue A.	Asige, an earring.
Turkish 465	Asski, anything suspended to or over another thing as an ornament.
Persian 1391	Huzak, or Hazak, stupid, foolish, an idiot.
Gaelic	Oiseach, an idiot, a fool.
Manchu Tartar	Ouetchekou, the master of the spirits, the one to whom sacrifices are offered at home.
Persian 856	Aashak, a species of ivy.
Persian 1411	Yashuk, name of a tree.
Arabic 838	Aasak, a certain tree.
Sanskrit 100	Asoka, the name of a tree.
Polish	Asika, the aspen tree.
Egyptian 769	Askh, the acacia.
Swedish	Ask, the ash tree.
Danish	Ask, an ash tree.
Anglo-Saxon	Aesc, an ash tree. Friesic—Esk. Alemannic—Esche.
German	Esche, the ash, or ash-tree.
Dutch	Essche, an ash tree.
Icelandic	Askr, an ash ; <i>ask limar</i> , the branches of an ash.
Spanish	Yezgo, the dwarf elder.
Welsh	Ysgaw, elder wood, elder.
Welsh	Yssigaw, to bruise.
Cornish	Ysigo, to bruise. (Borlase.)
Persian 1411	Yasak, chastisement.

French Romn	Haschee, Haschie, or Hasquie, pain, torment, a certain mode of punishment or torture.
Hebrew	Azk, <i>plural</i> Azkym, or Azak, <i>plural</i> Azakym (אֲזָקָה) chains. Jerem. xl. 1, being bound <i>in chains</i> . Jerem. xl. 4, I loose thee this day from <i>the chains</i> .
Puka A.	Asika, chain fetters. [<i>chains</i>].
Arabic 1355	Wisak, a chain, rope, or any fastening, captivity.
Arabic 477	Hazk, fastening with a rope.
Persian 1354	Wayzak, a spark of fire.
Spanish	Yesca, spunk, a combustible matter prepared so as to take fire with the least spark ; fuel.
Spanish	Ascua, a red hot coal.
Arabic 50	Izkaa, making fire burn.
Polish	Wyzegac, to burn.
Polish	Wyzegam, I burn.
Icelandic	Aska, ashes.
Swedish	Aska, ashes.
Danish	Aske, ashes, cinders, embers.
Anglo-Saxon	Asce, ashes.
Welsh	Asgai, a tool for cleaving with.
Kamuku A.	Osiga, <i>plural</i> Asiga, a sacrifice.
Anglo-Saxon	Asaecga, to offer sacrifice.
Nowgong	} Asoko, to kill.
Naga B.	
Tengsa	} Aseko, to kill.
Naga B.	
Dsekiri A.	Isage, blood.

No. 39. Amarphal, Amrpl or Amraphel ; I have found no words, bearing upon this part of the subject, in which all the elements of the above name are preserved, unless it may be the following, and if that is a root word, then the English word *marvel* is an abbreviation of it.

French	Emerveiller, to strike with wonder.
French	Emerveille, astonished, amazed.

No. 40. Aryok or Arioeh ; words derived from No. 18 Iarach are included with this name.

Icelandic	Hogr, a holy circle. (See <i>Icelandic Dictionary</i> under Hof.)
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Memo: Icelandic nouns are declinable ; *r* is the usual nominative termination but it is dropped in its declensions, therefore forms

no real part of the word, which in fact is
Horg, see further on.

Polish	Urok, a spell, charm or enchantment.
Irish	Orraghan, or Orruigheachd, charms, enchantments.
Arabic 473	Hirj, <i>plural</i> Ahraj, the shell called <i>concha venerea</i> , hung round the neck to avert the effect of malignant eyes.
Ebe African	Aruka, an earring.
Oworo A.	Oruka, an earring : <i>Ife</i> , African, the same.
Nupe African	Uroka, a bracelet.
Arabic 1411	Yarak, a broad bracelet.
Anglo-Saxon	Orc, a goblin.
Irish	Arrach, a likeness, spectre or apparition.
Gaelic	Arrach, a spectre, an apparition.
Irish	Iarog, the devil. (Supplement.)
French Romn	Orq, hell.
Anglo-Saxon	Orc, hell.
	Mæso-Gothic—Aurki.
Latin	Orcus, Orci, hell.
Arabic 473	Hurjat, <i>plural</i> Haraj, a thicket.
Arabic 473	Haraj, or Harij, impenetrable from the closeness
Bask	Arecha, a tree. [of the trees.]
Sanscrit 141	Irika, name of a tree.
New Zealand	Horoeka, name of a tree.
Irish	Airc, the name of a tree.
Arabic 52	Arak, a kind of tree.
Scotch	Haurk, to lay hold of, to seize.
English	Yark, to strike, to kick. (Wright's <i>Obsolete</i> .)
Scotch	Yark, a smart blow; to beat.
Gaelic	Earrag, a blow or stroke.
Sanscrit 83	Argh, to hurt.
English	Irk, to give pain to.
Anglo-Saxon	Waerc, pain.
English	Warch, pain. (Wright's <i>Obsolete</i> .)
English	Wrack, torture. (Wright's <i>Obsolete</i> .)
Arabic 845 and 846	} Airak, the side of a mountain.
Arabic 849	
Quichua Peru	Urceu, a mountain.
Greek	Orockoi or Orogkoi, <i>otherwise</i> Orocke or Orogke,
Sobo African	Oraga, a stone. [mountain tops.]
Eskimo	Uyarak, a stone.
Anglo-Saxon	Hearge, or Herge, an altar.
Icelandic	Horgr, an altar.

Memo: "The *Horg* was an altar of stone
"erected on high places, or a sacrificial cairn

- “ built in open air and without images, for
 “ the *Horg* itself was to be stained with the
 “ blood of the sacrifice.” (*See Icelandic Dict.*
 [under *Horg*].)
- Arabic 472 Hurak, fuel, tinder.
 Arabic 472 Hurrak, tinder.
 Koro African Oreki, firewood.
 Arabic 33 Ihrak, setting on fire.
 Arabic 460 Harik, burning.
 Arabic 460 Harikat, fire.
 Arabic 474 Harak, fire, flame.
 Turkish 649 Hark, a burning with fire.
 Sanscrit 82 Arka, fire.
 Hindu 84 Archi, flame.
 Persian 1361 Waragh, flame of fire.
 Cornish Oyrech, fiery, red hot. (*Borlase*.)
 Hindu 88 Argh, or Aragh, an oblation of eight ingredients
 made to a god or a *Brahman*.
 Sanscrit 83 Argha, a respectful offering of various ingredients
 to a god or *Brahman*.
 Latin Haruga, a sacrifice. (*Ainsworth's Latin Dictionary*
 by *Beatson and Ellis*, London, 1860.)
 Greek Orcia, or Orgia, rites, sacrifice.
 Spanish Horca, a gallows.
 Gaelic Arach, a gallows. (*Supplement*.)
 Egbira-Hima }
 African } Iraga, an axe.
 Quichua Peru Huarccuni, to execute.
 Hebrew Hrg or Harag (הרג), to kill, to slay.
 Gen. iv. 23, I have *slain* a man.
 2 Kings ix. 31, who *slew* his master.
 Exodus ii. 14, thou *killedst* the Egyptian.
 German Wurgen, to kill, to strangle.
 German Wurger, a killer, a strangler.
 Gaelic Orc, to kill.
 Irish Erca, killed.
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- No. 41. Kdrlamr or Chedorlaomer (but more properly Lamar,
 as explained).
 Latin Lemures, ghosts, spirits that walk by night, hob-
 goblins.
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- No. 42. Tdal, Tidal, Tideal, Tidaal, Tidhal, Tadaal, Thadaal,
 Thadal or Thideal.
 ManchuTartar Totolo, prognostication, augury, omen.
 Gaelic Tuathal, ominous, unlucky.
 Irish Dodhail, bad luck.

Persian 296	Tatula, the thorn-apple.
Anglo-Saxon	Thythel, a copse.
Sanscrit 368	Tadula, one who beats or strikes.
Arabic 350	Titwal, a fetter.
Fijian	Tatalai, firewood.

No. 42 *otherwise spelled* Thargal.

Irish	Tarraighil, a prophecy.
Irish	Tairghilim, I prophecy, I foretell.
Irish	Targhail, an omen.
Irish	Tairgeal, an offering, an oblation.
Gaelic	Tairgheal, an offering, an oblation.

No. 43. Moab will be considered with No. 159 Maphi.

No. 44. Amon will be considered with No. 85 Ymyn or Iamin.

No. 45. Yzhk or Isaac has been already considered with No. 38
Yskh or Isca.

No. 46. Aoz, Uz, Huz, Hus or Us will be considered with No.
165 Ause or Hosa.

No. 47. Boz, Buz, Bus or Baux.

Cornish	Besau, or Bisau, a ring.
Cornish	Bezo, a little hoop, a small wheel.
English	Bush, the inner circle of a wheel. (Wright's <i>Ob-</i>
Gaelic	Baisc, or Basc, round. [<i>solete.</i>)]
Irish	Baise, or Basc, round.
Irish	Bassa, fate, fortune.
Dutch	Bes, a berry.
Egyptian 380	Besa, an amulet.
Toronka A.	Besi, a greegree (or charm).
Mandenga A.	Basi, a greegree; <i>Dsalunka</i> and <i>Kankanka</i> , African, the same.
Swahili A.	Piswa, to become silly, to dote.
Italian	Pazzo, mad.
Gaelic	Baois, madness.
Gaelic	Baos, frenzy. (Supplement.)
Irish	Baos, frenzy.
Irish	Baois, madness.
Scotch	Pixie, a spirit which has the attributes of the
English	Pixy, a fairy. (Wright's <i>Obsolete.</i>) [<i>fairies.</i>]
Sanscrit 597	Peshi, a malevolent spirit.
Polish	Bies, a fiend, a devil.

Dsarawa A.	Bes, hell.
Hindu 451	Besha, or Bisha, a forest.
Persian 268	Bisha, or Besha, a forest, a wood.
French Romn	Bos, a forest.
Norman	Bos, or Bose, a wood.
French	Bois, a wood, woodland.
Dutch	Bos, or Bosch, a wood or forest.
German	Busch, a wood of small growth, consisting of underwood or brushwood, a copse, a coppice.
English	Bush, a shrub, a cluster of shrubs, a wood.
Scotch	Bus, or Buss, a bush.
Greek	Bessa, or Bassa, a glade, a wooded glen.
Padsade A.	Pis, a tree.
Irish	Pis, a tree, or the trunk of a tree.
Icelandic	Pass, a kind of tree.
French Romn	Pesse, a kind of savin tree, and a kind of poplar.
Zulu Kafir	Bazi, name of a tree.
Italian	Busso, the box tree.
French	Buis, the box tree.
Scotch	Busch, boxwood.
Gaelic	Bugsa, the box tree.
Cornish	Bix, a box tree.
Anglo-Saxon	Box, the box tree.
Latin	Buxus, Buxi, the box tree.
Portuguese	Buxo, the box tree.
Swedish	Bux, the box tree.
Dutch	Bux, the box tree.
English	Box, the name of a tree or shrub.
Greek	Puxos, Puxou, the box tree.
Polish	Bez, the elder tree.
English	Bass, the linden or lime tree.
French Romn	Boise, a big stick.
Mandingo A.	Busa, to beat.
French Romn	Bousser, to strike, to beat with force.
Italian	Bussare, to strike or beat.
Swedish	Basa, to flog, to beat.
Scotch	Baiss, to beat, to drub.
Scotch	Bash, to beat with severe strokes.
English	Bash, to beat, to thrash. (<i>Slang.</i>)
Sanscrit 576	Pish, to bruise, hurt. [<i>Obsolete.</i>]
English	Pash, to beat with violence, to crush. (<i>Wright's</i>)
English	Pass, a beating. (<i>Wright's Obsolete.</i>)
Malayan 226	Paksa, to force, constrain, or compel.
Greek	Pux, with clenched fist.
English	Box, a blow on the head with the hand or on the ear, with the open hand.

Arabic 216	Bahz, striking with the fist.
Gaelic	Bis, a buffet, a box, a slap.
Irish	Bis, a buffet, a box.
Irish	Bas, a box or blow. (Supplement.)
Italian	Busse, blows, knocks.
Arabic 207	Baas, pain, severity, torment.
Arabic 208	Baash, throwing one down unexpectedly.
English	Pause, to kick. (Wright's <i>Obsolete</i> .)
Koama A.	Piase, chain fetters; <i>Bagbalan</i> , African, the
Sanscrit 571	Pasa, a fetter, a chain. [same.]
Malayan 237	Pusu, a hill.
Persian 235	Baz, high ground, a hill.
French Romn	Puesch, a hill, a mountain, a high place.
Sanscrit 571	Pashi, or Pasi, a stone.
Italian	Bozzo, a block of unhewn stone.
Persian 223	Biza, or Buza, a barren tree used only for firewood.
Zulu Kafir	Basa, to kindle as fire.
Zulu Kafir	Baso, a woman's word for fire.
Egyptian 460	Bs, a jet of flame. (Vol. I.)
Egyptian 379	Bes, a blaze.
Dsarawa A.	Bes, fire.
Hindu 405	Bhas, ashes.
Egyptian 380	Besu, a dagger.
Egyptian 459	Basu, a dagger. (Vol. I.)
Zulu Kafir	Bazo, an axe.
Anfue A.	Busu, a sacrifice.
Egyptian 381	Besh, a wound.
Hebrew	Pza or Paza (פצע), to wound, a wound. Cant. v. 7, they smote me, they <i>wounded</i> me. Exod. xxi. 25, <i>wound</i> for <i>wound</i> . Isaiah i. 6, <i>wounds</i> and bruises.
Swahili A.	Pasua, to cleave, split, rend.
Irish	Basadh, slaying.
Irish	Basaim, to put to death.
Sanscrit 558	Pasu, a victim, an oblation.
Persian 283	Pazd, blood.
Persian 274	Pashi, a sprinkling.
Hindu 467	Pash, sprinkling.
Turkish 555	Pash (in composition), that which sprinkles.
Greek	Passo, to sprinkle.

No. 48. Kmoal, Kamouel, Kemuel, Camuel or Chemuel; words derived from No. 99 Chamul are included with this name.

Zulu Kafir	Gumela, a number of men collected in a circle.
English	Gimmel, a sort of double ring. (Wright's <i>Obsolete</i> .)

Hindu 1611	Kammal, a kind of ornament for the ear.
Gaelic	Gamal, a fool, a stupid person.
Irish	Gamal, a fool, a stupid person.
Persian 1022	Kumla, foolish, stupid.
Sanskrit 221	Kamalu, name of a tree.
Welsh	Cymhell, to compel, constrain or force.
Gaelic	Cumhal, subjection, a bond-maid or maid-servant.
Spanish	Camal, a chain for slaves, also a halter.
Gaelic	Geimble, a fetter.
Irish	Geimheal, or Geimhiol, chains, gyves, fetters, bondage, captivity.
Icelandic	Kumla, to bruise, to wound.
Arabic 987	Kaymuliya, slabs of white polished marble on which fire makes no impression.
Bola African	Kamol, firewood.
Talain Siam	Kamol, fire.
Etruscan	Camillus, the attendant minister of the Flamen Dialis at the sacrifices. (Cooper's <i>Archaic Dictionary</i> .)

No. 49. Arm or Aram has been already considered with No. 6
Arm or Aram.

No. 49 *otherwise spelled* Rm, Ram, or Remmon.

Persian 645	Riman, addicted to magic.
Gaelic	Reambain, foretelling, prognostication. (Supplement.)
Portuguese	Rim, a kidney. [plement.]
Welsh	Rhamant, an omen, sign, or token of future events.
Icelandic	Reima, haunting.
Icelandic	Reimt, haunted; as " <i>Par er reimt</i> , a place is "haunted by ghosts."
Sanskrit 857	Raumya, name of particular evil spirits in the service of Agni.
Persian 645	Riman, Satan.
Sanskrit 833	Ramana, a species of tree.
English	Ramoon, a tree of America. [prickly shrub.]
Greek	Ramnos, Ramnou, Ramno, a kind of thorn or
Latin	Rhamnus, Rhamni, a white bramble called Christ's
Norman	Ramens, or Ramans, boughs, branches. [thorn.]
Latin	Ramus, Rami, a bough or branch of a tree.
Norman	Rama, full of boughs.
French Romn	Raim, or Raime, a fagot of branches.
Irish	Ruaim, the alder tree.
Persian 644	Rim, the poplar.
Arabic 606	Ram, a kind of tree.

New Zealand	Rimu, the name of a tree.
Gaelic	Ramh, a wood, a tree.
New Zealand	Rama, a torch.
Quichua Peru	Rumi, a stone.
Welsh	Rhwymaw, to bind or tie.
Danish	Rammer, to strike.
English	Remman, to beat. (Wright's <i>Obsolete.</i>)

No. 50. Ksd, Kesed, Cased, Chesed, Chesched, Chazad or Caseth.

Persian 906	Ghoshad, a circular area.
Turkish 899	Kushatmak, to surround.
Persian 1043	Gasht, surrounding, going around, perambulation.
Hebrew	Ksdy or Kasady (כַּסְדִּי), some kind of diviners, as is evident from the context, although it is translated "Chaldeans."

Daniel ii. 2, Then the king commanded to call the magicians, and the astrologers, and the sorcerers, and the *Chaldeans*, to shew the king his dreams . . . Then spake the *Chaldeans* to the king in Syriac, O King, tell thy servants the dream, and we will shew the interpretation . . . the *Chaldeans* answered, There is no king, lord nor ruler, that asked such things of any magician, or astrologer, or *Chaldean*.

Malayan 274	Kusut, confused, perplexed.
Persian 1032	Kuhasta, a simpleton, an idiot.
Swedish	Gast, an evil spirit.
English	Gast, a ghost or spirit. (Wright's <i>Obsolete.</i>) [tion.
English	Ghost, the spirit of a deceased person, an apparition.
Anglo-Saxon	Guast, Gast, Gaast, or Gaest, a ghost, a spirit.
Dutch	Geest, a ghost, a spirit; as " <i>De booze geest</i> , the
Danish	Geist, a ghost, a spectre. [evil spirit."
German	Geist, a ghost or spectre.
Scotch	Gaist, or Gest, a ghost.
Scotch	Gousty, ghostly, preternatural.
Gaelic	Gosda, a ghost or spectre.
Irish	Gosda, a ghost, a spirit.
Sanscrit 243	Kusidayi, a kind of demon.
Persian 1036	Gawshed, name of a dreadful dragon said to have long infested Persia.
Persian 906	Ghoshad, a resorting place of demons.
English	Gowsty, dreary, dismal, frightful. (Wright's <i>Obsolete.</i>)
Polish	Gestwa, a thicket. [solete.)
Assyrian	Cisatu, or Kistu, a jungle.

Zincali	Caste, a tree.
Sanscrit 253	Kesata, name of a tree.
Persian 906	Ghoshad, a tall tree.
Arabic 525	Khazad, a sort of tree.
Arabic 965	Kasad, a species of thorn of which they say the rod of Moses was made.
Sanscrit 268	Kshud, to bruise.
Welsh	Gosed, a stroke.
Persian 1031	Kuwist, a blow.
Persian 1031	Kawistidan, to beat, to thresh.
Scotch	Chasty, to chastise.
Cornish	Chasty, to chastise. (Borlase.)
English	Chaste, or Chastie, to chastise. (Wright's <i>Obso-</i>
Welsh	Cystwy, chastisement. [<i>lete.</i>])
French Romn	Gaster, to torment.
Arabic 964	Kasht, bastinadoing.
Hindu 1590	Kasht, pain, agony.
Persian 522	Khisht, a pole axe.
Persian 1032	Kihist, a stone.
Circassian 155	Ghasdey, to light, to kindle.

No. 51. Hzo, Hazo, Haz, Azau or Azay will be considered with No. 165 Ause or Hosa.

No. 52. Plds, Pildash or Phaldas.

Spanish	Balatas, a large American tree so called.
Gaelic	Faladas, chastisement.
Irish	Falatas, chastisement.
Irish	Fuilteas, cruelty.
Dutch	Bluts, a bruise.

No. 53. Ydlp or Idlaph; I have found no root word, bearing upon this part of the subject, in which all the elements of the above name are preserved, unless it may be the following.

Spanish	Idolopeya, a fiction of language where dead persons are supposed to speak.
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No. 54. Btoal, Bethuel, Bathuel or Bathuail.

Pakhya N.	Batulo, round.
Arabic 242	Batalat, magicians, wizards.
French	Batelage, juggling, legerdmain.
Spanish	Puteal, the fatidical (or prophetic) kerbstone, on which soothsayers pretended to prophesy.

French Romn	Budel, the bowels or intestines. Low Latin—Budellus.
Latin	Vitalia, the liver or vitals.
French Romn	Faitila, poison, magic, charms, enchantment.
Hebrew	Ptyl or Patyal (פתייל), bracelets. Gen. xxxviii. 18, thy signet and <i>thy bracelets</i> .
Beran African	Bedile, an earring; <i>Adirar</i> , African, the same.
Zulu Kafir	Betelelo, a love charm.
Turkish 544	Budala, an idiot.
Sanscrit 900	Vatula, mad, crazy, insane.
Sanscrit 963	Vetala, a kind of ghost, demon, spirit, goblin, or vampire.
Hindu 441	Betal, or Baital, a dead body occupied and animated by an evil spirit.
Hindu 441	Betal, or Baital, name of a demon.
Arabic 208	Batil, the devil.
Spanish	Patillas, old Nick or a little demon.
Hindu 460	Patal, regions, according to the Hindus, under the earth or towards the south pole, inhabited by a serpentine race; the infernal regions, hell.
Hindu 479	Pattal, or Patal, the infernal regions, or a place under the earth.
Malayan 215	Patala, the infernal regions of Hindu mythology.
Sanscrit 563	Patala, one of the seven regions under the earth, and the abode of the Nagas or serpents and demons.
Sanscrit 917	Vitala, the second of the lower regions, or regions under the earth.
French	Foutelaie, a plantation of beech trees.
Latin	Betula, a birch tree.
Italian	Betula, the birch tree.
Sanscrit 575	Pittala, a species of birch tree.
Greek	Ptelea, or Ptelee, the elm tree.
Hindu 489	Patilna, to beat.
Hindu 488	Patel, cudgelling.
French Romn	Peteiller, or Peteler, to strike, to beat, to trample under foot, to ill-treat, vex, torment.
English	Fettle, to beat. (<i>Wright's Obsolete.</i>)
English	Baitel, to thrash. (<i>Wright's Obsolete.</i>)
German	Buttel, a jack-ketch.
Icelandic	Bothull, or Bodull, an executioner.
Swedish	Bodel, an executioner, hangman, deathsman.
Danish	Boddel, an executioner or hangman.
English	Buddle, to suffocate. (<i>Wright's Obsolete.</i>)
Turkish 847	Fetil, the wick of a lamp or candle, a quick match.
Arabic 913	Fatilat, plural Fataail, a wick, a match.

Hindu 1485	Fatila, a match, a wick.	
Persian 221	Bidla, a tree fit only for the fire.	[tree.
Italian	Pedale, the stock, trunk, stem, or main body of a	
Latin	Patella, a sort of deep dish used at sacrifices.	
Fijian	Botoalai, a <i>bokola</i> , or dead man baked whole.	

No. 55. Rbkh, Ribkah, Rebekah or Rebecca.

French Romn	Rabuquier, to strike with force.
Turkish 710	Ribka, a halter.
Arabic 610	Rabkat, <i>plural</i> Ribak, a halter, a yoke.
Arabic 610	Rabk, or Ribk, drawing (the head) in a noose, a
Gaelic	Rubhag, a pulling or snatching violently. [rope.
Irish	Rubhag, a pulling or snatching violently.
Spanish	Repecho, the side or slope of a hill.
Malayan 141	Rabok, tinder, touchwood, combustible matter used to kindle fire.
New Zealand	Ripeka, a 'cross; to crucify.

No. 56. Lbn or Laban.

Anglo-Saxon	Lifnes, or Lifesne, a phylactery, enchantment.
Portuguese	Liviano, foolish.
Arabian 1057	Lubayna, the devil's daughter; <i>Abu Lubayna</i> , a name of the devil.
Sanscrit 864	Lavana, name of a hell.
Welsh	Llwyfan, or Llwyfen, an elm tree.
Irish	Liobhan, an elm.
Hebrew	Lbnh or Labanh (לבנה), a poplar tree. Gen. xxx. 37, rods of green <i>poplar</i> . Hosea iv. 13, oaks and <i>poplars</i> and elms.
Persian 1057	Labanj, a kind of plane tree.
Arabic 1056	Luban, any cone-bearing tree.
Malayan 295	Laban, a kind of wood.
Arabic 1057	Lābn, striking, bruising.
French Romn	Loppin, a blow, the action of striking.
Irish	Leibheann, the side of a hill.
Circassian 162	Leyhpney, a spark of fire.
Greek	Lophnia, or Lophnis, a torch made of vine bark.
Arabic 1073	Lahaban, blazing, flaming without emitting smoke.

No. 57. Ktorh, Ketura, Cetura or Chettoura has been already considered with No. 9 Gthr, Gather, Guether or Gater.

No. 58. Zmrn, Zimran, Zembran, or Zombra; words derived from No. 104 Smrn, Samron, Sambran or Shimron are included with this name.

- Sanskrit 1109 Sambari, a sorceress.
 Hindu 1402 Shumran, a bead.
 Hindu 1315 Sumran, Sumaran, or Sumiran, a small rosary, a string of beads, a bracelet.
 Malayan 180 Sambarani, an imaginary breed of horses (flying horses).
 Sanskrit 1088 Sambara, name of a demon.
 Spanish Sombra, a spectre, a ghost.

No. 59. Yksn, Iacsan or Jokshan.

- Sanskrit 4 Akshnaya, circuitously (like a wheel), in a tortuous way.
 Italian Agazzino, a species of buckthorn or rhamnus.
 Arabic 41 Akhshan, a mountain.
 Oloma African Igesane, fire.
 English Acksen, or Axen, ashes. (Wright's *Obsolete*.)

No. 60. Mdn, Medan, Madan or Maddan; words derived from No. 61 Mdyn, Midian, Median, Madian or Madiam are included with this name.

- English Medium, in the doctrine of spiritualism, a person through whom certain supposed spirits communicate with persons who put themselves in certain relations with them. (Johnson's *Dictionary* by Latham, London, 1870.)
 Swahili A. Mtume, plural Mitume, a prophet.
 English Mathum, a simpleton. (Wright's *Obsolete*.)
 Anglo-Saxon Madm, a jewel or ornament.
 Irish Madhm, any large round mountain.
 Welsh Meiddyn, a range of mountains.
 Arabic 1274 Mawtin, martyrdom, place of martyrs.
 Mongolian Modon, or Modun, a tree.
 Portuguese Mutano, a bundle of gorse or furze.
 Malayan 320 Madang, or Muddang, a species of timber.
 Kissi African Mideng, fire.
 MithanNagaB. Maithun, to strike.
 Arabic 1111 Matn, striking, striking hard.
 Scotch Maiden, an instrument for beheading.
 Scotch Mittens, to overthrow, to kill. (Jamieson's *Dict.* by Johnston & Longmuir, Edinburgh, 1867.)
 Javanese Matenni, to kill.

No. 62. Ysbk, Isbac, Iesboch, Ishbak or Jesboc.

Latin	Auspex, Auspiciis, a soothsayer or diviner.
Latin	Auspicium, Auspicii, an omen.
Latin	Auspicor, to gather from omens.
English	Auspice, Auspices, the omens of an undertaking drawn from birds, the same as augury.
English	Auspicious, having omens of success.
Spanish	Auspicio, a presage of future events drawn from the flight and singing of birds.
Italian	Auspicio, augury, presage, divination.
English	Husbeech, name of a tree, the hornbeam. (Wright's <i>Obsolete</i> .)
Welsh	Yspig, a spike, a spine.
Welsh	Yspigaw, to prick.
Gaelic	Uspag, a pang, sudden pain.
Irish	Uspog, a pang, throe, gasp or heave.

No. 63. Soh, Soie, Soue, Sue, Suha, Suah, Shuah, Scuah, Schuach or Sous.

Welsh	Syw, that which is circling.
Chin. III. 472	Sa, the appearance of walking round about.
Chin. III. 502	Tsa, to go round, to circulate.
Chinese I. 290	Tsa, to go round, perform the circuit of.
Chinese I. 672	Sze, a sort of sorceress.
Latin	Saga, a sorceress, witch or hag.
Spanish	Saga, a witch, a false prophetess. (J. Baretti's <i>Spanish Dictionary</i> , London, 1786.)
Italian	Saga, a witch, sorceress or enchantress.
Scotch	Sigh, a seer, one who pretends to predict future
Latin	Sagus, Saga, divining, presaging. [events.
Persian 647	Zaycha, a horoscope. [him.
Fijian	Sika, to shake, as a priest when a god enters
Egypt 487 and 502	} Suba, to enchant, to bewitch.
Egyptian 476	
Egyptian 477	Sih, to fascinate.
Chin. III. 418	So, or Soo, to enquire of the gods as to success in any undertaking.
Chinese I. 344	Shuy, to divine, to enquire of the gods respecting future good or evil.
Chinese I. 310	Shaou, to enquire by divination.
Chin. III. 196	She, name of a plant used in divination.
Chin. III. 402	She, certain symbols employed in divination,
Chin. II. 866	She, certain slips of bamboo used in divination.

- Chin. II. 835 Tsih, certain slips of bamboo used in divination.
- Chinese I. 734 Tsze, the small intestines.
- Arabic 664 Zaww, predestination, fate.
- Polish Szczescie, luck, chance, fortune.
- Greek Skaios, Skaia or Scaios, Scaia, ill-omened, unlucky, mischievous.
- Icelandic Ski, jugglery, legerdemain.
- Polish Dziw, a wonder, a wondrous thing.
- Polish Dziwo, an astonishing or wonderful thing, a portent, prodigy or marvel.
- Anglo-Saxon Suigo, astonishment.
- Cornish Suas, O strange! (Borlase.)
- Turkish 753 Shash, to be surprised, astonished, bewildered or confused.
- Hindu 1377 Shazz, miraculous, uncommon.
- Egyptian Shes, the name of an amulet. (See Cooper's *Archaic Dictionary*.)
- Egyptian 506 Sa, an amulet.
- Mano African Se, a greegree (or charm.)
- Chin. II. 634 Suy, pearls or beads.
- Fijian Sau, a thing to be put into the slit of the ear.
- N'godsins A. Saia, an earring.
- Quichua Peru Siui, a ring.
- Boko African Za, a bracelet.
- Basunde A. Zaka, a bracelet.
- Egyptian Shaka, an earring. (See Cooper's *Archaic Dictionary*.)
- Gaelic Shag, a berry. [ictionary.)
- Hebrew Sga or Saga (שג), a madman.
Hosea ix. 7, the spiritual man is *mad*.
1 Sam. xxi. 14, ye see the man is *mad*.
Jerem. xxix. 26, every man that is *mad*.
- Chin. II. 595 Seaou, the disease of madness.
- Chin. II. 141 Shuh, or Seuh, wild, as if mad.
- Egyptian 492 Sah, mad.
- Polish Szus, a sudden fit of madness.
- Persian 722 Soz, disturbed in mind.
- Fijian Sese, foolish.
- Norman Sos, a fool.
- Hindu 1366 Sesh, the king of the serpent race; he has a thousand heads, and is the couch and canopy of Vishnu, and the upholder of the world.
- Sanscrit 1019 Sesha, name of a celebrated mythological thousand-headed serpent, regarded as the emblem of eternity.
- Irish Sigh, spiritual, of the other world.
- Irish Sighe, a goblin.

- Irish Sigh, a hag, a sprite.
 Manchu Tartar Soko, the spirits of the earth, or the spirits of one's
 ancestors.
 Egyptian 492 Saka, a kind of gryphon.
 Egyptian 476 Sak, a mystic animal. (Vol. I.)
 Arabic 756 Shikk, a sort of demon.
 Chin. III. 790 Tsha, certain demons.
 Chin. III. 793 Shae, name of a demon.
 Chin. III. 791 Shae, or Sae, a demon's name.
 Chin. III. 791 Suh, the name of a demon.
 Chin. III. 788 Seih, the name of a demon.
 Chin. III. 791 Seaou, a one-legged devil.
 Chin. III. 411 Seaou, sprites or fairies of the mountains.
 Irish Sia, a fairy.
 Fijian Sae, a ghost, a spectre.
 Hindu 1242 Saya, an apparition, a spectre. [demon.
 Persian 677 Saya, an apparition, a wicked spirit; name of a
 Greek Scia or Skia, *otherwise* Skoa or Scoa, a shadow, a
 shade, a ghost.
 Icelandic Skuggi, a shade, shadow, spectre.
 Anglo-Saxon Sceocca, or Scucca, Satan, the devil.
 Marawi A. Tsoka, the devil.
 Kanuri A. Sou, a devil.
 Pati African Sa, a devil.
 Arabic 720 Sua, hell.
 Arabic 721 Suaa, hell.
 Wolof African Dsou, hell.
 Chin. III. 160 Tsuh, trees and undershrubs growing thick.
 Egyptian 567 Shau, trees.
 Egyptian 573 Shau, a wood.
 Scotch Shaw, a wood.
 Scotch Schaw, a wood, a grove.
 English Shaw, a thicket, a small wood.
 Guresa A. Saya, a forest.
 Ntere African Soak, a forest.
 Undaza A. Soaka, a forest.
 Swedish Skog, a wood or forest.
 Hindu 1234 Sakhi, a tree.
 Fijian Sea, a tree.
 Dewoi African Su, a tree.
 Puka African Siwa, a tree.
 Pika African Sowi, a tree.
 Gyarung T. Shi, a tree.
 Arabic 773 Shaykh, a kind of tree.
 Latin Zygia, a kind of tree.
 Zulu Kafir Zaka, a forest tree.

Sanskrit 1011	Suka, the name of a tree.
Sanskrit 998	Saka, the name of a tree.
Sanskrit 996	Sasa, the name of a tree.
Hindu 1366	Siso, name of a tree.
Persian 729	Suyus, name of a tree.
Chin. II. 369	So, the name of a tree.
Scotch	Sauch, or Saugh, the willow.
French Romn	Sauch, a willow tree. (Supplement.)
Spanish	Sauco, the elder or alder tree.
Cornish	Scao, an elder tree. (Borlase.)
English	Scaw, the elder tree. (Wright's <i>Obsolete.</i>)
Arabic 769	Shua, the tamarisk tree.
Arabic 410	Suwaa, a mountain tree, always green but useless.
Chin. III. 160	Tsih, a thorn or spike, to prick with a thorn.
Arabic 686	Sahat, <i>plural</i> Saha, a certain thorny tree.
Arabic 686	Sihaa, name of a thorny tree.
Irish	Sce, the whitethorn or hawthorn.
Gaelic	Sceach, a hawthorn brier or bramble.
Irish	Sceach, or Sceagh, a bush, bramble, brier, haw-
Gaelic	Sic, a sudden personal onset. [thorn.]
Zulu Kafir	Swaca, to seize and dash down.
English	Shake, to throw down by a violent motion.
French	Secouer, to shake, to give one a shaking, to torment.
Zulu Kafir	Swica, to strike with a clod or a stone.
Fijian	Sako, to beat with a stick.
Fijian	Saku, to knock on the head.
Scotch	Skeeg, to lash.
Scotch	Skig, to flog.
Scotch	Skeg, to strike with the open hand.
English	Squaige, to whip. (Wright's <i>Obsolete.</i>)
English	Swish, to flog. (<i>Slang.</i>)
Scotch	Soosh, to beat, to flog.
Scotch	Souse, or Soose, to beat, to drub.
English	Seawse, to strike on the face. (Wright's <i>Obsolete.</i>)
English	Souse, to strike with violence.
Arabic 807	Zahz, beating hard.
Arabic 668	Zahw, striking with a stick.
Arabic 686	Sahh, striking, whipping.
Chin. II. 370	Seib, a club.
Chin. III. 580	Tseih, an iron weapon like a cudgel.
Chin. II. 867	Tsuh, to flog or chastise.
Chin. II. 846	Tsih, to strike.
Chin. II. 276	Suh, to strike.
Chin. II. 246	Suh, or Seaou, to strike.
Chin. II. 268	Seaou, to strike.

- Chin. II. 115 Shaou, to strike.
 Chin. II. 278 Shuh, to strike.
 Bodo Bengal Sho, to strike.
 Egyptian 493 Shiu, to strike.
 English Shock, a violent striking or dashing against.
 English Sock, to strike a hard blow. (Wright's *Obsolete*.)
 Scotch Swak, or Swake, to strike, also a hasty and smart blow.
- Arabic 788 Saka, striking, also a slap with the open hand.
 Arabic 788 Sakk, striking violently.
 Sanscrit 1044 Sagh, to strike, to hurt.
 English Sog, a blow. (Wright's *Obsolete*.)
 English Zock, a blow. (Wright's *Obsolete*.)
 Irish Suc, a push or a punch. (Supplement.)
 English Swack, a blow. (Wright's *Obsolete*.)
 English Souse, a blow. (Wright's *Obsolete*.)
 Coptic Sas, a blow, a wound. (Bunsen, v. 770.)
 Hindu 1287 Saza, chastisement.
 Sanscrit 1112 Sahasa, chastisement.
 Arabic 597 Zahh, a slap with the palm of the hand.
 English Sowe, a blow. (Wright's *Obsolete*.)
 Fijian Sau, to bruise.
 Welsh Sigaw, to bruise or shatter.
 Welsh Sig, a bruise.
 Hebrew Sk or Sak (שׂק), a prick.
 Num. xxxiii. 55, *pricks* in your eyes and thorns in your sides.
 Hebrew Skh or Sakh (שׂכח), a barbed iron.
 Job xli. 7, can'st thou fill his skin with *barbed irons*?
- Zincali Sacas, irons, chains.
 Hindu 1377 Shakka, the pillory.
 English Shug, to writhe the body. (Wright's *Obsolete*.)
 Persian 651 Zakh, a groan.
 Arabic 721 Suaa, torment.
 Chinese I. 458 Tsew, to fetter, to handcuff, to shackle.
 Chin. III. 470 Tse, to mount a rugged hill.
 Chin. II. 806 Tseu, a rocky hill with mould on its surface.
 Chin. II. 748 Tseu, rocky hills.
 Chin. II. 762 Tsuy, a high hill.
 Chinese I. 528 Tseih, the ridge of a hill.
 Chin. III. 617 Tseaou, a hill or mountain.
 Chin. II. 32 } Sze or She, a hill.
 & 41 }
 Chin. II. 57 } Seu, a hill on a level plain.
 Arabic 795 } Sawh, or Suh, a mountain.

- Arabic 720 Sawaa, the summit of a mountain.
 Accadian Sek, a summit.
 Hindu 1387 Shakh, the top of a hill.
 Persian 742 Shakh, a mountain.
 Arabic 775 Shik, a mountain.
 Irish Sigh, a hill.
 English Scug, the slope of a hill. (Wright's *Obsolete*.)
 Latin Saxum, Saxi, a hill, a rock, a great stone.
 Italian Sasso, a mountain, also stone.
 Egyptian 411 Sas, a kind of stone.
 Persian 725 Say, a stone.
 Bassa African Sou, a stone.
 Basa African So, a stone.
 Kra African Sawo, a stone.
 Krebo A. Seo, or Sio, a stone.
 Arabic 725 Sahwat, *plural* Sihaa, a rock, a huge stone.
 Chin. II. 763 Suh, or Seaou, a black sort of fine stone.
 Chin. II. 752 Seaou, a stone appearing hard.
 Chinese I. 312 See, a close hard stone.
 Chin. II. 767 Sow, stone.
 Chin. II. 749 Sze, or She, the name of a stone.
 Chin. II. 745 Shih, a stone.
 Chin. II. 763 Shuh, the name of a stone.
 Chin. II. 761 Tsho, a coarse stone.
 Chin. II. 769 Tso, or Tsa, a coarse stone.
 Chin. II. 746 Tsze, the name of a stone (also p. 759).
 Chin. II. 761 Tseay, stone.
 Chin. II. 755 Tso, stone.
 Chin. II. 376 Tseau, scattered wood fit for fuel, a cutter of fuel, a woodman.
 Chin. II. 499 Tseih, the name of a resinous wood.
 Chin. II. 353 Tso, wood taken for fuel.
 ManchuTartar Souia, the dead branches of a tree pulled off to light a fire, dry sticks.
 ManchuTartar Saihoa, the name of a tree whose branches kindle easily in spite of being wet.
 Arabic 773 Shiyaa, or Shayaa, firewood.
 Kono African Sue, firewood.
 Vei African So, firewood.
 Gadsaga A. Suo, firewood.
 Soso African Sugei, firewood.
 Kabenda A. Zizi, firewood; *Musentandu*, African, the same
 Hindu 1411 Shishu, name of a wood.
 Egyptian 483 Ses, sesso wood, acacia.
 Arabic 721 Sawas, a kind of tree which emits fire. [a fire.
 Polish Zazewie, a red ember, that which serves to kindle

- Malayan 197 Sigi, a torch.
 Greek Suckaio, or Sugkaio, to set on fire, to burn up.
 Arabic 599 Zaka, a flaming fire.
 Hindu 1144 Zaki, fiery, flaming.
 Hindu 1299 Sikhi, fire.
 Hindu 1298 Sikha, flame.
 Sanscrit 1004 Sikha, flame.
 Sanscrit 1013 Suc, to burn.
 Hindu 1346 Soz, burning.
 Persian 722 Soz, burning.
 Persian 722 Sozidan, to burn.
 Turkish 747 Suz (in composition), that which burns, ignites, or destroys by burning.
 Sanscrit 1112 Sahasa, a particular sacred fire in which an oblation is made, or the oblation itself.
 Chin. II. 536 Sze, to cherish fire and to cause it to break out in
 Egyptian 768 Ssi, flame. [flame.
 Coptic—Sah.
 Chin. II. 554 Seaou, fire blazing.
 Chin. II. 561 Seaou, to burn.
 Chin. II. 537 Shaou, to burn.
 Chin. II. 539 Shih, the appearance of fire.
 Gio African Sie, fire.
 Burmese Zee, fire. (*Banga* dialect; see *Asiatic Researches*, v. 238.)
 Dahome A. Zo, fire.
 Bask Su, fire.
 Arabic 720 Sua, fire.
 Arabic 721 Suaa, fire.
 N'godsins A. Zau, smoke.
 Doai African Zaou, smoke.
 Egyptian 773 Zzo, smoke.
 Bambarra A. Sissi, smoke. [dialects).
 Mandenga A. Sisi, or Sisio, smoke (and in six other African
 Kabunga A. Sisio, smoke.
 Bode African Sako, smoke.
 Irish Sugh, or Suice, soot.
 Sanscrit 1113 Seka, a libation, an offering. [infant.
 Sanscrit 1013 Suci, an oblation to fire, at the first feeding of an
 Chin. III. 549 Tseou, to burn victims and pour out oblations.
 Chin. II. 573 She, a sort of stand in temples for the vessels used in sacrifice.
 Chin. III. 764 Shuy, certain preparation of a vessel that contains grain used in sacrifice.
 Chin. II. 607 Soo, a white victim or domestic animal.
 Chin. II. 776 Seu, a vessel used in offering sacrifice.

- Chinese I. 113 Tsoo, a vessel to contain the victims used in sacrifice.
- Chin. II. 567 Tseo, a vase used in temples to contain wine when performing the rites of sacrifice.
- Chin. III. 219 Tsey, a sort of mat used in sacrifice.
- Chin. III. 192 Tsoo, a sort of mat used in sacrifices.
- Chin. III. 614 Tsoo, or Tso, the steps and the mat appropriated to the host or principal person at formal sacrifices in temples.
- Chin. II. 771 Tsoo, a sacrifice.
- Chin. II. 778 Tsaou, to sacrifice.
- Chin. II. 775 Tsuy, the name of a sacrifice offered to the moon.
- Chin. II. 777 Tseih, certain sacrifices to the gods of the grain.
- Chin. III. 97 Tsoo, to offer flesh in sacrifice.
- Chin. II. 773 Tse, to sacrifice with victims, to offer flesh in the rites of worship.
- Chin. II. 772 Tsze, to offer a spring sacrifice to ancestors.
- Chin. II. 156 Tsuy, or So, the name of a sacrifice.
- Chin. II. 770 Sze, to sacrifice, to sacrifice to the gods or to departed spirits.
- Chin. II. 779 Suy, the name of a sacrifice.
- Chin. II. 780 Se, the name of a sacrifice.
- Musu A. Sa, a sacrifice.
- Arabic 801 Zahiyat, plural Zahaya, a sheep for sacrifice.
- Icelandic Soa, to sacrifice, to make an offering.
- Sanscrit 1117 Su, to perform a sacrifice.
- Chin. III. 310 Shwuy, to sacrifice.
- Chin. III. 721 Shwuy, a small sacrifice.
- Chin. II. 770 Shay, the sacrifices which are offered to the gods of the land.
- Egyptian 477 Skau, to sacrifice.
- Kano African Sake, a sacrifice.
- Toronko A. Sayaka, a sacrifice.
- Mampo A. Saga, a sacrifice.
- Basa African Sasa, a sacrifice.
- English Souse, to fall suddenly on, as a hawk on his prey.
- Chin. II. 220 Tsub, or Tso, to rush against, to push, to cast down, to throw to the ground, to grasp the hair of the head, to seize the neck, to throttle.
- Fanti African Su, to stifle.
- Welsh Sagiaw, to choke, to stifle.
- Spanish Soga, a halter, as "Verse o estar con la sogá a la garganta, to have a halter about one's neck, or to be in imminent danger."
- Galla African Tshige, to hang.
- Swahili A. Shoka, an axe.
- Runda A. Sok, an axe.
- Koama A. Sa, an axe; Bagbalan, African, the same.
- Kisi African Dsuei, an axe.

- Basa African Dsue, an axe.
 Chin. III. 559 Tsze, an axe or hatchet.
 Chin. II. 421 Tsih, to split or rend asunder.
 Chinese I. 251 Sih, to pierce, to stab.
 Chinese I. 252 Shih, to pierce, to stab.
 Chinese I. 223 Sha, to pierce, to stab.
 Chin. II. 547 Shae, or Sa, to wound.
 Arabic 403 Saay, a wounding.
 Latin Saucio, to wound, hurt, cut, gash.
 Egyptian 503 Sekh, to cut or wound.
 Arabic 756 Shaka, cleaving the skull.
 English Sake, to kill. (Wright's *Obsolete*.)
 Sanscrit 1044 Sagh, to kill.
 Arabic 403 Saay, a killing.
 Chin. II. 430 Tsae, to kill or slaughter.
 Chin. III. 554 See, to decapitate.
 Chin. II. 547 Se, or Shae, to kill.
 Gyami Tibet Sa, to kill.
 Tibetan Se, to kill.
 Newar Nepal Sya, to kill.
 Sanscrit 1136 So, to kill.
 Bhutani Seh, to kill.
 Yakha Nepal Sisu, to kill.
 Sanscrit 1019 Sessa, killing.
 Thulungya N. Sisi, blood.
 Toronka A. Dseyi, blood.
 Gyami Tibet Sye, blood; *Horpa*, Tibet, the same.
 Ham African Si, blood.
 Singpho B. Sai, blood.
 Gura African Sa, blood.
 Thochu Tibet Sah, blood.
 Manayak T. Shah, blood.
 Chin. II. 405 Sha, to smear the lips and sides of the mouth
 with the blood of a sacrifice, over which an oath
 is taken, swearing mutual attachment to.
 Fijian Sui, to sprinkle.
 Sanscrit 1117 Su, to sprinkle, to make a libation.
 Sanscrit 1010 Sik, to sprinkle.
 Sanscrit 1113 Sik, or Sic, to sprinkle.

No. 64. Sba, Saba, Seba, Sheba, Scheba or Sceba has been already considered with No. 24 Sba, Saba, Seba or Sheba.

No. 65. Ddn, Dedan, Dadan or Daidan.

Greek Dodone, name of a celebrated oracle of Jupiter.

Balu African	Titen, a tree.
Fijian	Tudonu, a kind of club.
Arabic 392	Tawdin, striking with a stick.
Sanscrit 368	Tadana, beating, striking; also a stroke, a blow.
English	Tetine, to writhe about. (Wright's <i>Obsolete</i> .)
Sanscrit 384	Tedani, blood.
Irish	Tiadhan, a little hill.
Gaelic	Tiadhan, a little hill, a stone.
Welsh	Dydaniaw, to ignify, to set on fire.
Welsh	Dydaniad, ignition, kindling.
Soso African	Tutina, smoke.
Gaelic	Toitean, a flame.
Irish	Toitean, a burning or conflagration.

No. 65 *otherwise spelled* Daran.

Persian 585	Dawran, a circle.
Hindu 1077	Dauran, a circle.
Welsh	Tron, or Trwn, a circle.
Welsh	Turn, or Trwn, round. [turned.
Greek	Tornos, Tornou, a circle, a round, that which is
Greek	Tornoo, to round, to make round.
French	Turner, to turn, to revolve, to move round.
English	Turn, to move in a circular course, to revolve, to
Persian 592	Dirand, an amulet. [move round.
Polish	Duren, a fool.
Polish	Durny, silly.
French Romn	Darne, giddy, mad, hysterical.
Gaelic	Taran, an apparition.
Irish	Taran, the ghost of an unbaptised child.
Polish	Deren, the name of a tree.
French Romn	Troine, privet. (Supplement.)
Cornish	Draen, a thorn.
Welsh	Drain, a thorn.
Dutch	Doorn, a thorn or bramble.
German	Dorn, a spine, a thorn, a prickle.
Swedish	Torne, a thorn.
Danish	Torne, a thorn.
Anglo-Saxon	Thorn, a thorn.
Icelandic	Thorn, a thorn.
English	Thorn, a tree or shrub armed with spines or sharp Slavonic—Tern. [shoots.
Anglo-Saxon	Thyrn, a thorn.
French Romn	Traine, a big stick. [the pillory.
Scotch	Trone, to subject to the disgraceful punishment of
Irish	Dorn, a blow, a cuff.

Gaelic	Dorn, to box, bruise or strike with the fist. Armoric—Dourna.
Welsh	Dyrnu, to use the fists, to thresh.
Gaelic	Doruinn, torment, pain, anguish.
Cornish	Dron, a hill.
Welsh	Taren, a knoll.
Irish	Torran, a hillock.
French Romn	Thoron, a hill.
French Romn	Toron, an eminence, a hill.
New Zealand	Tarona, to be hung by the neck.
English	Trine, to hang. (<i>Wright's Obsolete.</i>)
Irish	Tuireann, a spark of fire.
Polish	Drewno, a piece of wood, a block or billet.

No. 66. Asor, Assur or Asshur will be considered with No. 75
Isra-el.

No. 67. Ltos, Lots, Latus, Latasa or Letush.

Mbarike A.	Letsu, the devil; also hell.
Greek	Latusso, to clap, to strike.
Arabic 1063	Latas, bruising, striking, kicking.
Yala African	Ledso, a stone.
Bulanda A.	Ledsa, firewood; <i>N'kele</i> , African, the same.
Malayan 300	Latos, to crackle, fly in sparks.

No. 68. Lam, Laom, Laomm, Leum, Leumm, Loom or Luom.

N'halemoe A.	Lem, a witch. (<i>See Greegree column.</i>)
Latin	Lamia, a hag, a witch or sorceress.
English	Lamia, a hag, a witch.
Italian	Lammia, a witch or sorceress.
Latin	Limeum, Limei, a poisonous herb.
Persian 1069	Lama, nightshade, fox-grapes.
Persian 1054	Lam, a composition of drugs against fascination and evil eyes.
Beran African	Lam, a bracelet.
Italian	Lammia, a fairy, a nymph, a genius, a demon.
Spanish	Lamia, a kind of demon or evil spirit in the form of a beautiful woman.
Italian	Lamia, a spectre or vampire supposed to suck the blood of infants.
Latin	Lamia, a she devil that does mischief to children.
Greek	Lamia, a fabulous monster said to feed on man's
English	Lamia, a demon. [flesh.
English	Lime, the linden tree.

Irish	Leamb, the elm tree.
Gaelic	Leamb, an elm.
Latin	Luma, a certain kind of thorn.
Lohorong N.	Lome, to strike.
Balali Nepal	Lomu, to strike.
English	Lamm, to beat.
English	Lam, to beat. (<i>Wright's Obsolete.</i>)
Icelandic	Lama, to bruise, half break.
English	Lame, to cripple or disable.
Zulu Kafir	Luma, to cause pain, to annoy.
Greek	Lume, maltreatment.
Spanish	Loma, the top of a hill.
Mutsaya A.	Lemaya, a stone.
Babuma A.	Lemei, a stone.
Zincali	Lima, wood.
Spanish	Llama, flame.
Gaelic	Laom, a blaze of fire.
Irish	Laom, a blaze of fire.
Scotch	Leme, to blaze.
Musentandu A.	Lambo, a sacrifice.

No. 69. Ayph, Epha, Ephah, Ipha, Hepha or Hephah; words derived from No. 103 Yob or Iob are included with this name.

Anglo-Saxon	Hop, a circle.
English	Hoop, anything circular, a ring; also to encircle,
Latin	Obeo, to go round. [to surround.
Arabic 461	Haff, surrounding, encircling; one who wounds grievously with a malignant eye.
Arabic 834	Aaaif, a soothsayer, augur, prophet.
Arabic 887	Aayuf, an augur.
Arabic 132	Ifhaa, auguring, taking an omen.
Cornish	Avi, the liver of man or beast.
Welsh	Afu, the liver.
Manchu Tartar	Oufouhou, the liver.
Greek	Epar, Epatos, Epato, the liver. [an oracle.
Greek	Epos, Epeos, Epei, the word of a deity, prophecy,
Egyptian	Apa, an amulet, representing the flying scarabeus, an emblem of the Sun and of Pthah-Sokari-Osiris. (<i>See Cooper's Archaic Dictionary.</i>)
Icelandic	Opi, a magical Rune character causing hysterics.
Anglo-Saxon	Heopa, the hips of a sycamore tree.
English	Hep, the wild dog-rose.
English	Heps, the berries of the hep. [briar.
English	Hip, or Hop, the fruit of the dog-rose or wild

Italian	Ubbia, a bad omen, superstition, foolish belief about omens.
West Indian	Obe, or Obi, the name given to the magical arts or witchcraft practised by a class of persons among the negroes of the West Indies. (<i>See Chambers's Encyclopædia</i> , 1874 edition.)
Hwida A.	Obo, a greegree (or charm); <i>Dahome</i> and <i>Mahi</i> , African, the same.
Param African	Efo, a greegree.
Pati African	Afo, a greegree; <i>N'goalá</i> , African, the same.
Scotch	Wowf, in some degree deranged.
Anglo-Saxon	Woffian, to rave, to dote.
English	Oaf, a dolt, an idiot.
English	Auf, a fool.
Scotch	Heepy, a fool.
Hebrew	Aob (אוב), a familiar spirit. 1 Sam. xxviii. 8, 'divine unto me by the familiar spirit. [<i>spirit.</i> 1 Chron. x. 13, one that had a familiar 2 Kings xxi. 6, dealt with familiar spirits.
English	Hob, a fairy.
English	Ouph, a fairy. (<i>Wright's Obsolete.</i>)
English	Ouphe, pronounced Oofy, a fairy, goblin or elf. Teutonic—Auff.
English	Auf, or Awf, an elf. (<i>Wright's Obsolete.</i>)
English	Waff, a ghost. (<i>Wright's Obsolete.</i>)
Anan African	Afai, a devil.
Mandara A.	Afu, hell.
Eregba A.	Ofe, hell.
Abadsa A.	Ofia, a forest; <i>M'bofia</i> , African, the same.
Afudu African	Efu, a forest.
Zulu Kafir	Yobo, a forest.
Gaelic	Eabh, the aspen tree.
German	Eibe, the yew tree.
English	Ife, the yew tree. (<i>Wright's Obsolete.</i>)
French	If, the yew tree.
Spanish	Iva, the ground pine.
English	Hove, the ground ivy. (<i>Wright's Obsolete.</i>)
German	Epheu, the ivy.
English	Ivy, the name of a parasitic plant.
Fijian	Ivi, the name of a tree.
Hindu 240	Ipa, name of a tree.
Anglo-Saxon	Hiop, Heap, or Heop, a bush, a bramble.
English	Whip, an instrument for beating, viz., a lash tied
Egyptian 362	Ab, a stick. [to a stick.
Magyar	Ub, to strike.

Polish	Obic, Obije, to beat, I beat.
English	Whop, to beat. (<i>Slang.</i>)
English	Whap, or Awhape, to strike.
English	Wipe, to strike. (<i>Wright's Obsolete.</i>)
English	Whip, to strike with a lash, to thrash.
Quichua Peru	Uipiyani, to flog.
Kurgi India	Yeppu, to strike.
Egyptian 538	Uafu, Ufa, or Uaf, 367 Aufu, or Auf, or 362 Af, to
Scotch	Youf, or Yowff, to strike forcibly. [chastise.
Scotch	Youff, a swinging blow.
Scotch	Howf, a severe blow on the ear.
Bambarra A.	Afey, a blow.
Scotch	Yepie, or Epie, a blow.
English	Wipe, a blow, a stroke.
Welsh	Wab, a slap or stroke.
Scotch	Wap, a quick and smart stroke.
English	Wap, a blow. (<i>Wright's Obsolete.</i>)
English	Hope, a hill. (<i>Wright's Obsolete.</i>)
Arabic 1415	Yafaa, or Yaffaa, a hill, high ground.
Arabic 1372	Wafa, high ground.
Sanscrit 95	Avi, a mountain.
Khari Naga B.	Apih, a mountain.
Caribbean	Ouebo, a mountain.
Manyak Tibet	Wobi, a stone.
Ashanti A.	Obuo, a stone.
Nufi African	Efea, wood.
Karabo A.	Ifia, wood.
Anan African	Ifia, firewood.
Greek	Aphe, a lighting, a kindling.
Malayan 10	Api, fire.
Moorish Arabic	Afia, fire. (<i>Borrow's Spanish Gypsies</i> , vol. ii.
Mandara A.	Afu, fire. [page 121.)
Eregba A.	Ofe, fire; <i>Appa</i> , African, the same.
Ako African	Efe, smoke.
Yoruba A.	Efi, smoke.
Yagba African	Afi, smoke.
Swahili A.	Ivu, ash.
Sanscrit 1168	Hava, an oblation, a burnt offering, a sacrifice.
Hindu 2204	Havya, an offering to the gods.
Mahi African	Ufo, a sacrifice.
Sanscrit 821	Yupa, a smooth post or stake to which the sacrificial victim is fastened, any sacrificial post.
Hindu 2222	Yup, a sacrificial post.
Zulu Kafir	Opa, to shed blood.
French Romn	Hape, a hatchet.
Kambali A.	Obo, an axe.

- Koro African Efo, *plural* Aefo, an axe.
 Adampe A. Efia, an axe.
 Anfue African Efo, an axe.
 Arabic 124 Ifaaa, wounding the head, making a wide open
 Bambarra A. Afa, to kill. [wound.
 Adampe A. Evu, blood.

No. 70. Apr, Apher, Epher or Hepher has been already considered with No. 12 Abr, Aber, Eber or Heber.

No. 71. Hnk, Anoch, Enoch, Henoch, Hanoch, Hanoc, Chanoc, Chanoch or Chonuch; words derived from No. 79 Hnok, Anoch, Enoch, Ebnoc, Henoc, Henoch, Hanoch, Chanoch or Chonuch are included with this name.

- Zulu Kafir Yinge, a circle. [eddy.
 Chin. II. 519 Ying, the appearance of waves going round in an
 Chin. II. 482 Heung, or Ying, an eddy, the appearance of
 water running round.
 Chin. II. 510 Hang, water circulating as an eddy.
 Latin Cingo, to surround or environ.
 French Romn Guenoche, a sorceress, an enchantress.
 Manchu Tartar Chengue, a kind of diviner or soothsayer who
 knows things before they happen, a man who
 foretells or prognosticates.
 Chin. III. 415 Ching, to enquire by divination.
 Chin. II. 447 Chung, the aura about the heart.
 Chin. III. 92 Kang, or Keang, the large intestine.
 Chin. II. 776 Ching, a favourable prognostic, a manifestation of
 heaven's approbation.
 Chin. III. 791 Ying, a certain kind of sorcery or witchcraft.
 Swahili A. Wanga, one who uses witchcraft against another.
 Zulu Kafir Unga, to charm a person, to bring under the in-
 fluence of a charm.
 Chin. III. 421 Ying, a sort of necklace.
 Caribbean Eneka, a necklace or chain.
 Dselana A. Kunk, a bracelet.
 Chin. III. 558 Keung, bracelets for the wrist.
 Chin. II. 615 Kheung, stone bracelets.
 Ako African Ingu, beads.
 Zulu Kafir Yinga, a breast ornament of coloured beads.
 English Yaunux, a silly fool. (Wright's *Obsolete*.)
 Chin. III. 704 Hung, stupefied.
 Chin. II. 141 Hwang, a mad appearance, a wild manner, con-
 Chin. III. 358 Wang, incoherent mad talk. [fused, unsettled.
 Chin. III. 362 Kwang, incoherent talk.

- Chin. II. 590 Khwang, madness, insanity.
 Chin. II. 597 Chhang, wild and frightened. [whither.
 Chinese I. 122 Chang, madly, going on madly without knowing
 Chin. III. 81 Kung, the ear hearing demons or ghosts.
 Arabic 1013 Kaaankaa, a male sylvan demon.
 Chin. III. 789 Hang, a demon.
 Chinese I. 499 Yang, a kind of demon, fairy or elf.
 Chin. III. 792 Wang, a certain water sprite or demon.
 German Unke, a familiar, a sprite or domestic goblin.
 Ibu African Unkoh, or Enko, a wood.
 Chin. III. 164 Hwang, plants covering the ground as a wilder-
 ness; wild, barren, waste.
 Chin. III. 162 Wang, jungle.
 Opanda A. Iniku, a forest.
 Igu African Eniku, a forest.
 Malayan 25 Unak, a prickly plant.
 Konguan A. Enok, a tree.
 Chin. II. 364 Yung, the Banian tree or *Ficus Indica*, which
 sends down roots from its branches, it is called
Puh sze muh, the immortal tree.
 Chin. II. 342 Khung, name of a tree, it appears to be a species
 Chin. II. 384 Chhing, a river willow. [of willow.
 Chin. II. 333 Chung, name of a certain tree.
 Sanscrit 197 Kanici, name of a tree.
 Chin. III. 163 King, a certain wood or thorny bush; formerly
 used to inflict punishment.
 Chin. II. 326 Chhang, a cudgel or bludgeon, to beat with a
 stick or bludgeon.
 Chin. II. 199 Chang, to strike.
 Chin. II. 273 Ching, to strike.
 Chin. II. 244 Chwang, to strike suddenly, to knock, to beat.
 Chin. II. 276 }
 or III. 477 } Kang, II. 270 Kung, or II. 429 Khung, to strike.
 English Knock, to strike or beat with something heavy.
 Welsh Cnociauw, to beat, rap or knock.
 Scotch Yank, a sudden and severe blow.
 English Wank, a violent blow. (Wright's *Obsolete*.)
 Scotch Whank, or Whang, to beat, flog or scourge.
 English Whang, to beat.
 English Wang, a slap in the face. (Wright's *Obsolete*.)
 Chin. III. 370 Wang, to chastise.
 New Zealand Whiunga, the act, time or place of whipping.
 Chin. II. 240 Ying, or Kheang, to strike.
 Chin. III. 686 Heang, or II. 216 Hang, to strike.
 Chin. III. 484 Hang, to strike, to knock.
 Chin. II. 267 Hung, to strike.

- Chin. II. 226 Hung, to strike, to pierce with a stick.
 Chin. II. 204 Yang, to strike with a leather strap.
 Arabic 181 Inhak, tormenting or punishing severely.
 English Ganch, to drop from a high place on hooks, by way of punishment, as is done to malefactors in Turkey.
 French Cangue, a very heavy wooden collar, still used in Asia and especially in China, for the punishment of convicts. (*See Fleming and Tibbins'*
 Gaelic Cuing, a yoke, a bond, slavery. [*Di t*]
 Greek Choinix, Choinikos, Choiniki, a kind of shackle or stocks for fastening the legs in.
 Chin. II. 209 Kung, both hands fastened together by handcuffs.
 Basunde A. Hanga, chain fetters.
 Hebrew Ank or Anak (אנך), a chain.
 Prov. i. 9, and *chains* about thy neck.
 Judges viii. 26, *the chains* that were about thy camels.
 Portuguese Onco, a hill.
 Chin. II. 769 Heang, a hill with large and small rocks.
 Chin. II. 31 Yung, or 35 Hing, or 38 Hung, a hill.
 Chin. II. 32 Yang, a deep recess among hills, sombre.
 Chin. III. Chhing, a hill.
 Irish Cnoc, a hill.
 Chinese I. 200 Chung, the summit of a hill.
 Chin. II. 303 King, a mountain.
 Munipuri B. Ching, a mountain.
 Chin. II. 50 Chang, a high and dangerous mountain.
 Chin. III. 620 Kang, a mountain.
 Mandinga A. Kuanku, a mountain. (*J. G. Jackson's Empire of Morocco*, London, 1811.)
 Lohorong N. Kongku, a mountain.
 Chin. II. 754 Keang, the name of a stone.
 Chin. II. 768 Ying, stone.
 Chin. II. 751 Ying, the name of a stone.
 Anfue African Enake, firewood.
 English Chunk, a log of wood or the trunk of a tree.
 Galla African Kahnke, a spark. [*(Wright's Obsolete.)*]
 English Whink, a spark of fire. (*Wright's Obsolete.*)
 Greek Anakaio, to kindle, to light up, to light oneself a
 Chin. II. 539 Hung, the flame of a torch. [*fire.*]
 Chin. II. 538 Hing, a torch or kind of flambeau.
 Chin. III. 194 Ching, a kind of torch.
 Chin. II. 470 Chwang, the appearance of fire.
 Chin. II. 547 Keung, fire.
 Chin. II. 540 Keung, flame ascending.

- New Zealand Kanga, a burning, the place where a fire is made.
 New Zealand Kanaku, fire.
 Hindu 192 Anch, flame of a fire, blaze.
 Chin. II. 534 Hung, flame.
 Chin. II. 811 Hung, the appearance of fire.
 Chin. II. 546 Hwang, a strong fire, a great blaze.
 Chinese I. 184 Hwang, the bright shining of fire.
 Chin. II. 537 Yang, the light or blaze of fire.
 Chin. II. 538 Yang, fire burning furiously.
 Chin. II. 550 Ung, smoke and vapour.
 Chin. III. 563 Hing, a certain vessel used in sacrifice.
 Chin. II. 877 Hwang, rice used in sacrifice.
 Chin. III. 784 Chhang, the name of a fragrant plant which is blended with black millet, and fermented to form a species of wine used in sacrifice.
- Quichua Peru Cancu, sacrificial bread.
 Quichua Peru Cancani, to roast.
 Sanscrit 197 Kanika, the name of a purificatory ceremony, *viz.*, whirling round lamps at sacrificial rites. [gods.
- Chinese I. 508 Chang, an area dedicated to offering sacrifice to the
 Chin. II. 778 Chwang, to offer sacrifice without gravity and
 Chinese I. 429 Chang, an autumnal sacrifice. [respect.
 Chin. II. 550 Ching, a certain sacrifice performed in winter.
 Chin. II. 539 Ching, a winter sacrifice.
 Chinese I. 55 Heang, to sacrifice.
 Chin. II. 776 Hang, or Hwang, name of a sacrifice.
 Chin. II. 776 Yang, to sacrifice to the presiding spirit of a wood.
 Chin. II. 777 Ying, or Yung, a certain sacrifice offered to the sun, moon, stars and gods, in order to expel
- Chin. III. 92 Yung, the name of a sacrifice. [evil.
 Chin. II. 820 Wang, the name of a sacrifice (page 320 the same).
 New Zealand Whaingā, a ceremony performed in a new house before it is inhabited. "*I mea ia kia patua te tungata hei whaingā mo te whare, He talked of killing the man as an offering for his new house.*"
- Greek Enagizo, to offer a sacrifice to the dead.
 Greek Anagcho, to hang, choke or strangle.
 Danish Haenger, to hang.
 Danish Haengt, hanged.
 Swedish Hanga, to hang.
 English Hang, to put to death by suspending by the neck.
 German Henken, to hang.
 German Henker, a hangman.
 Hebrew Hnk or Hanak (חנק), to hang.
 2 Sam. xvii. 23, and *hanged* himself.

Latin	Ango, to strangle, throttle or choke.
Arabic 537	Khinak, a halter.
Arabic 537	Khunak, the part of the throat where they usually strangle; strangulation.
Arabic 537	Khannak, a hangman.
Arabic 506	Khanik, a strangler.
Hindu 1638	Konch, a stab.
Chin. II. 198	Chang, to wound.
Chin. III. 609	Keang, to kill.
Isoama A.	Onyike, an axe.
Mbofia A.	Anyoku, an axe.
Chin. III. 292	Hwang, blood.
Nalu African	Anyak, blood.
Hindu 932	Chhinakna, to sprinkle.

No. 72. Abyda, Abida, Abidaa, Abidah or Ebidas; words derived from No. 86 Avod are included with this name.

English	Eubates, the third order of Druids, whose business was to foretell future events. (<i>See Dr. Borlase's Antiquities of Cornwall.</i>)
Greek	Evates, a branch or division of the Druids, who, according to Strabo, were divided into three sections, one of which was that of the Evates, who acted as <i>priests</i> , another acting as bards, poets or musicians, and the third as naturalists or moralists. (<i>See Ency. Brit.</i> , article <i>Evates</i> .)
Welsh	Ofydd, plural Ofyddion, the primary order of Druids. (<i>See Derwydd.</i>)
Italian	Efodo, an intestine. [viners.
Latin	Effata, oracles, prophecies, the speeches of di-
Greek	Epodos, Epodou, an enchanter, or sorcerer.
Irish	Upadh, a sorceress, a witch.
Malayan 363	Hobat, to conjure, to perform acts of witchcraft
Irish	Uptha, sorcery, witchcraft. [or sorcery.
Greek	Epode, an enchantment, charm or spell.
Greek	Epado, to use charms or incantations.
Assyrian	Abutu, a charm.
Melon African	Ebato, or Ebata, a bracelet.
Bini African	Eboda, a greegree (or charm).
Anan African	Ifod, a greegree.
Arabic 1394	Haft, extreme insanity.
Polish	Aveado, mad; a lunatic.
Ashanti A.	Abodam, mad.
English	Abaddon, the angel of the bottomless pit—"And they had a king over them, which is the angel of

the bottomless pit, whose name in the Hebrew tongue is Abaddon." (Revelations ix. 11.)

Egyptian	Hept, a mystical region of the Egyptian purgatory. (See Cooper's <i>Archaic Dictionary</i> .)
Irish	Eabhadh, the aspen tree.
French Romn	Abet, a fir tree.
Spanish	Abeto, a kind of fir tree.
Italian	Abete, a fir tree.
Mandingo A.	Abute, to fog.
Limbu Nepal	Hipte, to strike.
Polish	Opetac, to fetter, to shackle.
Sanscrit 124	Abadha, pain, distress.
Arabic 1354	Wabad, a hollow on a mountain.
Anglo-Saxon	Weobed, Weobedd, or Wibed, an altar.
Anglo-Saxon	Weafod, Weofod, or Wiofod, an altar.
English	Wefde, Wyefde, or Weved, an altar. (Wright's
Persian 16	Abid, or 193 Aybad, a spark of fire. [<i>Obsolete.</i>]
Egyptian 457	Apt, a kind of wood. (Vol I.)
Greek	Apto, to kindle, to set on fire.
Galla African	Ibita, fire.
Yasgua A.	Uved, fire.
Sanscrit 132	Avyadh, to pierce, to wound.
Quichua Peru	Haptay, a stab.
Arabic 193	Ibat, inflicting wounds, slaying.
French	Abatis, slaughter.
French	Abatage, a slaughtering, a killing.
French	Abattoir, a slaughter house.
French	Abattre, to knock down, to fell, hack, slay,
Russian	Ubit, to kill. [slaughter, kill.]
Sanscrit 57	Aptu, a sacrificial animal.
Sanscrit 57	Aptas, a sacrificial act.

No. 73. Aldah, Aldaa, Eldaha, Eldahah, Eldaah, Eldaa or Hel-daa; words derived from No. 148 Aladh, Elada, Eladah, Eleada, Elhada, Elhadah or Eldaa are included with this name.

Anglo-Saxon	Hluta, Hlyta, or Hlytta, a fortune-teller.
Icelandic	Hlaut, blood used in soothsaying.
Egyptian	Alt, a chain or necklace. (See Cooper's <i>Archaic</i>
Welsh	Hult, a dolt, a moping fellow. [<i>Dict.</i>]
Spanish	Eleto, tranced, one who seems stupefied and
Zulu Kafir	Hlati, a wood or forest. [<i>amazed.</i>]
Icelandic	Holt, a wood, a coppice.
Scotch	Holt, a wood.
English	Holt, a wood or woodland.

English	Halt, or Holt, a copse, grove or forest. (Wright's
Cornish	Alt, a grove. [Obsolete.]
Anglo-Saxon	Holt, a grove.
	Plat Dutch—Holt.
English	Wold, a wood. (Wright's <i>Obsolete.</i>)
English	Weald, a forest. (Wright's <i>Obsolete.</i>)
Anglo-Saxon	Waeald, Wald, or Weald, a forest, a wood, a grove.
German	Wald, a wood or forest.
Mandara A.	Halda, a tree.
Danish	Hyld, or Hylde, an alder tree.
Greek	Elate, the pine or fir tree.
Fijian	Oleti, name of a tree.
French Romn	Ulter, to strike (<i>il ulte</i> , he strikes).
English	Welt, to beat. (Wright's <i>Obsolete.</i>)
Scotch	Walt, to beat, to thump.
Arabic 489	Halt, whipping.
English	Hulde, to flay. (Wright's <i>Obsolete.</i>)
Icelandic	Hylda, to slash.
Andaman I.	Alooda, pain. (<i>Asiatic Researches</i> , iv. 394.)
German	Halde, a steep declivity or precipice, the side of
Icelandic	Hlid, a mountain-side. [a hill.]
Anglo-Saxon	Hlith, a declivity, slope or side of a hill.
Anglo-Saxon	Hleotho, Hleothu, or Hlithu, mountain-tops.
Icelandic	Holt, a rough stony hill.
Welsh	Allt, a cliff, the side of a hill.
Gaelic	Alt, a hill.
English	Altar, a mount, a table or elevated place on which sacrifices were offered.
French Romn	Hallot, a log of wood.
English	Elet, or Ollet, fuel. (Wright's <i>Obsolete.</i>)
Sansrit 86	Alata, a firebrand.
Icelandic	Elda, to light or kindle a fire.
Swedish	Eld, fire.
Icelandic	Eldr, fire; as, " <i>eld-heitr</i> , hot as fire; <i>eldi-vidr</i> ,
Danish	Ild, fire. [firewood.]
Anglo-Saxon	Aeled, fire.
	Norse—Elldr.
Irish	Aluda, wounds.
Icelandic	Hlaut, the blood of sacrifice.

No. 74. Aso or Esau will be considered with No. 165 Ause or Hosa.

No. 75. Yakb, Iachob, Jacob, Jaacob, Jahacob or Jakob.
Zincali Ochipa, fortune.

- Arabic 486 Hikab, *plural* Hukub, a white string tied round the loins of infants to guard them from enchantments.
- Esitako A. Egbi, a greegree (or charm). [ments.]
- Koro African Egba, armlets or bracelets.
- Mahi African Ogavi, an earring.
- Adampe A. Egavi, an armlet or bracelet.
- Arabic 1373 Wakf, an ivory bracelet.
- Arabic 1359 Wakhf, foolish, silly.
- Arabic 35 Ahkab, name of a demon, genie or spirit.
- Yasgua A. Egbo, the devil.
- Ihewe African Igbe, the devil. [African, the same.]
- Egba African Igbe, or Ugbe, a forest; *Yoruba*, *Yagba* and *Eki*,
- Aku African Igbo, a forest; *Idsesa* and *Dsumu*, African, the
- Ako African Igwe, bush. [same.]
- Momenya A. Okuob, a forest.
- Papiah A. Akuob, a forest.
- Bamom A. Akuab, a forest.
- Spanish Acebo, the holly tree.
- French Hacub, the name of a thorny plant. (*See Fleming and Tibbins' Dictionary.*)
- Arabic 865 Aakb, assaulting maliciously.
- Arabic 864 Aikab, punishment, chastisement, torture.
- Hindu 1456 Ukubat, punishment, torture.
- Turkish 824 Ikab, chastisement, punishment.
- Hindu 1455 Ikab, chastisement, torment.
- Tiwi African Igbo, the stocks.
- Opanda A. Yagba, chain fetters.
- Igala African Agba, chain fetters; *Igu*, African, the same.
- Egberahima A. Egba, chain fetters.
- Basa African Agba, chain fetters for the neck.
- Arabic 868 Aakf, confining in chains.
- Hindu 2141 Wakfa, choking.
- Arabic 486 Hikaf, waving sandhills.
- Balali Nepal Yakphu, a mountain.
- Arabic 865 Aakabat, *plural* Aikab, the summit of a mountain.
- Adampe A. Egbe, a stone; *Anfue*, African, the same.
- Arabic 867 Aukub, smoke.
- Arabic 140 Ikbaa, emitting smoke.
- Quichua Peru Uchpa, a cinder.
- Basa African Aguba, an axe.
- Esitako A. Agba, an axe; *Ebe*, African, the same.
- Kupa African Agbo, an axe.
- Nupe African Egba, an axe.
- Icelandic Hoggva, or Heyggva, to smite with a sharp weapon, to put to death, to behead.
- Egyptian 539 Ukp, destruction.

No. 75. Ysral or Israel; it has been already explained, *viz.* in Chapter VI., that this title is a compound, being composed of the two words Ysr or Isr and Al or El, Jacob's correct *alias* being simply Ysr or Isr; words derived from No. 3 Asor, Asur, Assur, Assour, Ashur or Asshur, No. 66 Asor, Asur, Assur, Assourie or Asshur, No. 118 Asr, Aser, Asir, Asser or Asher, No. 128 Yzr, Aisar, Aser, Ieser, Issaar, Isseier or Issari and No. 134 Yazr, Iezer, Ihezer, Aeazer or Hieser are included with this name.

- Thochu Tibet Ashyara, round.
- Arabic 1393 Hasr, or Hasarat, a kind of philtre or fascination.
- Assyrian Esiru, propitious (holy).
- Assyrian Esiru, a bracelet.
- Fanti African Ashiri, beads.
- Arabic 1391 Hizr, foolish, simple. [*&c.*]
- Hindu 947 Hazirat, commanding demons, raising the devil,
- Sanscrit 106 Asura, an evil spirit, demon, ghost, spectre.
- Sanscrit 100 Asira, name of *Rakshasa* or goblin.
- Arabic 854 Aisr, or Aasr, name of a tribe of demons.
- Hindu 111 Asur, a demon. The *Asurs* are demons of the
- Hindu 112 Asuri, demoniac, devilish. [*first order.*]
- Hebrew Ashr, Asarh, or Asarah (אשרה), a grove, groves.
Judges iii. 7, served Baalim and *the groves*.
1 Kings xv. 13 and 2 Chron. xv. 16, she had made an idol in *a grove*.
1 Kings xviii. 19, the prophets of *the groves*.
2 Chron. xxiv. 18, served *groves* and idols.
Isaiah xvii. 8, either *the groves* or the images.
Jeremiah xvii. 2, their altars and their *groves*.
- Egyptian 369 Ashr, the acacia.
- Egyptian 349 Asr, the tamarisk tree.
- Arabic 484 Hazir, a fresh green thorn.
- Arabic 1391 Hizr, throwing prostrate, striking with a stick, particularly in a violent manner on the back
- Arabic 844 Aazraa, an iron instrument of torture. [*and sides.*]
- Arabic 854 Ausra, torment.
- Arabic 852 Aazr, compelling, forcing against one's will.
- Hebrew Asr (אסר), to bind.
Genesis xlii. 24, Joseph *bound* Simeon before their eyes.
Judges xv. 10, to *bind* Samson are we come.
2 Chron. xxxiii. 11, and *bound* him with
- Hebrew Asor (אסור), bands. [*fetters.*]
Judges xv. 14, his *bands* loosed from off his
- Assyrian Esiri, bands. [*hands.*]

Assyrian	Usuru, bound.
Bambarra A.	Assiri, to bind.
Arabic 88	Asr, binding, tying a chain.
Arabic 71	Isar, captivity.
Arabic 93	Asir, <i>plural</i> Usaraa, Usara, Asara, or Asra, a prisoner, a captive, bound with thongs, chained in
Arabic 93	Asiri, captivity, slavery, bondage. [fetters.
Arabic 71	Isar, <i>plural</i> Usur, a chain, a fetter.
Gaelic	Aisre, a hill.
Landoma A.	Asar, <i>plural</i> Yasar, a stone.
Baga African	Asar, <i>plural</i> Esar, a stone.
Timne African	Asar, a stone.
Adirar African	Hasar, a stone; <i>Beran</i> , African, the same.
Bambarra A.	Asseri, to hang.
Arabic 856	Aushar, a certain tree containing inflammatory matter, emitting better fire than any other tree.
Persian 49	Azar, or Azur, fire.
Sanscrit 100	Asira, fire.
Zincali	Usur, smoke.
Eskimo	Iseriek, smoke.
Latin	Assarius, Assaria, roasted.
Arabic 461	Haziri, an offering made to a saint.
Hindu 947	Haziri, an offering made to a saint.
Sanscrit 100	Asra, blood.

No. 76. Lah, Lia, Leia, Lea or Leah, which, according to Rule III., may be equally well written Lach, Lagh, Lac, Lag or Lak, and according to Rule I. Loc, Log, Lok, &c.; words derived from No. 90 Leui or Leuei are included with this name.

Chin. II. 197 Lih, to divine by grasping sixty-four straws between the fingers according to certain rules.

Chin. II. 310 Leih, the signs of the heavens, the sun, moon, stars, &c.

Chin. III. 867 Leih, the signs of the heavens, the motions of the heavenly bodies.

Greek Lego, to say, utter or declare, as oracles, &c.

Greek Logos, Logou, an utterance, saying or expression, especially a divine revelation. This is the term made use of in the original books of the New Testament for The Word. ("The Word was with God and the Word was God," &c.)

Greek Lachos, Lachou, lot, fate, destiny.

Hindu 1790 Likha, fate, destiny, predestination.

Swedish Lycka, fortune, luck, chance.

- Danish Lykke, chance, hazard, hap, fortune.
 Dutch Luk, luck, fortune.
 English Luck, chance, accident, fortune.
 Swahili A. Loga, to bewitch, to practise magic.
 Arabic 1067 Laka, hurting or wounding with a malignant eye.
 Polish Licho, ill luck, mishap, misfortune.
 Irish Leice, in the Highlands of Scotland is a large crystal of a figure somewhat oval, which priests kept to work charms by.
 Zulu Kafir Lau, a charm for catching wild cats and for enticing persons to love.
 Chin. II. 616 Lo, certain ornaments for the neck.
 Spanish Licio, a kind of berry.
 Arabic 1072 Lawak, being a fool.
 Spanish Loco, mad, crack-brained.
 Portuguese Louco, mad.
 Hebrew Lhh or Lahah (להה), mad.
 Chin. II. 608 Lae, mad. [firebrands.]
 Fijian Lialia, crazy, out of one's mind.
 Chin. II. 607 Lae, a fabulous monster without head, eyes, hands
 Chinese I. 697. Lew, a sprite or fairy. [or feet.]
 Chin. III. 791 Le, a malignant demon.
 Chin. III. 793 Leuh, or 794 Leih, the name of a demon.
 Chin. III. 794 Luy, a demon of thunder.
 English Loke, the evil deity of the Scandinavian mythology.
 Fulah African Laki, a wood.
 Portuguese Luco, a wood or forest.
 Latin Lucus, Luci, a grove or wood dedicated to some god and left uncut, also a temple cloister or monastery in a wood.
 French Romn Laie, or Laye, a wood, a forest.
 Low Latin—Laia.
 Chin. III. 859 Luh, a wood or forest at the foot of a hill.
 Chin. III. 223 Luy, a certain creeping plant.
 Persian 1072 Lok, ivy.
 Salum A. Leki, a tree; *Goburu* and *Kano*, African, the same.
 Fulah African Likki, a tree.
 Boko African Li, a tree.
 Fijian Lewe, a tree.
 Arabic 1073 Luwayy, a kind of tree.
 Chin. II. 390 Luh, name of a tree.
 Chin. II. 335 Loo, the name of a tree.
 Chin. II. 340 Lee, name of a tree.
 Chin. II. 382 Leih, the name of a tree which grows wild and bears a sour fruit.

- Chin. II. 392 Leih, the name of a wood said to be a kind of oak.
 Chin. II. 392 Leaou, a species of fir.
 Persian 1073 La, the pine tree.
 Chin. II. 336 Lew, the willow, the weeping willow. [willow.
 Greek Lugos, Lugou, or Lygos, Lygou, a tree like the
 Chin. III. 184 Leuh, a scandent (*viz.* a climbing) plant with
 thorny prickles.
 Chinese I. 275 Leih, thorns, prickles.
 Chin. II. 867 Le, bamboo flattened to bastinade with.
 Fijian Loqa, a kind of club.
 Arabic 1060 Lakhkh, giving a blow.
 Welsh Llach, a slap.
 Persian 1069 Lag, flagellation.
 Scotch Lick, to strike, to beat. [blows.
 English Lick, to strike repeatedly, to flog, to chastise by
 English Lacky, to beat soundly. (Wright's *Obsolete.*)
 English Louk, to thrash. (Wright's *Obsolete.*)
 English Lauk, to beat. (Wright's *Obsolete.*)
 English Lay, to beat. (Wright's *Obsolete.*)
 Chinese II. 76 La, II. 256 Leih, II. 767 Luy, or I. 235 Lo,
 to strike.
 Chin. II. 210 Leuh, to seize or grasp hold of with the hand
 Chin. III. 586 Leaou, fetters for hands or feet. [or fingers.
 Chin. III. 30 Luy, to bind or fasten with a cord.
 French Lier, to bind.
 Latin Ligo, to tie, to tie fast, to tie tight, to bind.
 Manchu Tartar Lao, a prison.
 English Low, a small hill, more especially applied to a
 sepulchral tumulus. (Wright's *Obsolete.*)
 Danish Li, Lia, or Lie, a hill.
 Chin. II. 59 Luy, a hill.
 Chin. II. 29 Leih, a lofty hill.
 Chin. II. 51 Loo, the summit of a hill.
 Laos Siam Loi, a mountain.
 French Romn Lo, an eminence, an elevation, a hill or mountain.
 Chin. II. 751 Lo, large rocks on the tops of hills.
 Chin. III. 625 Luy, stones piled up on each other.
 Chin. II. 762 Luy, stones or rocks piled on each other.
 Chin. II. 314 Leih, a stony appearance.
 Chin. II. 761 Low, or Luh, stone.
 Chin. II. 752 La, stones.
 Chin. II. 767 Leu, the name of a stone. [*searches*, v. 233.)
 Burmese Loe, a stone. (Passooko dialect; see *Asiatic Re-*
 Greek Laas, Laos, Lai, a stone, a piece of rock, a crag.
 Greek Laia, *plural* Laiai, a stone, stones.
 Gaelic Lia, a stone.

- Cornish *Leh*, plural *Lehau*, a flat stone.
 Cornish *Lech*, a flat rock.
 Welsh *Llech*, a flat stone or rock.
 Persian 1052 *Lakh*, a rock or stone.
 Irish *Leac*, a stone.
 English *Log*, a bulky piece of wood.
 Chin. II. 340 *Leue*, bad useless trees or timber.
 Chin. II. 396 *Lo*, a particular kind of wood used for obtaining
 Annamitic S. *Lua*, fire. [fire.
 Chin. II. 547 *La*, the appearance of fire.
 Chin. II. 535 *Leaou*, the appearance of a bright clear fire.
 Chin. II. 538 *Lee*, raging fire.
 Chin. II. 552 *Low*, the flame of fire.
 German *Lohe*, fire in a blazing state.
 Danish *Lue*, a bright fire.
 English *Lay*, or *Lau*, a flame. (*Wright's Obsolete.*)
 Anglo-Saxon *Laeg*, a flame.
 Swedish *Laga*, a flame.
 Hindu 1802 *Lukh*, a flame.
 Irish *Logh*, fire.
 Accadian *Luga*, burnt.
 Wolof African *Laka*, to burn.
 Chin. II. 561 *Leu*, or 539 *Lo*, to burn.
 Chin. III. 117 *Leaou*, or *Laou*, to burn, to roast.
 Zulu Kafir *Le*, soot.
 Chin. II. 779 *Le*, rites, ceremonies, offerings to the gods, &c.
 Chin. III.123 *La*, some time after the winter solstice, when
 sacrifices are offered.
 Chin. II. 780 *Luy*, to preside at a sacrifice; sacrifices to the
 gods of heaven.
 Chin. III. 33 *Leaou*, the name of a sacrifice.
 Chin. II. 778 *Luh*, the name of a sacrifice.
 Chin. III. 116 *Leu*, or *Loo*, the name of a certain sacrifice.
 Chin. II. 773 *Leu*, the name of a sacrifice to hills and rivers.
 Chin. II. 628 *Low*, the name of an autumnal sacrifice.
 Chin. III. 110 *Leuh*, a sacrifice of bloody flesh.
 Chin. III. 116 *Leuh*, the flesh of sacrifices.
 Chin. III. 116 *Leuh*, *Leaou*, the fat of the intestines of the vic-
 tims prepared in a certain way and burnt to
 fill the temple with its fumes.
 Chin. II. 855 *Leaou*, a basket to contain parts of the victims
 used in sacrifice.
 Arabic 1071 *Lawaya*, portions or messes of meat which one
 lays by for another.
 Chin. II. 778 *Low*, to eat and drink, or to feast on a sacrifice.
 Chin. II. 523 *Luy*, to pour out a libation of wine at a sacrifice.

- Chin. III. 543 *Lae*, to pour wine upon the ground ; a continuation of the sacrifice.
- Anglo-Saxon *Lac*, a sacrifice, an offering.
- Kasands A. *Likoa*, an axe.
- Spanish *Llaga*, a wound.
- Chin. III. 567 *Laou*, a sort of axe or hatchet.
- Chinese I. 457 *Lo*, to split or rend.
- Chin. II. 573 *Lee*, to cut or rend open.
- Chinese I. 254 *Le*, to stab with a knife.
- Chin. II. 253 *Lew*, to stab, to pierce.
- Fijian *Lau*, to wound, strike, pierce, injure.
- Chinese I. 267 *Lih*, to strangle.
- Welsh *Llau*, to slay.
- Chin. II. 193 *Luh*, to kill, to slay, to cut to pieces, to mangle.
- Chinese I. 249 *Luh*, III. 789 *Leuh*, I. 252 or III. 580 *Lew*, to
Sinhalese I. *Le*, blood. [kill.]
- Chentsu India *Lahu*, blood.
- Tharu Nepal *Lohu*, blood.
- Sanscrit 874 *Loha*, blood.

No. 77. *Rhl*, *Rahil*, *Rahel* or *Rachel*.

- English *Rigol*, a circle. (Wright's *Obsolete*.)
- English *Ruelle*, a circle. [form.]
- Scotch *Reel*, *Reil*, or *Reill*, a rapid motion in a circular
- English *Roll*, to move in a circular direction, to revolve.
- Hebrew *Ral* or *Raal* (רל), a spangle.
Isaiah iii. 19, the bracelets and *the mufflers*.
Memo: This word, though standing as a *muffler* in our English Bibles, is stated in the margin to mean spangled ornaments, which agrees with Bate's and Parkhurst's statements; but, judging by Wadai African, it more properly means earrings.
- Wadai A. *Rial*, a gold earring.
- Arabic 624 *Raaal*, being foolish or half-witted.
- Welsh *Rhygoel*, superstition.
- Gaelic *Raigheil*, frantic.
- Arabic 627 *Rikal*, or 628 *Rakl*, tall palm trees.
- Irish *Ral*, or *Rail*, the oak tree.
- Hindu 1208 *Rela*, a shove, an assault.
- Cornish *Rual*, to rush, batter, throw. (Borlase.)
- French Romn *Roller*, to cudgel.
- French *Roulee*, a drubbing or thrashing.
- Arabic 613 *Rijl*, torment.
- Scotch *Reckle*, or *Rackle*, a chain.

Persian 631	Rugal, a live coal.	[state. (Supplement.)
French Romn	Rouille, a large block of sandstone in its rough	
Arabic 624	Raal, piercing through and through with a spear or cutting with a sword.	
Irish	Ruchaille, tearing, rending.	

No. 78. Raobn, Raubin, Reuben, Rouben or Ruben.

Welsh	Rheibiannu, to fascinate.	
Arabic 635	Rawban, being disturbed in mind.	[tree.
French	Robinier, the robinia, the common acacia or locust	
Spanish	Robinia, a plant called the false acacia.	
Welsh	Rhafnwydd, witch elms.	[service tree.
Welsh	Rhafon, berries going in clusters, the fruit of the	
English	Ruffian, the devil. (Wright's <i>Obsolete</i> .)	
Italian	Rabuino, the devil.	

Memo: The above word is not to be found in ordinary Italian dictionaries, but is stated in G. Borrow's *Spanish Gypsies* (vol. ii. page 141) to be a common word in the robber jargon of Italy.

No. 78 otherwise spelled Rubil or Reubel.

Welsh	Rheibiawl, fascinating, bewitching.	
Welsh	Rhafol, the berries of the service tree.	
Anglo-Saxon	Reafl, mad.	
French	Raffolir, to go mad.	
Dutch	Revelen, to dote, to rave.	
Dutch	Revelaar, a dotard.	
Arabic 627	Rafil, a fool.	
Arabic 623	Raabal, foolish.	
Arabic 641	Rahbal, unintelligible speech.	
German	Rappelig, to be crazy, whimsical, &c.	
German	Rappel, a cracked brain.	
English	Ripple, a small coppice. (Wright's <i>Obsolete</i> .)	
French Romn	Rapailles, furze, brushwood.	
Arabic 610	Rabl, plural Rubul, a sort of tree.	
Spanish	Roble, an oak tree.	
Spanish	Rebolla, a sort of oak.	
Danish	Rible, a bruise, a contusion.	
Portuguese	Repelao, a violent pull, the act of dragging violently towards one, particularly by the hair.	
Anglo-Saxon	Repel, a cudgel.	
English	Repple, a long staff. (Wright's <i>Obsolete</i> .)	
Greek	Ropalon, Ropalou, a club, a stick or cudgel, a war-club or mace.	

- Greek Ropalizo, to strike with a club.
 French Romn Riffle, a switch, a rod.
 French Romn Riboule, a sort of stick bigger at one end than another, a bludgeon.
 French Romn Reboule, a drover's stick, a stick used by butchers and cattle drovers. (Supplement.)
 French Romn Reboler, or Rebouler, to beat to death with a stick. (Supplement.)

No. 79. Hnok, Anoch, Enoch, Ehnock, Henoc, Henoch, Hanoch, Chanoch or Chonuch has been already considered with No. 71 Hnk, Anoch, Enoch, Henoch, Hanoch, Hanoc, Chanoc, Chanoch or Chonuch.

No. 80. Ploa, Palu, Pallu, Phalu, Phallu, Fallu, Phallo or Phallou will be considered with No. 152 Bla, Bala, Balaa, Bale, Balee, Bela, Belah or Bolau.

No. 80 *otherwise spelled* Apollo has been already considered with No. 22 Aobl, Obal, Ubal, Hobal, Ebal or Aebel.

No. 81. Hzrn, Assaron, Hesron or Chesron; words derived from No. 98 Hzrn, Ezron, Hesron or Chesron are included with this name.

- Cornish Azrouant, a devil. (Borlase.)
 Shelluh A. Asroen, a wood. (J.G. Jackson's *Empire of Marocco*,
 Soso African Kaserana, chain fetters. [London, 1811.])
 Irish Casarnach, a flame of fire.
 Hindu 1692 Guzaranna, to offer, to present.

No. 81 *otherwise spelled* Arson; words derived from No. 98 Arson are included with this name.

- Welsh Arsang, a spell or charm.
 Welsh Arswyn, a charm.
 Welsh Arsyn, amazed or stupefied.
 Welsh Arsynu, to be astonished.
 Polish Wawrzyn, the laurel tree.
 Persian 1362 Warsan, fetters, a rope, a cord.
 Polish Wyrzne, I strike, &c.
 Polish Wyrznac, to strike one, to deal one a hard blow.

No. 82. Krmy, Carmi, Charmi or Charmei will be considered with No. 155 Gharem.

No. 83. Smaon, Semeon, Sumeon, Symeon, Simeon, Simhan or Shimeon.

- English Shamans, wizards or conjurors in high repute among several idolatrous nations inhabiting different parts of Russia. They pretend by their enchantments to cure diseases, to divert misfortunes and to foretell futurity; they are great observers of dreams; they pretend likewise to chiromancy and to tell a man's good or ill success by the lines of his hand. By these and such like means they have a great ascendancy over the understandings and a great influence on the conduct of those people. (See *Ency. Brit.*)
- Greek Semneion, Semneioun, a temple of the Semnai Theai, or Eumenides.
- Greek Semno Theoi, the Druids, viz. the priests of the Kelts or Celts.
- Greek Semaino, Semano, Semenai, to interpret signs and
- Asante African Sumane, a greegree (or charm). [omens.]
- Sanskrit 1091 Sammohana, stupefying, bewitching, fascinating.
- English Simon, an idiot. (Wright's *Obsolete.*)
- Fanti African Saman, a ghost.
- German Schemen, a shadow, a phantom, a phantasm.
- Sanskrit 993 Samani Shada, the name of an evil spirit or demon.
- Latin Summanus, Summani, a name of Pluto (who was fabled to be king of hell. See under Pluto.)
- Sanskrit 1076 Samahan, to strike, to beat.
- Gaelic Sioman, a rope, a cord.
- Anglo-Saxon Simon, with fetters.
- Arabic 792 Samman, hard strong ground.
- Gaelic Samhuinn, the first evening of November, Hallowe'en, Hallow-tide, All Saints'-tide. Samhuinn was one of the great Druidic festivals, when a fire was regularly kindled; the fires which are kindled in many parts of Scotland on Hallowe'en are the remains of this ancient superstition.
- Sanskrit 1128 Sumna, or 1068 Samana, a sacrifice.
- Sanskrit 993 Samana, immolation, sacrifice.
- Wolof African Seminye, an axe.
- Sanskrit 1076 Samahan, to strike down completely, to slay.
- Hindu 1316 Saman, killing animals for sacrifice.
- Sanskrit 1073 Samani, to offer an oblation.
- Sanskrit 1067 Samanj, to sprinkle.

No. 84. Ymoal, Iemuel, Iemouel, Jemuel or Jamuel; words derived from No. 99 Hmol, Hemul, Hemuel, Hamuel, Hamul, Amul, Iemouel, Iemuel or Jemuel are included with this name.

Swahili A.	Amali, a kind of amulet.
English	Amulet, a kind of charm, something worn as a preservative against mischief, such as disease and witchcraft, consisting of certain stones, metals or plants, sometimes of words, characters or sentences arranged in a particular order; they were appended to the neck or body. In days of ignorance amulets were common; they are still in use among some nations.
Hindu 965	Hamail, a small <i>Kuran</i> suspended to the neck as an amulet.
Arabic 492	Hamaail, a small Koran suspended from the neck as a preservative.
Anglo-Saxon	Homela, a fool, an idiot.
Polish	Jemiell, or Jemiola, the misletoe.
Welsh	Amwyll, shady, gloomy on all sides.
Welsh	Ymolli, to grasp, to lay hold.
Zulu Kafir	Amula, to slap sharply on the face or head with
Arabic 161	Amil, a sandy mountain. [the palm of the hand.
Sasar African	Imol, firewood; <i>Pepel</i> , African, the same.
Zincali	Amular, to strangle, to hang.
French	Immoler, to slay, kill, immolate, sacrifice, offer up in sacrifice.
Latin	Immolo, to sacrifice, to immolate, to kill.
English	Immolate, to sacrifice, to kill, to offer up a victim.

No. 84 otherwise spelled Nmoal, Nemuel or Namuel.

Latin	Numella, a yoke, collar or engine of wood in which the neck and feet of offenders were put.
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No. 85. Ymin, Iamin, Iamein, Jamin or Jamni; words derived from No. 44 Amon, Amman, Ammon or Hammon, No. 99 Iamoun or Jamun and No. 119 Ymnh, Imnah, Iamne, Iamein, Jamin, Jamne, Jemna, Jimna or Jomne are included with this name.

Persian 159	Aman, circumference, circuit.
Latin	Omen, Ominis, Omini, an omen, a token of good or bad luck, gathered from words, sights, or any accident; an augury. [a prognostic.
English	Omen, a sign or indication of some future event,

- Arabic 1418 Yamina, the stomach.
 Turkish 1142 Yumn, good augury, auspiciousness.
 Turkish 1141 Yaman, inauspicious, unlucky.
 Egyptian Ameni, certain Egyptian amulets in the shape of a right angle or carpenter's square, found with mummies. (Cooper's *Archaic Dict.*)
- Arabic 154 Umman, an idiot.
 Arabic 1408 Hayman, mad, insane.
 Persian 1399 Hamana, a phantom, a spectre.
 Swedish Hamn, a ghost.
 Latin Eumenides, the three Furies.
 Egyptian Amenti, the subterranean region where the souls of the dead go to, after their decease. (Wilkinson's *Ancient Egyptians*, v. 74.)
- Irish Omna, an oak.
 Turkish 1116 Hamun, the uncultivated country, the wilderness.
 Eskimo Imnak, a cliff.
 Kabenda A. Imany, a stone.
 Persian 161 Amina, wood split and bundled.
 Okam African Imene, firewood.
 Sanscrit 814 Yaman, an offering, an oblation, a sacrifice
 Atooi, S. Seas Hemanaa, the name of a building discovered in this island of the South Seas by Captain Cook in A.D. 1778, where the body of a human being recently sacrificed had been buried. (See Captain Cook's *Voyage to the Pacific*, vol. ii. page 111, Perth, 1789.)

No. 86. Ahd, Ahod, Aod or Ohad.

- Greek Aides, Aidou, the nether world.
 Latin Ades, or Hades, hell, the place of the dead, also the name of the god of hell.
 English Hades, is used in various senses; sometimes it signifies the invisible regions of the dead, sometimes the place of the damned and sometimes the grave. In Greek authors it is used to signify in general the regions of the dead. (*Ency. Brit.*, article *Hades*.)

Hades, the final termination of which word is merely the usual Greek form, and which stands as *Aides Aidou* in that language, as above quoted, is situated, according to the Greek mythology, below the hell known as Erebus, for which see said word in this section, under Ariab, brother of Aod, and for all other words derived from this name see No. 94 Yhodh or Iouda, with which they have been amalgamated.

No. 86 *otherwise spelled* Chod will be considered with No. 92
Kht, Kohath or Chehath.

No. 86 *otherwise spelled* Avod has been already considered with
No. 72 Abyda, Abida or Abidah.

No. 87. Ykyn, Iakin, Iachin, Iachein, Achin, Jachin,
Jacin or Jakin.

- Manchu Tartar Oukounou, a circle of people.
 Irish Aighne, a prophet.
 Sanscrit 801 Yakan, the liver.
 Ashanti A. Egan, chance.
 Swahili A. Uganga, white magic.
 Gaelic Eaconn, madness, fury.
 Basa African Ekaiani, an earring.
 Hindu 782 Jigni, a small semilunar ornament worn in the
 . centre of a string of beads.
 Hindu 809 Jogini, spirits ruling periods of good and ill luck.
 Hindu 779 Jakhani, a sort of female fiend.
 Sanscrit 823 Yogin, a female demon.
 Bode African Akan, hell.
 Kami Burmah Akun, a tree.
 Afudu A. Ekuan, a tree.
 Anglo-Saxon Accyn, a species of oak.
 Greek Agnos, Agnou, name of a tall tree like the willow.
 English Wicken, the mountain ash or roan tree.
 English Whichen, the mountain ash. (*Wright's Obsolete.*)
 Greek Akanos, Akanou, a kind of thistle.
 Turkish 518 Ighne, a thorn.
 Sanscrit 335 Jagni, or Jaghnu, striking, beating.
 Bola African Okin, the stocks.
 Sarar African Ugen, chain fetters.
 French Agonie, agony, a pang.
 English Agony, pain so extreme as to cause writhing or
 contortions of the body.
 Accadian Agan, a mound.
 Swahili A. Ukuni, a piece of firewood.
 Udom African Ekun, firewood.
 Soso African Yegena, firewood.
 Aku African Igino, firewood ; *Yagba*, African, the same.
 Egba African Oguno, firewood.
 Meto African Ekuni, firewood.
 Matatan A. Ikuni, firewood.
 Afudu African Ekuan, firewood.

English	Ignify, or Ignite, to kindle or set on fire. Bengalee—Ogni, fire. Sclavonic—Ogn, fire.
Akurakura A.	Ogon, fire.
Udom African	Agun, fire.
Bode African	Akan, fire.
Anan African	Ikan, fire.
Karaba A.	Ekang, a fire.
Rungo African	Ugoni, a fire.
Hindu 156	Agni, <i>vulgarly</i> Agin or Agan, in <i>Dakh</i> Agin, fire.
Chentsu I.	Agin, fire.
Kocch Bengal	Agni, fire.
Latin	Ignis, Ignis, Igni, fire.
Polish	Ogien, fire.
Russian	Ogon, fire.
Sanscrit 335	Jaganu, fire.
Sanscrit 4	Agni, fire, sacrificial fire.
Galla African	Akana, to roast.
Manchu Tartar	Hakchan, burnt, blackened by fire.
Mbarike A.	Akian, smoke.
Hindu 2221	Yagn, a kind of sacrifice.
Hebrew	Agn or Agan (אגן), a bason. Exodus xxiv. 6, took half of the blood and put it in <i>basons</i> .
Latin	Agon, the sacrificing priest.
Greek	Agnizo, to offer, to burn as a sacrifice.
Greek	Agchonao, or Acchonao, to strangle. [<i>hanging</i> .]
Greek	Agchone, or Acchone, a strangling, throttling or
English	Woken, to suffocate. (<i>Wright's Obsolete</i> .)
French	Echiner, to kill with a blow, to break the back of.
French Romn	Echiner, to kill, to beat to death, to massacre.
Arabic 139	Iknaa, killing.
Sanscrit 335	Jagni, killing.
Gondi India	Jukkana, to kill.

No. 87 *otherwise spelled* Yryb, Ariab, Jarib or Jareb, which, according to Rules VIII. and IX., may be equally well written Arip, Arip, Arif or Ariv; as already explained, this name has worked out into Cariv, Carif, Cariph, Carip, Carib, Karib, Gharib, Charib, Harib, &c.

Spanish	Orbe, a roundness or circle.
Italian	Orbe, an orb, a sphere.
Latin	Orbis, Orbis, Orbi, a circle, a globe, anything round, a circular trench. [<i>a circle</i> .]
English	Orb, a circle, a sphere defined by a line; to form
Welsh	Ierf, that which stretches or closes round.

Arabic 845	Aarrafa, an augur.
Anglo-Saxon	Hrif, the bowels.
English	Harve, a hawk. (<i>Wright's Obsolete.</i>)
Sanscrit 305	Graiva, a necklace.
Scotch	Croup, a berry.
Anglo-Saxon	Crop, a berry.
Wolof African	Garab, a greegree, or charm.
Okuloma A.	Aribo, a greegree, or charm.
Malayan 255	Krabu, earrings.
Fijian	Kurabui, to wonder.
Zincali	Corbo, strange.
Arabic 892	Gharabat, strangeness, singularity.
Turkish 840	Gharib, marvellous, wonderful.
Greek	Korubas, a frantic person, this meaning arose from the wild rites of the Corybants or priests of Rhea.
Icelandic	Grybba, an ugly hag.
Icelandic	Greppr, a monster, a strange creature.
Hindu 821	Jharap, being possessed of a devil.
Arabic 517	Kharaf, doting.
Arabic 517	Kharifi, dotage.
Swahili A.	Korofi, a bird of ill omen.
Polish	Gryf, a fabled animal, the griffin.
German	Greif, a griffin.
Portuguese	Gripho, a griffin.
Irish	Grihbh, a griffin.
Scotch	Grapus, the devil or a hobgoblin.
Greek	Grups, Grupos, Grupi, a griffin.
French Romn	Arpe, a harpy, a griffin.
Greek	Arpyiai, the Harpies, viz. mythical beings, greedy after prey and hideous of shape.
Italian	Arpia, a harpy, a fabulous monster.
Portuguese	Arpia, a harpy.
Spanish	Arpia, a harpy, a monster of the bird kind.
English	Arpies, harpies or furies. (<i>Wright's Obsolete.</i>)
English	Harpy, fabulous winged monsters of antiquity, with the face of a woman and the body of a vulture; they were represented as rapacious and
French	Harpie, a hell-cat, a harpy. [filthy.
Greek	Erebos, Erebeos, Erebei, a place of nether darkness, just above the still deeper Hades.
Latin	Erebus, Erebea, hellish, of hell.
English	Erebus (in mythology), darkness, hence the region of the dead, a deep and gloomy place, hell.
Arabic 115	Aaraf, the Mahometan purgatory.
Arabic 849	Aurf, the boundary between heaven and hell.

Hindu 133	Araf, purgatory, a wall intervening between hea-
Landoma A.	Kurfi, hell. [ven and hell.
Arabic 896	Gharif, a thick forest.
Norman	Grava or Grave, a grove.
English	Grove, a wood or cluster of trees with a shaded avenue in it, or simply a double row of trees meeting at the top.
	Gothic—Groba.
English	Greave, or Greve, a tree or grove. (Wright's <i>Ob-</i>
Ibu African	Orfia, a bush, also a forest. [<i>solete.</i>)]
Arabic 115	Aaraf, a sort of palm tree.
Hebrew	Arb or Arab (ערב), the willow tree. Job xl. 22, <i>the willows.</i> Ps. cxxxvii. 2, upon <i>the willows.</i>
Caribbean	Arabou, a forest.
Kamuku A.	Oriaba, <i>plural</i> Iriaba, a forest.
Arabic 423	Jirbat, <i>plural</i> Jirab, a tree.
Hindu 774	Jurap, or 821 Jhurup, a thicket, brake, bush, bushy place, or thorny shrub.
Wolof African	Garap, a tree, a bush.
Gaelic	Craobh, a tree, a bush.
Sanscrit 206	Karibha, the name of a tree, the <i>Ficus Religiosa.</i>
Spanish	Carapa, an American tree, so called.
English	Crab, the name of a tree, the wild apple.*
English	Crab, to bruise or break. (Wright's <i>Obsolete.</i>)
Turkish 630	Charpmak, to strike.
Galla African	Garafe, to chastise, to scourge.
Dutch	Grieven, to hurt, to wound, to grieve.
Welsh	Cyweirfa, a beating.
Welsh	Curfa, a beating.
French Romn	Courpe, a blow, bad treatment.
French	Orbe, a surgical term applied to blows that cause
Spanish	Arropea, fetters or gyves. [contusion.]
Hindu 1582	Kurapa, pain.
Italian	Greppo, a rugged precipitous place.
Arabic 848	Aurf, a high place.
Arabic 474	Harf, the peaked summit of a mountain.
Hindu 954	Harf, the summit of a mountain.
Polish	Urabac, to cut or cleave wood.
Polish	Urabie, I cut or cleave wood.
Icelandic	Erpi, a sort of wood.
Arabic 426	Jarif, dry trees.
Anglo-Saxon	Graefa, coal.
Portuguese	Carvao, coal.
Sanscrit 329	Crip, to light or kindle.
Irish	Caoiribh, flaming.

Latin	Carbo, a burning coal.
Sanscrit 350	Jurv, to burn.
Sanscrit 348	Jirvi, an axe.
Anglo-Saxon	Cyrf, a cutting off, an instrument to cut with.
English	Kerf, the cut of an axe.
Arabic 893	Ghurab, the curved part of the edge of a sword or axe with which the blow is struck; also the back part of the head behind the ears.
Gaelic	Gearb, to hurt, to wound.
Gaelic	Ciorb, to mangle.
Anglo-Saxon	Ceorfan, to kill.
Anglo-Saxon	Areafian, to tear from, to lacerate, to divide; as "Bring is areafod, the sacrifice is divided."
Sanscrit 174	Urv, 350 Jurv, 85 Arv, or Arb, to hurt, to kill.
Arabic 472	Harbat, plural Hirab, stabbing.
Hebrew	Hrb or Harab (חרב), to slay. Jeremiah l. 27, <i>slay</i> all her bullocks. 2 Kings iii. 23, the kings <i>are</i> surely <i>slain</i> .
Quichua Peru	Arpani, to sacrifice with blood.
Egyptian 556	Kherp, to offer.
Hebrew	Krb or Karab (קרב), to offer. Lev. xvi. 1, when <i>they offered</i> before the Lord. Num. xxviii. 19, <i>ye shall offer</i> a sacrifice made by fire. Ezek. xlv. 27, <i>he shall offer</i> his sin offering. Ezra vii. 17, <i>offer</i> them upon the altar.
Assyrian	Ciribu, an offering.
Polish	Kropic, Kropie, to sprinkle, I sprinkle.

Concerning the *harpies* mentioned above, the fact that these fabulous monsters were represented with wings connects them unmistakably with the harder sound of the same word, namely, *Gribh* "a griffin," over and above the fact that the French Romane word *Arpe* means both "a harpy" and "a griffin;" while, on the other hand, these griffins have been traced, in the previous set of connections for this name, to be mere local variations of the Assyrian winged human-headed bulls, the Egyptian winged figures, and the *Cherubs* of Scripture, all myths alike, all winged alike, and all derived from the hard and soft variations of this name *Ariab* or *Churib*, though the one set of imaginary creatures are represented as angels and the other as monsters.

No. 88. Zrh, Zare, Zara, Zarah, Zerah, Serah, Zhr, Zohar, Soar, Saar, Sahar, Suhar, Sohar, Sochar or Sacher; words derived from No. 97 Zrh, Zare, Zara, Zarah, Zareh, Zerah or Serah,

and from No. 36 Sry, Srh, Sara, Sarai, Sarah or Sarra are included with this name.

- Hebrew Shr or Sahar (סַהַר), round.
Cant. vii. 23, thy navel is like a *round* goblet.
- Turkish 732 Sahhar, a magician, a sorcerer, an enchanter.
- Turkish 726 Sahir, a magician.
- Hindu 1228 Sahir, an enchanter, a magician, a necromancer or conjuror.
- Malayan 157 Sahir, a sorcerer, magician; witchcraft.
- Arabic 686 Sahhar, an enchanter, magician or necromancer.
- Arabic 672 Sahar, an enchanter, magician or sorcerer.
- Arabic 687 Sahr, *plural* Suhur, the lights of beasts.
- Polish Czarowac, to enchant, to bewitch.
- Polish Czaruje, I enchant.
- Arabic 686 Sahhariy, magic, magical.
- Arabic 672 Sahiri, magic, sorcery.
- Arabic 687 Sihr, magic, witchcraft, sorcery, necromancy.
- Turkish 732 Sihr, magic, sorcery, &c.
- Hindu 1262 Sihr, enchantment, magic.
- Arabic 706 Sakr, enchanting, fascinating.
- Persian 655 Zaghar, nightshade.
- Arabic 803 Zarw, or Zirw, juniper berries.
- Latin Zura, a whitethorn berry.
- Polish Czary, a charm, a spell, a philtre, a love-potion.
- Mose African Zori, an armlet or bracelet.
- Pulo African Saro, an armlet or bracelet.
- Arabic 720 Siwar, or Suwar, *plural* Sur, or Suaur, a bracelet.
- Beran African Seher, a greegree (or charm).
- Adirar African Sihuru, *plural* Suhuri, a greegree.
- Gbese African Sare, a greegree.
- Hindu 1286 Sir, madness.
- Hindu 1286 Sira, or 1287 Siri, mad.
- Hindu 1285 Sirri, mad, insane.
- English Serry, idiotic. (Wright's *Obsolete*.)
- Manchu Tartar Soriha, ribbons or pieces of stuff attached to the manes and tails of horses offered to spirits.
- Gaelic Suire, a nymph, mermaids, nereids.
- Irish Siachaire, a fairy.
- Arabic 795 Surat, *plural* Suwar, Siwar, or Sur, a spectre, apparition or ghost.
- Gbe African Ziri, the devil.
- Arabic 745 Sharr, the evil one, the devil.
- Arabic 705 Sakar, 789 Sakar, or 657 Zakar, hell.
- Hindu 1293 Sakar, hell.
- Hindu 1291 Sair, a certain hell, or quarter in hell, a flaming
Guresa A. Sarei, a forest. [fire.]

Mbamba A.	Suara, a forest.
Bambarra A.	Ziri, a wood.
Arabic 777	Sarr, trees whose branches intertwine so as to form a perpetual, continual shade.
Arabic 803	Zirw, a tree.
Arabic 698	Sarw, a cypress tree.
French	Sureau, the elder tree.
English	Share, a sycamore tree. (Wright's <i>Obsolete</i> .)
Sanscrit 1005	Sigru, a kind of tree.
Arabic 789	Sakr, beating with a stick.
Egyptian 503	Skher, to strike.
Egyptian 489	Skher, to throw down, to strike.
Polish	Skarac, to chastise, to punish.
Polish	Skaranie, punishment, &c.
Scotch	Scour, to whip, to flog, to beat.
English	Scour, a scouring. (Wright's <i>Obsolete</i> .)
English	Scare, to fright, to terrify suddenly, to strike with sudden terror.
Arabic 675	Sakur, an iron heated for branding.
English	Scar, a mark in the skin made by a wound.
Gaelic	Scar, or Sgar, to wound, afflict, torment.
Irish	Sgoraim, I mangle.
Irish	Sgoradh, scarifying.
Hindu 1295	Sakarat, agony.
Persian 655	Zaghar, a cry for help.
Arabic 646	Zara, a cry for help, a plaint, a moan.
Coptic	Srah, to place in the pillory. (Bunsen, v. 767.)
Coptic	Sari, to strike. (Bunsen, v. 769.)
Arabic 785	Saria, a scourge.
Spanish	Zurrar, to whip or lash anyone.
Spanish	Zurra, the flogging, whipping, or beating given
Greek	Seira, a chain. [to anyone.]
Spanish	Sierra, a ridge of mountains.
Portuguese	Serro, a high mountain.
French Romn	Serri, a hill, a mountain.
Khond India	Soru, a mountain.
Arabic 807	Zahr, a mountain top.
Hindu 1398	Shikhar, the peak or summit of a mountain or
Hindu 1299	Sikhar, a summit, peak or pinnacle. [hill.]
Sanscrit 1005	Sikhara, a point, a peak, a pinnacle.
English	Scar, or Skar, a cliff or precipice. (Wright's <i>Obsolete</i> .)
English	Scaur, a precipitous rock. (Webster's <i>Dictionary</i> by Goodrich and Porter.)
Arabic 781	Sakhar, rocks, huge hard stones.
Egyptian 509	Ser, a rock.

Hebrew	Zor (צור), a rock. Judges vii. 25, they slew Oreb upon <i>the rock</i> . Judges xiii. 19, offered it upon <i>a rock</i> .
Arabic 674	Saaur, a fire.
Sanscrit 1011	Sira, burning.
Hebrew	Shor (שחור), a coal. Lam. iv. 8, blacker than a <i>coal</i> .
Persian 656	Zugara, a live coal.
Persian 655	Zaghar, a burning coal.
Arabic 706	Sakar, a firebrand.
Latin	Sacra, holy rites.
Latin	Sacrum, Sacri, a sacrifice.
Egyptian 478	Skar, a sacrifice, to sacrifice.
Barba African	Suaro, a sacrifice.
Kisi African	Sara, a sacrifice, <i>Vei, Gbandi, Gbese, Gurma, Kiamba, and Boko</i> , African, the same.
Kisekise A.	Saraha, a sacrifice.
Welsh	Ser, a bill or bill-hook.
Spanish	Segur, an axe.
Latin	Securis, Securis, Securi, an axe or hatchet.
Polish	Siekiera, an axe or hatchet.
Arabic 778	Sakur, or 795 Sawkar, a large axe.
Arabic 778	Sakirat, a descending calamity.
Arabic 778	Sakurat, the inside of the skull.
Egyptian 503	Skher, to wound.
Egyptian 504	Skher, to cut, to overthrow.
Egyptian 477	Skar, to destroy, tear off, cut in pieces.
Arabic 795	Sawr, cutting, dissecting, dividing, breaking,
Turkish 757	Sherha, a gash or cut. [demolishing.]
Sanscrit 994	Sara, a wound.
Swedish	Sara, to wound or hurt.
Coptic	Sari, to wound. (Bunsen, v. 769.)
Limbu Nepal	Sere, to kill.
Kiranti Nepal	Seru, to kill; <i>Rungchenbung and Waling</i> , India,
Chhingtang- ya India	} Sera, to kill. [the same.]
Lambich- hong Nepal	} Sera, to kill.

No. 88 *otherwise spelled* Zerach has been already considered with No. 29 Srog, Serugh or Seruch.

No. 89. Saol, Saoul, Saul, Shaul, Schaul or Scaul has been already considered with No. 11 Slh, Sala, Shelah or Scelah.

No. 90. Lvy, Levi or Livi, which, according to Rules VIII. and IX., may be equally well written Lefy, Lephy, Lepy or Leby.

Anglo-Saxon	Lib, a bewitching or enchantment.
Assyrian	Libitu, an omen.
Greek	Lobos, Lobou, Lobo, the lobe of the liver, to which particular attention was paid in divination.
Persian 1053	Lafis, the name of a demon which suggests wicked thoughts to the mind during the hour of prayer.
Arabic 1066	Liff, or Laff, thick, entangled trees.
Welsh	Llwyf, the elm.
Polish	Lipa, name of a tree. [distress.
Greek	Lupeo, or Lypeo, to give pain, annoy, grieve,
Greek	Lupe, or Lype, that which gives pain, annoyance.
Welsh	Llab, a stroke, slap or rap, a whipping.
Welsh	Llabiaw, to slap or rap.
Arabic 1066	Lafa, or Lafh, striking.
Greek	Lophia, or Lophie, a hill, the ridge of a hill.
Fijian	Lavi, to bring or take fire for any purpose.
Arabic 1066	Lafh, burning.
Sanscrit 870	Lava, killing, destroying, cutting to pieces.
Fijian	Lave, to raise, lift up.
Latin	Levo, to lift or hold up.
	<i>Memo</i> : "Thou shalt wave them for a wave offering before the Lord. (Exodus xxix. 24.)
Egbele African	Luobo, a sacrifice.
Latin	Libo, to sacrifice or offer, to pour out in offering.
Greek	Loibe, a libation or drink offering.
Greek	Leibo, to make a libation of wine.
Latin	Libo, to sprinkle.
Latin	Lavo, to besprinkle.

No. 90 *otherwise spelled* Leui or Leuei has been already considered with No. 76 Leah or Leia.

No. 91. Grson, Gerson, Gersone, Gershon, Gershom, Gersom or Grsm.

Sanscrit 250 Krishna, name of an Asura or demon.
 Sanscrit 305 Grishma, the name of a tree.

Arabic 517	Khurshum, a large mountain.
Persian 1006	Kurishang, a mountain.
Sanscrit 250	Krisanu, fire.
Hebrew	Grzn or Garzon (גרזן), an axe. Deuteronomy xix. 5, with <i>the axe</i> to cut down. 1 Kings vi. 5, nor <i>axe</i> . Isaiah x. 15, shall <i>the axe</i> .
Arabic 1003	Karzan, or Kirzin, a large hatchet.
Arabic 1003	Karzam, an axe.
Arabic 957	Kirshamm, hard and strong.
Arabic 957	Karsamat, a cutting, breaking.
Arabic 957	Karzamat, cutting, amputating.
Spanish	Crismar, to break the skull of anyone.

No. 92. Kht, Kahat, Kaath, Kahath, Kebath, Kohath, Chehath, Cehath, Cahath, Caath or Cath; words derived from No. 86 Chod and No. 110 Gd, Gad or Ghad are included with this name.

Egyptian 411	Ketui, a circle.
Ho India	Gota, round; <i>Mundala</i> , India, the same.
Savara India	Gudi, round.
Coptic	Koti, to surround with anything, a circuit. Syriac—Qeto. (Bunsen, v. 758.)
Fijian	Qata, to surround, to enclose.
Welsh	Gwd, a twist, a wind, a turn.
English	Giddy, a sensation of circular motion in the head, rotary, whirling, running round.
Welsh	Chwidw, a sorcerer.
Greek	Coetis, or Goetis, a witch.
Greek	Coeteia, or Goeteia, sorcery, witchcraft, juggling.
English	Goetie, witchcraft. (Wright's <i>Obsolete</i> .)
English	Gut, a bowel, the stomach; to take out the bowels.
Fijian	Kida, to have a presentiment of good or evil.
Irish	Cet, prophecy.
Fijian	Qato, an ornament for the arm.
Gadsaga A.	Gode, a bracelet.
Egyptian	Get, the name of an Egyptian amulet in the shape of a buckle, it was usually made of red jasper. (Cooper's <i>Archaic Dict.</i>)
French	Goetie, invocation of evil spirits.
English	Goety, invocation of evil spirits.
Polish	Cud, a miracle, a wonder.
Polish	Cudo, a portent, a prodigy.
Galla African	Guddo, a miracle, a wonder.

Galla African	Guddi, remarkable, wonderful.
Persian 1036	Gawdi, ignorant, foolish.
Irish	Cutha, madness, &c.
English	Cutty, a hobgoblin. (Wright's <i>Obsolete</i> .)
English	Cad, a familiar spirit. (Wright's <i>Obsolete</i> .)
English	Caddy, a ghost or bugbear. (Wright's <i>Obsolete</i> .)
Zulu Kafir	Godoyi, a fabulous dog, a sort of wehr-wolf said to destroy men.
English	Quede, the devil. (Wright's <i>Obsolete</i> .)
Sanscrit 195	Kataha, hell, the infernal regions.
Ebe African	Kuwata, a forest.
French Romn	Gaud, a wood, a forest.
Cornish	Cuit, Coed, God, or Goda, a wood.
Welsh	Coed, a wood, trees.
Fijian	Gadoa, a kind of tree.
Karnataka I.	Gida, a tree.
Welsh	Gwydd, a tree.
Cornish	Gwyth, a tree.
Telugu India	Chettu, a tree.
Mfut African	Keti, a tree.
Swahili A.	Kitua, the shade of a tree.
Hindu 1559	Kathai, a kind of thorny plant.
Fijian	Qata, one kind of club.
Fijian	Gadi, a kind of club.
Sanscrit 280	Gada, a mace, a club, a bludgeon.
Hindu 1688	Gada, a club, a mace.
Malayan 281	Gada, a club.
Fijian	Kuita, a whip, or scourge.
English	Cat, or Cat o' nine tails, a kind of whip with nine lashes used to flog with.
Arabic 969	Kata, striking with a scourge.
Egyptian 562	Khaait, to smite.
Telugu India	Kottu, to strike.
Santali India	Kuhaute, to strike.
Pakhya Nepal	Kut, to strike.
English	Kite, to strike. (Wright's <i>Obsolete</i> .)
Hindu 902	Chot, a hurt, blow, bruise.
Scotch	Chat, to bruise slightly.
Hindu 1469	Ghad, a thump.
Latin	Cædo, to lash, whip, beat.
Cornish	Coot, a beating.
Hindu 1529	Kath, a pair of stocks.
German	Kette, a chain. [of binding.
Turkish 906	Kayd, a rope or chain, or any similar instrument
Arabic 986	Kayd, plural Kuyud, confinement, a fetter, a
Icelandic	Gadda, to goad. [pinion, a manacle.

Icelandic	Gaddr, a goad.
English	Goad, a pointed instrument used to drive with by means of poking, or pricking; to prick or drive with a goad in order to urge forward.
Galla African	Giddi, force.
Hindu 1740	Ghata, an acclivity, an ascent.
Hindu 1740	Ghati, a pass (in a mountain, &c.), a ravine.
Arabic 989	Kaadaa, being difficult of ascent (a term applied to mountains). [peaks.]
Fijian	Gata, used of lands, hilly, towery, having many
Karnataka I.	Gudda, a mountain.
Tuluva India	Gudde, a mountain.
Keikadi India	Gutta, a mountain; <i>Telugu</i> , India, the same.
Yerukela India	Gettu, a mountain.
Sanscrit 233	Kuta, a mountain.
Persian 457	Chahad, a mountain peak.
Latin	Cautes, Cautis, Cauti, a rugged rock, a crag, a cliff.
Toma African	Kot, a stone.
Landoro A.	Kotu, a stone.
Gbandi A.	Kotui, a stone.
Kossa African	Koti, a stone.
Gadsaga A.	Gide, a stone.
New Zealand	Kohatu, a stone.
Sanscrit 217	Katha, a rock, a stone.
Cornish	Quoit, a broad thin stone or rock. (Borlase.)
Egyptian 563	Khaut, or 559 Khkhaut, an altar.
Sanscrit 330	Caitya, an altar, a place of sacrifice.
Egyptian 564	Khaut, wood.
Hindu 1529	Kath, wood, timber.
Hindu 1556	Katta, a faggot or billet.
Zulu Kafir	Godoo, a log of wood.
Irish	Coid, brushwood.
Gaelic	Coid, sticks, firewood, brushwood.
Cornish	Coat, wood, timber.
Welsh	Coeta, to gather or collect wood.
Hindu 854	Chita, a funeral pile.
Sanscrit 322	Cita, or Citi, a funeral pile.
New Zealand	Kauati, a stick with which fire is produced by friction.
Egyptian 558	Kheti, flame.
Egyptian 416	Kat, or 558 Khet, fire.
Coptic	Koht, fire. (Bunsen, <i>γ</i> . 757.)
Banyun A.	Kuade, fire.
Galla African	Kotto, an axe, or hatchet.
Welsh	Cateia, to cut, or mangle.
Norman	Cotu, cut.

Arabic 968	Katt, cutting with a cross stroke.
Hindu 1528	Kat, a cut, slash, incision.
English	Cut, a stroke or blow with an axe, or other edged
Persian 502	Khada, a gibbet. [instrument.]
English	Chates, the gallows. (Wright's <i>Obsolete</i> .)
Polish	Kat, an executioner, or hangman.
Arabic 969	Kata, strangling.
Hindu 1528	Kat, an execution.
Hindu 1556	Kata, killing, slaughter.
Hindu 1556	Katta, mortal, deadly.
Arabic 510	Khatt, a home thrust.
Gaelic	Gaod, a wound.
Irish	Gaodh, a wound. (Supplement.)
Irish	Gaodaim, I wound.
Irish	Gaodadh, a wounding.
Irish	Gaodhas, he wounds.
Latin	Cædo, to slay in sacrifice.
Ho India	Goitea, to kill.
Javanese	Getih, blood.
Welsh	Gwaed, blood.
Sanscrit 331	Cyota, a sprinkling.

No. 93. Mrry, Merari, Merarei or Meriri.

Arabic 1212	Maarurat, (cattle) whose milk is affected by
Persian 1155	Marar, a kind of white thorn. [malignant eyes.]
Quichua Peru	Mirarani, to chastise.
Welsh	Marworyn, <i>plural</i> Marwar, or Marwor, embers, burning cinders.
Welsh	Marworaidd, like burning cinders.
Welsh	Marwawr, hot embers.

No. 94. Yhodh, Ihudha, Ihuda, Iuda, Iouda, Juda, Judah or Jehudah; words derived from No. 86 Ahd, Ahod, Aod or Ohad and No. 115 Addei, Addi, Adi, Edi or Aedis are included with this name.

Gaelic	Iadh, to surround, to take a circuitous course.
English	Eddy, to move circularly.
Turkish 439	Ihata, a surrounding or encircling.
Egyptian 359	At, a circle.
Hebrew	At <i>plural</i> Atym (אֲטִים), a charmer. Isaiah xix. 3, shall seek to the idols and to the charmers.
Spanish	Hadas, enchanted nymphs, fortune-tellers.

- Turkish 614 Jadu, a witch, a charmer.
 Persian 411 Jadu, magic, conjuration, juggling.
 Persian 411 Jaduai, necromancy, witchcraft. [juggling.
 Hindu 754 Jadu, enchantment, incantation, charm, conjuring,
 Persian 1413 Yada, the production of an appearance of snow or
 Sanscrit 813 Yatu, sorcery, witchcraft. [rain by magic.
 Egyptian 550 Ut, magic.
 New Zealand Ate, the liver.
 Fijian Yate, the liver.
 Irish Aodh, the liver.
 Arabic 1370 Waad, auguring or prognosticating anything good.
 Welsh Hudaw, to charm, fascinate, or juggle.
 Spanish Hadar, to enchant, to vaticinate, to prophesy and
 announce future events.
 Quichua Peru Huattuni, to prophesy.
 Greek Otteia, a foreboding, especially of evil, and the
 superstitious fear or dread caused thereby.
 Quichua Peru Ati, a bad omen.
 New Zealand Aitua, an ill omen.
 Anglo-Saxon Hwata, omens, divinations, soothsayings.
 Hebrew Hydh or Hydah (הַיְדָה), a dark speech or riddle.
 Numbers xii. 9, not in *dark speeches*.
 Judges xiv. 13, put forth *thy riddle*.
 Ps. lxxviii. 2, I will utter *dark sayings* of
 Spanish Hado, fate. [old.
 Icelandic Audr, fate, destiny.
 Swedish Ode, fate, destiny.
 Greek Oitos, Oitou, Oito, fate, lot, doom.
 Egyptian Uta, an amulet in the form of the right eye of
 Osiris. (Cooper's *Archaic Dictionary*.)
 Egyptian Utu, an Egyptian amulet in the shape of a sceptre.
 (Cooper's *Archaic Dictionary*.)
 Yala African Oyodse, an earring.
 Igala African Ude, a bracelet.
 Anglo-Saxon Awoedan, to be mad.
 Anglo-Saxon Wod, mad, insane, possessed.
 Old English—Wode.
 Low Dutch—Wood.
 English Wede, madness, to become mad. (Wright's
 Scotch Waide, to render furious. [Obsolete.)
 Scotch Wud, Wod, or Wode, mad, furious.
 Arabic 838 Aatuh, delirious, insane.
 Greek Ate, folly, bewilderment, delusion.
 Quichua Peru Utini, to be mad.
 Sanscrit 815 Yatya, to be tormented, subject to the torments of
 hell, an inhabitant of hell, a condemned spirit.

ManchuTartar	Houtou, a spirit.	
Egyptian 406	Hut, a good demon.	
Mahi African	Oda, the devil.	
Eki African	Odua, the devil.	
Kambali A.	Idaha, hell.	
Haussa A.	Wutah, hell.	
Kano African	Wuta, hell; <i>Kadzina</i> , African, the same.	
English	Wood, a large and thick collection of trees, a	
Dutch	Woud, a wood, a forest.	[forest.]
Anglo-Saxon	Wod, a wood.	
Hindu 1462	Ud, a wood.	
Dutch	Hout, a wood, grove, or copse.	
Hindu 813	Jhad, land on which dhak and other jungly bushes	
Welsh	Hodi, wild shrubs or brakes.	[grow.]
Cornish	Idhio, ivy.	
Welsh	Eiddew, ivy.	
Soso African	Wudi, a tree.	
EregbaAfrican	Ute, a tree.	
Mbamba A.	Ote, <i>plural</i> Ete, a tree.	
Pangela A.	Oti, <i>plural</i> Oweti, a tree.	
Gadsaga A.	Yite, <i>plural</i> Yitu, a tree.	
Udom African	Ete, <i>plural</i> Ate, a tree; <i>Eafen</i> , African, the same.	
Dahome A.	Ati, a tree; <i>Hwida</i> , <i>Adampe</i> , <i>Anfue</i> and <i>Mahi</i> , African, the same.	
New Zealand	Aute, a tree.	
Egyptian 542	Uta, a kind of tree.	[the Canary Islands.]
Portuguese	Odo, a tree held as sacred by the inhabitants of	
Irish	Iodha, the yew-tree.	
Spanish	Ady, a palm-tree (in the Isle of St. Thomas).	
Keikadi India	Adi, to strike; <i>Irula</i> , <i>Malabar</i> , <i>Tamil</i> and <i>Ma-</i> <i>loyalma</i> , India, the same.	
Karnataka I.	Hod, to strike.	
English	Hit, to strike.	
Arabic 466	Hata, striking, knocking.	
Arabic 483	Hataaa, he struck.	
Greek	Outao, to hit with any kind of weapon, to wound,	
NgoalaAfrican	Atu, the stocks.	[to hurt.]
Mbarike A.	Ote, the stocks.	
Sanscrit 1164	Hadi, wooden fetters, a kind of stocks.	
Irish	Iodh, a chain or collar.	
Gaelic	Iodh, a chain, a pang.	
Irish	Iodh, or Iodha, any kind of pain.	
Anglo-Saxon	Wite, torment, torture, punishment, infliction.	
ManchuTartar	Hata, a mountain peak.	
Arabic 37	Hayd, <i>plural</i> Ahyad, an eminence or prominent part of a mountain.	

Greek	Ida, any wooded mountain.
Arabic 842	Aidaa, high places.
Abor Miri B.	Adi, a mountain; <i>Sibsagar Miri</i> , Bengal, the
Spanish	Aedo, a steep rock. [same.]
Rungo African	Ido, a stone.
Egbele African	Udo, a stone; <i>Ihewe</i> , African, the same.
Bini African	Owido, a stone.
Arabic 842	Aidw, <i>plural</i> Aida, or 843 Aadaa, a thin, flat
New Zealand	Aata, an altar. (<i>See</i> page 232.) [stone.]
French Romn	Auteus, an altar. (<i>Supplement.</i>)
Hindu 2152	Wed, or Wedi, an altar.
Adirar African	Ud, firewood.
Filham A.	Uyad, firewood.
Fulup African	Oyad, firewood.
Hebrew	Aod (אוד), a firebrand. Isaiah vii. 4, these smoking <i>firebrands</i> . Amos iv. 11, ye were as a <i>firebrand</i> .
Irish	Aodh, fire.
Kachari B.	Od, fire.
Hausa African	Uta, or Wuta, fire.
Kadzina A.	Wuta, fire.
Caribbean	Ouattou, fire.
Pulo African	Yite, fire.
Fulah African	Yita, fire.
Nkele African	Yadia, smoke.
Bola African	Udu, smoke; <i>Sarar</i> , African, the same.
Ako African	Eddu, an axe.
Gadsaga A.	Yide, <i>plural</i> Yido, an axe.
Arabic 1387	Hadiyat, <i>plural</i> Hadaya, Hadawa, or Hadawi, an offering on the altar.
Arabic 1386	Hady, cattle carried to Mecca to be sacrificed.
Turkish 466	Adha, sacrifices.
Sanscrit 138	Id, a libation offered to the gods. [tion.]
Sanscrit 138	Ida, an offering or libation, especially a holy liba-
Hindu 235	Ahuti, a burnt offering, offering oblations by fire to the deities.
Hebrew	Htah or Hatah (חטאת), a sin offering. [quired. Ps. xl. 6, a <i>sin offering</i> hast thou not re- Ezra vi. 17, a <i>sin offering</i> for all Israel.]
Hindu 2165	Hut, sacrificed. [alive.]
Arabic 1350	Waad, digging a grave and burying a daughter
English	Adaw, or Adawe, to kill, to execute. (<i>Wright's</i>
Hindu 2166	Hatna (<i>imperative</i> Hat), to kill. <i>Obsolete.</i>)
Caribbean	Itta, blood.

No. 95. Slh, Selah, Shelah, Schela, Scela, Sela Sila or Sala has been already considered with No. 11. Slh, Salah, Sala or Scelah.

No. 95 *otherwise spelled* Selom will be considered with No. 129 Slm, Slom, Salom, Silem or Shillem.

No. 95 *otherwise spelled* Selon or Silan.

Arabic 711	Salwan, an amulet or charm.
Kum African	Slan, an earring.
Swedish	Slan, the blackthorn.
Hebrew	Slon or Salon (סלון), a brier. Ezek. xxviii. 24, there shall be no more a pricking <i>brier</i> .
Latin	Solanum, Solani, the nightshade or banewort.
Persian 647	Zawlana, a chain, a fetter.
ManchuTartar	Selhen, a heavy wooden collar for the neck, this is now used as a punishment for criminals, a
Scotch	Slain, a wooded cleugh or precipice. [cangue.]
Gaelic	Slinn, a flat stone.
Irish	Slinn, a flat stone.
English	Slone, to slay. (Wright's <i>Obsolete</i> .)
Gaelic	Sealan, a halter or rope for execution.
Irish	Sealan, a halter for execution.
Irish	Sealanach, an executioner or hangman.

No. 96. Prz, Perez, Peres, Pheres, Phares, Pharez or Fares; words derived from No. 140 Prs, Peres, Perish, Pheres or Phares are included with this name.

Persian 283	Parisay, a magician.
Spanish	Bruxa, a witch.
French Romn	Bruesche, a sorceress, a female diviner.
Cornish	Bris, a berry. (Borlase.)
Hindu 464	Paras, the philosopher's stone.
Zincali	Porias, bowels.
French	Fraise, the bowels of a calf, &c. (See Fleming and Tibbins' <i>Dictionary</i> .)
Persian 919	Farayush, beside one's self.
English	Pharisee, a fairy. (Wright's <i>Obsolete</i> .)
Sanscrit 687	Brisaya, the name of a demon.
Dsalunka A	Burusa, a forest.
French Romn	Foures, or Forois, a wood, a forest.
French Romn	Foures, the thickest part of a wood or forest.
Norman	Fores, forests. [(Supplement.)]

Welsh	Prys, a covert, brushwood, underwood.
Gaelic	Preas, a thicket.
English	Brush, a thicket of small trees.
Hebrew	Bros (ברוש), a fir tree. 2 Chron. ii. 8, cedar trees and <i>fir trees</i> . Isaiah lx. 13, <i>the fir tree</i> and the pine tree.
Latin	Persea, name of a tree growing in Egypt.
Persian 280	Parsh, ivy.
Gaelic	Preas, a bush or briar.
Irish	Preas, a bush, a briar.
Portuguese	Freixo, an ash-tree.
Hindu 1486	Faras, name of a shrub or bush, "the <i>Tamarix</i> [<i>pharos</i> ."
Anglo-Saxon	Fyrs, furze, furze-bushes, brambles.
English	Furz, gorse, whin, a thorny plant.
English	Furzy, overgrown with furz.
Italian	Fersa, a whip or scourge.
Persian 921	Farsudan, to strike, to torment.
Spanish	Varazo, a heavy stroke given with a goad or stick.
Sanscrit 959	Vrish, to strike or hurt.
Polish	Porazic, to strike.
Polish	Poraze, I strike.
French Romn	Brise, a box on the ears.
Scotch	Birse, Birze, or Brize, to bruise.
English	Bruise, a contusion, a hurt upon the flesh; also to crush by beating, &c.
French	Froisser, to bruise, strike, wound.
English	Frush, to bruise, crush, or break. (Wright's <i>Obsolete</i> .)
Turkish 849	Firaz, an ascent.
Hindu 1486	Faraz, an acclivity, an ascent.
Persian 917	Faraz, the summit of a mountain.
French Romn	Farasse, a torch, a fire-brand.
Hindu 1491	Faroz, kindling, inflaming.
Welsh	Pres, fuel, wood.
Persian 280	Purza, fuel.
Sanscrit 584	Purishya, an epithet of fire.
Sanscrit 674	Varhis, or Barhis, fire.
Swedish	Brasa, a fire.
French	Braise, embers, wood-cinders.
English	Breeze, ashes and cinders. (Webster's <i>Dictionary</i> by Goodrich and Porter.)
Sanscrit 894	Barhis (the more ancient way of writing Varhis), sacrifice, oblation.
Sanscrit 674	Barhis, or Varhis, a sacrifice; also the strewed sacrificial grass personified and enumerated among the Pra-yaja and Anu-yaja deities.

Sanscrit	Prayas, in Vedic mythology the name of an offering of Soma juice when consumed by fire. (Cooper's <i>Archaic Dictionary</i> .)
Hindu 517	Parashu, an offensive weapon resembling a hatchet.
Hindu 579	Pharsa, an axe, hatchet.
Sanscrit 984	Vris, or Vrus, to hurt, injure, wound, kill.
Arabic 921	Fars, catching, tearing, breaking the neck, killing slaughter.
Arabic 919	Fars, sticking and cutting in pieces the heart of
Persian 917	Faraz, blood. [a man still alive.]
Sanscrit 959	Vrish, to sprinkle.
Sanscrit 596	Prish, to sprinkle.

No. 97. Zrh, Zare, Zara, Zarah, Zareh, Zerah or Serah has been already considered with No. 88 Zrh, Zare, Zara, Zarah, Zerah or Serah.

No. 97 *otherwise spelled* Zarach or Zerach has been already considered with No. 29 Srog, Serugh or Seruch.

No. 98. Hzrn, Hzron, Ezron, Eson, Esrom, Asron, Hezron, Hesron or Chesron has been already considered with No. 81 Hzrn, Hzron, Eson, Assaron, Asron, Asrom, Hezron, Hesron or Chesron.

No. 99. Hmol, Hemul, Hemuel, Hamuel, Hamul, Amul, Iemouel, Iemuel or Jemuel has been already considered with No. 84 Ymoal, Iemuel, Iemouel, Jemuel or Jamuel.

No. 99 *otherwise spelled* Chamul has been already considered with No. 48 Chemuel or Kemuel.

No. 99 *otherwise spelled* Iamoun or Jamun has been already considered with No. 85 Ymyn, Iamin, Iamein, Jamin or Jamni.

No. 100. Ysskr, Issacar, Issachar or Isachar.

Welsh	Ysgor, that which encircles, a circular entrenchment.
French Romn	Escoree, the insides of an animal, the pluck.
Gaelic	Usgar, a necklace.
Irish	Osgur, unintelligent, ignorant.
French Romn	Esgare, out of one's mind.

Sanscrit 133	Ascarya, a miracle, a marvel, a wonder, a prodigy.
Quichua Peru	Huascar, a chain, a rope.
Welsh	Esgair, a hill.
Gaelic	Eisgir, a ridge of mountains.
Irish	Eiscir, or Aisceir, a ridge of high mountains.
Irish	Eascra, a rocky ridge.
Irish	Aisgeir, a mountain.
Welsh	Ysger, a kind of stone.
Greek	Eschara, or Eschare, an altar for burnt offerings.
Polish	Iskra, a flash of fire, a spark or sparkle.
French Romn	Esgarrade, a gash, a considerable wound.
Hebrew	Azkrh or Azakarh (אֶזְכְּרָה), that part of an offering which was actually burned.

Memo: This word appears seven times in the Old Testament, and is each time translated "a memorial," viz. in Leviticus ii. 2, 9, 16; v. 12; vi. 15; xxiv. 7; Numbers v. 26. In each case the sense is precisely the same as in ii. 9, "and the priest shall take "from the meat offering a memorial of it, "and shall burn it upon the altar; it is an "offering made by fire of a sweet savour to "the Lord, and that which is left of the "meat-offering shall be Aaron's and his sons." The *Azkrh* or *Azakarh* was, in fact, the only part of the offering really burned on the altar, therefore was the actual sacrifice. The cause of this word having been translated "a memorial" is probably to be found in some confusion with the word *Zkr* or *Zakar*, which means "to remember" or "a remembrance," and is so translated some hundreds of times.

No. 101. Tola, Tula, Tulaa, Tolah, Tholah, Thola or 'Tholaech.

Persian 588	Dawla, a circle.
Magar Nepal	Dallo, round (and in five other dialects of Nepal).
Tharu Nepal	Dhela, round.
Persian 584	Dawali, a juggler.
Polish	Dola, luck, lot, fate.
Turkish 795	Tali, fate, fortune, luck, the ascendant (in astro-
Arabic 810	Talia, fortune, fate, destiny, chance. [logy].
ManchuTartar	Toli, a mirror used by enchanters and diviners.
Arabic 810	Talia, the horoscope or predominant star at a person's nativity.

Arabic 396	Tuwalat, or Tiwalat, magic, enchantment.
Arabic 396	Tawl, a practising magic.
Icelandic	Tal, a bead.
Soso African	Tulaso, an earring.
Hindu 705	Tuwala, a charm, amulet or love potion.
Arabic 396	Tuwalat, or Tiwalat, a charm or philtre.
Arabic 396	Tawalluh, being amazed, stupid.
ManchuTartar	Tailambi, to be in a frenzy.
Quichua Peru	Tilla, wild.
French Romn	Tule, giddy, mad, lunatic.
German	Tolle, a madman, a maniac.
Arabic 579	Dalh, Dalah, or Duluh, becoming insane.
Arabic 579	Daluh, frantic.
Dutch	Dol, mad, furious.
Turkish 692	Deli, mad, insane.
English	Dale, furious, mad. (<i>Wright's Obsolete.</i>)
English	Dwaul, to be delirious. (<i>Obsolete.</i>)
Cornish	Diaul, a hag, a fiend.
Arabic 400	Tahwil, <i>plural</i> (397) Tahawil, a hobgoblin, apparition or ghost.
Scotch	Doolie, a hobgoblin.
English	Dule, Dile, Deule, Dowl, Del, or Deel, the devil. (<i>Wright's Obsolete.</i>)
Anglo-Saxon	Deoul, the devil.
Cornish	Dioul, the devil. (<i>Borlase.</i>)
Welsh	Diawl, the devil.
Scotch	Deil, or Deel, the devil.
Banyun A.	Dale, a forest.
English	Tole, a mass of large trees. (<i>Wright's Obsolete.</i>)
French Romn	Tellu, a wood, a copse.
Zulu Kafir	Tyolo, bush country.
Icelandic	Tholl, a young fir tree.
Icelandic	Thella, a young pine.
Spanish	Tila, the lime tree.
French Romn	Til, the lime or linden tree.
English	Teile, the linden tree. (<i>Wright's Obsolete.</i>)
Arabic 819	Tilah, or 820 Talh, the acacia.
Persian 377	Talu, a briar.
Malayalma I.	Talla, to strike.
English	Towel, to beat or whip. (<i>Slang.</i>)
Greek	Thlao, to crush, to bruise.
Latin	Dolo, to beat, cudgel or strike. (<i>J. E. Riddle's Latin-English Dictionary, London, 1836.</i>)
Latin	Dolo, to bang.
Welsh	Duliaw, to beat or thump.
Mundala India	Dali, to strike.

Hindu 1106	Dhaul, a slap, rap, thump.
Welsh	Dul, a stroke or slap.
Scotch	Dool, a blow or stroke.
Cornish	Taul, a blow. (Borlase.)
French	Taloche, a thump on the head.
French Romn	Tale, a contusion, a bruise.
Arabic 821	Taliy, bound, fettered.
Arabic 820	Talaa, ascending a mountain.
Galla African	Tullu, a mountain.
Pahri Nepal	Tolha, a mountain.
Assyrian	Tallu, a mound.
Gaelic	Tul, a hillock.
Persian 374	Tal, a hill.
Irish	Tula, a hill.
Persian 588	Dula, an ascent, steep.
Zulu Kafir	Duli, a hill, an eminence.
Hindu 1058	Dil, a small eminence.
Hindu 1142	Deola, high ground.
Runda African	Diyal, a stone.
French	Dalle, a flag-stone, a slab.
Zulu Kafir	Dwala, a flat rock.
Gaelic	Talla, a rock.
Dsarawa A.	Tal, a stone.
Quichua Peru	Tola, a tree used for fuel.
Caribbean	Touli, a torch.
ManchuTartar	Tolombi, to put light to, to set on fire.
ManchuTartar	Tolo! set light!
Wolof African	Talla, to blaze.
Finnic	Tuli, fire.
Gbese African	Dulu, smoke.
Toma African	Duli, smoke.
Fijian	Dele, the <i>bokola</i> dance, or a dance of the females when going to meet men bringing human bodies to be eaten.
Hebrew	Tlh or Talah (תלה), to hang. Genesis xl. 19, shall <i>hang</i> thee on a tree. Joshua viii. 29, the king of Ai <i>he hanged</i> on a tree. Esther ix. 14, they <i>hanged</i> Haman's ten sons.
Kabenda A.	Tale, an axe.
Vei African	Tiele, an axe.
Latin	Telum, Teli, an axe.
Arabic 818	Taal, piercing, stabbing.
Arabic 819	Tallaa, Tullaa, or Tull, blood.

No. 102. Poh, Poah, Puah, Pua, Phoua, Phu, Phua, Phuah, Phuwah or Fua.

Chin. II. 231 Pe, round.

Chin. II. 510 Fuh, to run round and round as an eddy.

Chin. II. 464 Fuh, flowing in a circuitous course.

Irish Faoi, around, about.

French Romn Fae, an enchantress, a sorceress. (Supplement.)

Mandinga A. Bua, a witch. (J. G. Jackson's *Empire of Morocco*, London, 1811.)

Caribbean Boye, a magician. (See page 280, *History of the Caribbee Islands*.)

French Boyau, a gut, entrail, or bowel.

Chin. III. 120 Peih, the viscera.

Chin. III. 107 Foo, the viscera, heart, lungs, gall, liver and

Chin. III. 96 Foo, the viscera of a human body. [stomach.

French Foie, the liver.

Galla African Feia, fortune.

Chin. III. 167 Foo, or Poo, an omen of felicity.

Turkish 1106 Vwahy, revelation, inspiration.

Chinese I. 308 Puh, to divine. This is done by means of scorching a tortoise shell, to cause the veins to appear and from thence to draw prognostics of good

Sanscrit 670 Phu, a magical formula. [or evil.

Sanscrit 875 Va, a sort of incantation.

French Feer, to enchant, charm, bewitch, bind by a spell.

French Romn Faer, to enchant, to throw a spell over.

French Romn Fae, enchanted, bewitched.

French Romn Veu, a wax figure which represented the person one wished to wound or kill.

Chin. II. 622 Phae, or Pei, a string of beads, consisting of 500.

ManchuTartar Pahia, a kind of bead of which chaplets are made.

French Baie, a berry.

English Bay, a berry. (Wright's *Obsolete*.)

Spanish Baya, a berry.

Zulu Kafir Viyo, the berry of a certain tree.

English Bie, or By, a bracelet. (Wright's *Obsolete*.)

Krebo African Boye, an earring.

Swahili A. Puo, or Puwo, nonsense.

Gaelic Fe, in a frenzy, wild.

French Romn Fo, wild, crazy. [madman.

French Fou, insane, mad, crazy; a lunatic, maniac or

Chin. II. 504 Foo, the name of a river in which are spirits.

Chin. II. 650 Fuh, a head devil or chief demon.

French Romn Fee, a kind of demon.

French Romn Fae, a fairy. (Supplement.)

- French Fee, a fay, fairy or elf.
 German Fee, a fairy.
 English Fay, a fairy, an elf.
 Chin. III. 792 Phe, monsters and sprites.
 Chin. III. 789 Pe, demon's garments.
 Chin. III. 790 Pa, or Po, the demon of drought, said to appear
 in the shape of a pigmy.
 Egyptian 459 Ba, a kind of chimera. (Vol. I.)
 Hindu 389 Bihai, a spirit supposed to tease infants.
 English Bo, a hobgoblin. (Wright's *Obsolete*.)
 Welsh Bo, a hobgoblin.
 Welsh Bw, a bugbear, a terrifying object.
 Hindu 371 Bu, a hobgoblin.
 Hindu 381 Bui, a goblin.
 Mandinga A. Buhau, the devil. (J. G. Jackson's *Empire of
 Marocco*, London, 1811.)
 Chin. II. 412 Poo, malevolent spirits that injure men or animals.
 Chin. III. 166 Poo, jungle.
 New Zealand Pohuehue, the name of a creeper.
 New Zealand Puwaha, a thistle.
 Chin. II. 387 Puh, a bush or clump of trees.
 Chinese I. 325 Pe, or Fei, an obscure, retired, shady place where
 spirits are supposed to reside.
 Chin. III. 204 Pe, low brushwood which covers the surface of the
 Magyar Pa, a tree. [ground.
 Finnic Puu, a tree.
 Mongolian Pu, a tree.
 Fijian Bau, name of a tree.
 Fijian Bua, name of a tree.
 French Baie, the bay tree.
 English Bay, the laurel tree.
 Fijian Vau, name of a tree.
 Zulu Kafir Viyo, the name of a tree.
 Chin. II. 353 Fuh, name of a tree.
 ManchuTartar Fia, the name of a tree.
 French Romn Faie, a forest of beech trees.
 French Romn Fau, or Fou, the beech tree.
 Norman Fau, a beech tree.
 Portuguese Faya, a beech tree.
 Chin. II. 334 Pih, the cypress or fir.
 Chin. II. 333 Pe, the fir or pine tree.
 Chin. II. 343 Po, a cudgel.
 Chin. II. 741 Po, certain cudgels used by the Imperial guard.
 Fijian Bowai, a kind of club.
 Persian 212 Bahu, a club.
 Chin. II. 191 Fa, a kind of cudgel.

- Chinese I. 80 Fa, or I. 226 Fuh, to strike.
 Chin. II. 206 Foo, *otherwise* Poo, to strike, to beat.
 Chin. II. 247 Pho, to strike, to flog.
 Chin. III. 446 Po, II. 221 Pow, or Paou, II. 217 Poo, or II. 197 Puh, to strike.
 Chin. II. 211 Pih, to strike, to attack.
 Amoy Pah, to strike.
 Ahom Siam Po, to strike; *Khamti*, Siam, the same.
 Kota India Puiye, to strike.
 Greek Paio, to strike, smite, wound.
 English Pay, to beat. (*Wright's Obsolete.*)
 Welsh Pwy, a beat, a knock.
 New Zealand Pahia, to slap.
 Chin. II. 230 Foo, to slap with the palm of the hand.
 Chin. II. 265 Paou, to strike with the hand.
 Chin. II. 232 Po, to strike with the hand, to fight with a person, to wrest from by violence.
 Chin. III. 449 Pe, or Pee, to strike with the foot.
 Arabic 244 Baaw, striking, occasioning trouble to another.
 Ibu African Boa, to flog.
 Dutch Boei, a shackle.
 French Romn Buie, *plural* Buies, a chain, chains, shackles, handcuffs, an iron collar, irons for the feet and
 Hindu 561 Pawai, chains, fetters. [hands.
 Balu African Pu, chain fetters.
 French Romn Peu, Pie, Piei, or Pio, a hill, mountain, or high
 Chin. II. 39 Po, or Puh, a hill. [place.
 Chin. III. 77 Pe, a small eminence.
 Chin. II. 33 Pei, hill heaped upon hill.
 Chin. II. 51 Peaou, the summit of a hill.
 Chin. II. 32 Pho, the side of a hill.
 Chinese I. 324 Foo, or Poo, rocky hills.
 Chin. II. 34 Fow, the irregular summits of mountains.
 Chin. II. 746 Foo, a certain stone.
 Chin. II. 748 Foo, a certain white stone.
 Ashanti A. Bau, a rock.
 Udso African Poye, a stone.
 Kouri African Peh, a stone.
 Kissi African Pouoh, a stone.
 Chinese I. 284 Paou, a certain wood.
 New Zealand Pioe, dry firewood.
 Chin. II. 247 Pae, to blow fire.
 Chinese I. 187 Peih, fire.
 Chin. II. 535 Pei, fire, heat.
 Chin. II. 535 Po, fire burning fiercely.
 Sanscrit 578 Piyu, fire.

- Tai Siamese Pui, or Fai, fire. (*Asiatic Researches*, v. 228.)
 Chin. II. 538 Fa, fire.
 Chin. II. 544 Fow, a large fire.
 Chin. II. 545 Fuh, a great blaze.
 Norman Feaw, or Fiew, fire.
 French Romn Fu, fire, flame.
 French Feu, fire, combustion, conflagration.
 Chin. II. 536 Fuh, or Pho, 540 Phoo, or II. 274 Peih, the appearance of fire.
 New Zealand Paoa, smoke. [pearance of fire.
 Eskimo Puyok, smoke.
 Hebrew Pyh (פֵּיחַ), ashes.
 Exodus ix. 8, handfuls of *ashes*.
 Exodus ix. 10, they took *ashes* of the furnace.
 Chin. II. 756 Pe, or Pei, an upright stone to which victims in the temples were formerly fastened.
 Chin. II. 324 Pe, a stick used as a fork with which, at funeral sacrifices, victims are lifted out of the boiler and placed in the vessel prepared for them.
 Chin. II. 654 Peih, certain wooden stilts for lifting victims.
 Chin. III. 681 Peih, pads for the knees worn when having to kneel much at the rites of sacrifice.
 Chin. III. 718 Peih, the smell of certain fragrant herbs, said in reference to the rites of sacrifice.
 Chin. III. 443 Peih, the name of a sacrifice that has a reference to the domestic furnace. [domestic furnace.
 Chin. II. 777 Peih, certain sacrifices offered to the spirit of the
 Chin. III. } Pe, a certain sacrifice.
 94 & 114 }
 Chin. II. 770 Pe, to offer pigs in sacrifice.
 Chin. III. 483 Pa, to sacrifice to the presiding spirit of the road when about to take a journey.
 Chin. II. 660 Peih, the breast of a victim.
 Chin. III. 122 Po, the flesh of a sacrifice.
 Chin. II. 66 Poo, sacrifices offered to the stars.
 French Romn Buye, a vessel used in the sacrifices of the ancients. (Supplement.)
 Chin. II. 855 Foo, a vessel used in sacrificing.
 Chin. II. 776 Fuh, the meat used in sacrifices.
 Chin. II. 770 Foo, the name of a certain sacrifice.
 Mahi African Fo, a sacrifice.
 Chin. II. 282 Foo, an axe or hatchet.
 Chin. III. 558 Foo, a kind of axe or hatchet.
 Chinese I. 226 Fuh, to chop, hew, cut asunder.
 Arabic 911 Faaw, striking, splitting.
 Chin. II. 573 Pheih, to split or rend open.
 Chin. III. 458 Fei, to cut off the feet.

Chinese I. 241	Fe, to cut off the feet, legs or knee pan.
Irish	Fi, wounding.
Fijian	Vue, a wound.
Sanscrit 899	Va, to pierce, to strike.
Chin. II. 588	Pa, or Po, to stab.
Chin. II. 244	Peih, to stab, to pierce.
Chinese I. 243	Po, to cut or wound.
Chinese I. 222	Po, to rend or tear asunder.
Malayan 214	Pau, to hack, cut down.
English	Boie, an executioner. (<i>Wright's Obsolete.</i>)
Ibu African	Buia, to kill.
Tai yay Burma, I. }	Po, to kill. (<i>Asiatic Researches</i> , v. 229.)
Ako African	Pa, to kill.
Chin. II. 103	Pe, or Pee, to cause to fall down dead, to kill.
Chin. III. 498	Peih, to kill.
Greek	Phao, to kill.
Maploo Burma, I. }	Phee, to kill. (<i>Asiatic Researches</i> , v. 235.)
Mandingo A.	Fa, to kill.
Arabic 939	Fawh, bleeding.
Vayu Nepal	Vi, blood; <i>Lepcha</i> , Sikkim; the same.

No. 102 *otherwise spelled* Puva, Puvah, Phuva or Phuvah.

Zulu Kafir	Pofu, reddish beads.
Irish	Fafa, oh strange!
English	Boof, stupid. (<i>Wright's Obsolete.</i>)
Hindu 371	Bavv, or Bavva, foolish.
Icelandic	Paufi, a lurking fiend.
Icelandic	Vafa, a ghost, a spectre, a shade.
Fijian	Vaivai, the name of a tree.
Zulu Kafir	Vava, to beat violently.
Zulu Kafir	Viva, to strike violently.
Gadaba India	Buvo, to strike.
Latin	Pavio, to beat or strike.
Welsh	Paffiaw, to thump or bang.
Swedish	Puffa, to strike.
English	Buff, to beat or strike. (<i>Wright's Obsolete.</i>)
Scotch	Bouff, Baff, or Beff, to beat.
Scotch	Baff, Beff, or Buff, a blow or stroke.
French Romn	Baffe, a cuff, a blow.
French Romn	Buffier, to strike, beat, illtreat.
French Romn	Bufte, a blow with the fist, a slap on the face, a
Norman	Bufte, a blow. [cuff.]
Fulah African	Fufa, a blow.

German	Puff, a thump, cuff or buffet.
French Romn	Baffe, a fagot.
Zincali	Fiafo, a steel for striking fire.
Sanscrit 557	Pavi, fire.
Scotch	Bevie, a term used to denote a great fire.
Swahili A.	Vivia, to smoulder.
Zulu Kafir	Fafa, to sprinkle.

No. 102 *otherwise spelled* Phout.

Sanscrit 880	Vata, a circle.
Swahili A.	Pete, a ring.
Swahili A.	Peta, to make into a ring.
Greek	Puthia, the Pythia or priestess of Apollo who uttered the responses of the oracle. [oracles.
Latin	Pythia, the priestess of Apollo who gave out the
Italian	Fata, an enchantress, magician, witch or sorceress.
Irish	Faidh, a prophet.
Gaelic	Faid, or Faidh, a prophet, a soothsayer.
Latin	Vates, Vatis, Vati, a prophet.
Spanish	Vate, a sort of druid, diviner, bard or prophetic
Icelandic	Vitt, witchcraft, charms. [poet.
Icelandic	Vitta, to bewitch, to charm.
Irish	Faidhim, I divine. [another.
Manchu Tartar	Fatambi, to perform witchcraft in order to injure
Latin	Fatum, Fati, fate, destiny, fortune, an oracle.
Sanscrit 668	Phat, a word used mystically in incantations.
Irish	Baidhe, predicting, prophesying.
Scotch	Bode, a portent, that which forebodes.
English	Bode, to portend, foreshow, presage, be the omen of or indicate something future by signs.
English	Bode, an omen.
Turkish 532	Beduh, a mystical word usually written under the address of letters as an invocation for its safe arrival.
English	Bead, a little perforated ball to be strung on a thread and worn about the neck for ornament. The Romanists use strings of beads in rehearsing their prayers, hence to tell one's beads means to be at prayer; glass beads, sold in strings, are greatly used in trading with savages.
Ntere African	Boti, a greegree (or charm); <i>Babuma</i> , African,
Hindu 562	Poth, a small glass bead. [the same.
Hindu 460	Pat, an ornament worn in the ear.
Wadai African	Fada, an earring of silver.
Greek	Phoitaο, to go mad, to rave.

Greek	Phoitos, Phoitou, derangement of mind, madness, craziness, frenzy.
Greek	Phoitas, a mad crazed woman, especially one of the Bacchantes.
Latin	Fatuus, Fatua, foolish, silly, doltish.
Bambarra A.	Fato, mad.
Gaelic	Buath, frenzy, madness.
Sanscrit 723	Bhauta, relating to, or possessed by, evil spirits, demoniacal, crazy, mad.
Hindu 414	Bhut, a demon, goblin, fiend, ghost, apparition.
Sanscrit 697	Bhata, a demon.
Italian	Fata, a fairy, a fay.
Irish	Fuath, a spectre or apparition.
Gaelic	Fuath, or Fuadh, a bugbear, apparition, spectre
Scotch	Boodies, ghosts, hobgoblins. [or demon.
Sanscrit 580	Pud, or Put, hell, a particular hell to which the childless are condemned.
Balu African	Fut, hell.
French	Futaie, a forest or wood of old trees.
Irish	Foith, a wood. (Supplement.)
Irish	Feadh, a wood.
Irish	Fiodh, a wood, a wilderness.
Gaelic	Fiodh, a tree.
Manchu Tartar	Fotoho, a willow tree.
Fijian	Voto, a thorn.
Fijian	Yutu, the name of a tree.
Zulu Kafir	Viti, a large tree.
Sanscrit 916	Vita, the name of a tree.
Sanscrit 880	Vata, a kind of tree.
New Zealand	Pate, the name of a tree.
Irish	Beith, or Beath, the name of a tree.
Gaelic	Beath, Beith, or Beithe, the birch tree.
Irish	Bat, or Bata, a stick, a staff, a baton.
Gaelic	Bat, a cudgel or bludgeon.
English	Bat, a heavy stick or club. Russian—Bot.
English	Bat, a club, a cudgel; also to strike or beat; also a blow. (Wright's <i>Obsolete</i> .)
Caribbean	Bouttou, a club which the savages use instead of a sword.
Hindu 484	Pata, a wooden scimeter for cudgelling with.
French	Fouet, a whip, a cat-o'-nine tails, a scourge.
French	Fouetter, to flog, lash or beat with a <i>fouet</i> , viz. a whip or cat-o'-nine-tails.
Arabic 931	Fath, striking with a bludgeon.
Welsh	Ffat, a smart blow.

Gaelic	Fead, a blow.
Sanscrit 974	Vyadh, to strike, beat, smite, hurt, wound.
Namsang Naga B.	} Vato, to strike.
Zulu Kafir	
English	Pote, or Poat, to kick. (<i>Wright's Obsolete.</i>)
English	Paut, to beat, to kick. (<i>Wright's Obsolete.</i>)
Burman	Put, to strike.
Swahili A.	Putu, to beat.
English	Beat, to strike repeatedly.
Latin	Batuo, to beat.
Anglo-Saxon	Beatan, to beat or strike.
Norman	Bater, Battre, or Batter, to beat.
Norman	Batuz, beaten.
Icelandic	Bauta, to beat.
Hindu 282	But, a blow with the fist.
Scotch	Bat, a blow on the side of the head ; also to strike
Scotch	Bet, to strike. [or beat.
Scotch	Byt, a blow or stroke.
Russian	Bit, to strike.
Hindu 284	Bitha, pain, affliction, distress.
Sanscrit 973	Vyatha, pain, agony.
Greek	Pede, a fetter.
Greek	Pedao, to bind with fetters.
Quichua Peru	Pata, a hill.
Egyptian 376	Bat, a hill.
Karnataka I.	Betta, a mountain ; <i>Badaga</i> , India, the same.
Kurumba I.	Bettu, a mountain.
Malayan 30	Batu, stone, rock.
Rutluk India	Pata, a stone.
Fijian	Vatu, a stone, a rock.
Sanscrit	Vedi, in Vedic mythology the holy place immediately round the altar. (<i>See Cooper's Archaic Dictionary.</i>)
Sanscrit 965	Vedi, an altar or raised place for the vessels used at sacrifice, ground prepared for sacrifice.
Sanscrit 577	Pitha, an altar.
Hindu 446	Bedi, an altar.
English	Peat, a substance resembling turf used as fuel.
Irish	Feadh, timber.
Gaelic	Fiodh, timber, wood.
Irish	Fuid, lighting, kindling.
English	Beate, or Bete, to kindle or make to burn. (<i>Wright's Obsolete.</i>)
Norman	Boter, or Bouter, to set fire to.
Gaelic	Buite, a firebrand.

Irish	Buite, a firebrand.
Irish	Buite, or Bot, fire.
Sanskrit 578	Pitu, or Pitha, or 564 Patha, fire.
Zulu Kafir	Vuta, to blaze.
Irish	Faith, heat, warmth.
Limba A.	Fit, smoke.
Sanskrit 921	Vidh, to sacrifice.
Sanskrit 880	Vat, an exclamation used in sacrificial ceremonies.
Sanskrit 902	Vat, an exclamation on making an oblation of
Swahili A.	Fidia, a sacrifice. [butter, &c.
Arabic 915	Fidaa, sacrifice, offering.
Hindu 1485	Fida, sacrifice, consecration.
Turkish 848	Feda, the sacrificing or giving up anything, in order to obtain some end; a sacrifice.
Undaza A.	Buiti, a sacrifice.
New Zealand	Patu, to strike, to kill.
Sanskrit 525	Pataha, killing.
Tai loong } Burma I. }	Potai, to kill. (<i>Asiatic Researches</i> , v. 229.)
Ahom Siam	Potai, to kill.
Rajmahali I.	Pitta, to kill.
Play Burma, I.	Paythee, to kill. (<i>Asiatic Researches</i> , v. 235).
Sanskrit 581	Puth, or 572 Pith, to kill.
Irish	Faethaim, I kill.
Irish	Faethadh, killing.
Arabic 909	Faad, hitting, wounding in the heart.
Sanskrit 882	Vadh, to strike, to slay, to kill, put to death.

No. 103. Yob or Iob has been already considered with No. 69 Ayph, Ipha or Hepha.

No. 103 *otherwise spelled* Job.

Sanskrit 338	Jap, to mutter incantations, to whisper magical spells or charms.
Hindu 765	Jap, repeating charms, counting the beads of a
Sanskrit 338	Japa, counting the beads of a rosary. [rosary.
Ibu or Eboe A.	Jaba, beads.
Ibu or Eboe A.	Jaba, a bracelet.
Sanskrit 355	Jhavu, the name of a tree.
Turkish 621	Jefa, ill-treatment, ill-usage.
Scotch	Jeve, a shove with the elbow.
English	Jaup, to strike, to break by a sudden blow. (Wright's <i>Obsolete</i> .)
Arabic 417	Jabh, striking on the forehead.
Arabic 415	Jaba, plural Ajbua, a hillock.

Arabic 415	Jabaa, high grounds.
Arabic 415	Jaafat, <i>plural</i> Jawaaf, a low hill.
Persian 447	Jiba, or Jipa, fuel, firewood.
Swahili A.	Jifu, ashes.
Arabic 431	Jafa, throwing down, prostrating.
Arabic 432	Jafy, or 430 Jaaf, throwing prostrate.
Arabic 412	Jaaf, throwing prostrate, terrifying.
Arabic 429	Jaab, throwing prostrate.
Arabic 429	Jiabaa, a throwing on the ground.
Arabic 442	Jawb, cutting, cleaving, splitting, tearing.
Dutch	Jaap, a cut or slash.
English	Job, to stab or strike. (Wright's <i>Obsolete</i> .)
English	Job, a sudden stab with a pointed instrument.
Arabic 444	Jawf, wounding in the belly with a spear.

No. 103 *otherwise spelled* Ojab.

Swahili A.	Ajabu, a wonderful thing.
Swahili A.	Ajib, or Ajab, wonderful!
Arabic 839	Aujab, a wonder or wonderful thing.
Arabic 839	Aujjab, a very wonderful thing.
Arabic 114	Uajubat, <i>plural</i> Aaajib, a miracle, prodigy or wonderful thing.
Arabic 840	Aajab, a marvellous thing, strange, wonderful.
Arabic 841	Aujuba, or 830 Aajib, wonderful.
Arabic 114	Aajab, most astonishing, wondrous, strange.
Arabic 841	Aajib, wonderful, strange, surprising, astonishing.
Arabic 840	Aajaaib, <i>plural</i> of Aajib, miracles, prodigies,
Arabic 27	Ajaab, astonished, amazed. [portents.
Arabic 840	Aajab, being astonished, remaing thunderstruck.
Turkish 817	Ajib, astonishing, wonderful, marvellous.
Hindu 1448	Ajab, wonderful, miraculous.
Hindu 133	Ujuba, a wonder, a miracle, a prodigy.
Malayan 203	Ajeb, wonderful, strange; a wonderful thing.
Malayan 203	Ajaib, miracles, prodigies.
Arabic 467	Hajib, a hillock.
Arabic 27	Ijaaf, prostrating.
Arabic 24	Ijafat, spearing into the inside of the belly.
Hindu 2115	Wajapeya, a kind of sacrifice.

No. 103 *otherwise spelled* Sub has been already considered with No. 24 Sba, Saba or Seba.

No. 103 *otherwise spelled* Ysob, Ysyb, Iasoub, Iesob, Iasub, Jasub or Jashub will be considered with No. 130 Yosp, Ioseph, or Joseph.

No. 103 *otherwise spelled* Iasoum or Asum will be considered with No. 124 Hsym, Hasim or Asom.

No. 104. Smrn, Samron, Sambran, Zambram or Shimron has been already considered with No. 58 Zmrn, Zimran, Zembran or Simron.

No. 105. Zblon, Zboln, Zebulon, Zabolon or Sebulon.

English	Spleen, a soft part of the viscera or bowels.
Greek	Splen, the milt, the spleen.
Latin	Splen, the milt, the spleen.
Kasands A.	Sibelingu, earrings.
Gaelic	Splang, a blaze, a flash of fire.

No. 106. Srd, Sarad, Sared, Sered or Zered.

Gaelic	Sread, a circle.
English	Sort, chance, destiny. (Wright's <i>Obsolete</i> .)
French	Sort, fate, lot, destiny, a spell, a charm, a spell-
Eskimo	Serrat, a magic spell. (See page 216.) [word.
Hebrew	Srot or Sarot (סֵרוֹת), bracelets. Isaiah iii. 19, the chains and <i>the bracelets</i> .
Legba African	Dsirida, an armlet or bracelet.
Irish	Siride, a satyr. (Supplement.)
English	Swarth, or Swairth, an apparition.
Icelandic	Surtr, <i>genitive</i> Surts, the Black, the name of a fire-giant, the world-destroyer.
Polish	Czart, the devil, fiend or old Nick.
Arabic 783	Sirat, the bridge across the infernal fire.
Irish	Sraith, a thicket. (Supplement.)
English	Shradde, a coppice. (Wright's <i>Obsolete</i> .)
Fanti African	Serata, the birch.
Fijian	Siriti, a kind of club.
Gaelic	Siort, to strike.
Bambarra A.	Suareda, a bruise.
Welsh	Sard, a beat-down.
Welsh	Sardiaw, to chastise.
Bahingya N.	Serte, a mountain.
Arabic 784	Sard, an elevated part of a mountain.
Gaelic	Srad, a spark of fire, also to emit sparks.
Bambarra A.	Suareda, a wound, or to wound.
Irish	Siort, an execution. (Supplement.)
Irish	Siortaire, an executioner. (Supplement.)

No. 106 *otherwise spelled* Seder or Sedar.

English	Stry, a witch. (Wright's <i>Obsolete</i> .)
Hindu 1252	Suthra, a ring worn on the arm.
Latin	Satyrus, Satyri, a satyr.
English	Satyr, a deity of the woods, or demigod represented as a monster half man and half goat; they usually followed in the train of Bacchus, and were distinguished for lasciviousness and
Gaelic	Seadair, a dolt. [riot.
Soa African	Sedar, a tree; <i>Wadai</i> , African, the same.
English	Shoter, the yew tree. (Wright's <i>Obsolete</i> .)
Hindu 1265	Sidra, a kind of lote-tree.
Sanscrit 1144	Strih, to strike, to hurt.
Gaelic	Stear, a rude blow.
Scotch	Stour, or Sture, force, violence.
Manchu Tartar	Siteri, chain fetters for the feet.
Manchu Tartar	Siterembi, to bind by the feet with chain fetters.
Sanscrit 1147	Sthira, a mountain.
English	Swither, to blaze, to scorch. (Wright's <i>Obsolete</i> .)
Biafada A.	Sadara, a sacrifice; <i>Kanem</i> and <i>Gadsaga</i> , African, the same.
Sanscrit 1143	Stri, to kill.

No. 107. Alon, Allon, Ailun, Alun, Elon or Helon.

Welsh	Olwyn, a wheel.
Welsh	Olwynaw, to wheel, to form a wheel.
Greek	Elaino, to wander in mind, to be mad.
Latin	Alienus, Aliena, delirious.
French	Aliene, a lunatic or maniac. " <i>Hospice pour les alienes</i> , a lunatic asylum or mad-house."
Zulu Kafir	Hlanya, madness.
Zulu Kafir	Ehlane, in the veldt or uninhabited country.
Hebrew	Ayln or Aylan (אילן), a tree. Daniel iv. 7, I saw, and behold <i>a tree</i> . Daniel iv. 11, hew down <i>the tree</i> .
Hebrew	Alon (אלון), an oak. Genesis xxxv. 8, under <i>an oak</i> . Isaiah ii. 13, the <i>oaks</i> of Bashan.
Swedish	Ollon, an acorn.
Anglo-Saxon	Ellen, an alder tree.
Anglo-Saxon	Holen, the holly or holm tree.
Scotch	Holyn, the holly.
French Romn	Aulane, the hazel.
Polish	Walnac, to strike one a blow, to thump.

Polish	Walne, I strike, &c.
Sanscrit 130	Alana, a fetter, a rope, tying, binding.
French Romn	Hollon, an elevation of the earth, a height or
Manchu Tartar	Alin, a mountain. [eminence.
Khari Naga B.	Along, a stone.
Abor Miri B.	Iling, a stone.
Sibsagar Miri B.	} Ilung, a stone.
Scotch	Ellion, fuel, chiefly of peat.
Greek	Elane, or Elene, a torch, a firebrand.
Greek	Elauno, to wound by cut or thrust.
Sanscrit 192	Aulana, a sacrificial oblation.
Ekamtulufu A.	Alon, blood.
Udom African	Alun, blood.

No. 108.	Yhlah, Allel, Iahleleel, Jabeleel, Jahleel or Jalel.
Latin	Eleleis, a distracted priestess of Bacchus, "Bacchi "furiis eleleides actæ." (Ovid.)
Zulu Kafir	Hlahlo, the whole process of going to consult an <i>Isanuse</i> , namely a sort of conjuror.
Zulu Kafir	Hlola, an omen, a sign of coming evil, an ill- omened word or action, as a dog running over the top of a hut, &c.
Zulu Kafir	Hlwehlwe, a gall-bladder thrust upon the arm and bound round with tripe for superstitious purposes.
Zulu Kafir	Hlalu, beads.
Zulu Kafir	Hlala, the <i>nux vomica</i> tree and its berry.
Hebrew	Hll or Halal (ללה), to make mad. Isaiah xlv. 25, <i>maketh</i> diviners <i>mad</i> .
Hebrew	Hollh or Holalah (הוללה), madness. Eccl. i. 17, <i>madness</i> and folly.
Coptic	Heloli, mad, frantic. (Bunsen, v. 753.)
Cornish	Ellil, a hobgoblin. (Borlase.)
Welsh	Ellyll, a demon, a goblin, an elf, a wandering spirit, a phantom.
Zulu Kafir	Wahlela, to cuff, hit, slap on the cheek.
Hebrew	Hlhlh or Halahlah (הלחלה), pain. Isaiah xxi. 3, my loins are filled with <i>pain</i> . Ezek. xxx. 9, <i>great pain</i> shall come upon
Coptic	Holhel, to wound. (Bunsen, v. 755.) [them.
Hebrew	Hll or Halal (לה), slain, wounded. Genesis xxxiv. 27, came upon <i>the slain</i> . 1 Samuel xvii. 52, <i>the wounded</i> of the Phil- [istines.
Zulu Kafir	Hlule, gore.

No. 108 *otherwise spelled* Achoel.

Polish	Okol, a circle.
Polish	Okolo, round about.
Polish	Wkolo, round, around.
Hebrew	Ag̃l or Agal (אגל), round. 1 Kings vii. 23, <i>round</i> all about. 2 Chron. iv. 2, <i>round</i> in compass.
Dutch	Wichgelaar, a soothsayer.
Dutch	Wichgelen, to augurate, to foretell.
Anglo-Saxon	Wiglian, to conjecture, guess, divine.
Hindustan	Akol, a plant, the oil of which is used in enchantments.
Persian 1408	Haykal, an amulet or talisman inscribed with magic figures hung round the body as a defence against fascination or misfortune.
Hindu 2206	Haikal, an amulet or other talismanic inscription worn suspended from the neck to ward off harm.
Ibu African	Achallu, beads.
Hebrew	Agyl (אגיל), earrings. [rings. Num. xxx. 50, chains, bracelets, rings, ear- Ezek. xvi. 12, and <i>earrings</i> in thine ears.
Turkish 1124	Heykel, a phantom.
Arabic 1407	Haykal, <i>plural</i> Hayakil, a spectre, spectres.
Dutch	Eyckel, an oak.
Dutch	Eyckel or Eikel, an acorn.
ManchuTartar	Akeli, the name of a tree.
Greek	Akulos, Akulou, Akulo, a kind of acorn.
Arabic 868	Aakla, a kind of ivy.
Latin	Aculeus, Aculei, a prickle, a sting.
English	Heckle, to beat. (Wright's <i>Obsolete</i> .)
Italian	Eculeo, the equuleus, a kind of rack used by the ancient Romans in extorting confession.
Spanish	Eculeo, the rack, an instrument of torture.
Arabic 865	Aikal, <i>plural</i> Aukul, a fetter.
Arabic 868	Aakl, keeping in chains.
Okuloma A.	Ikoli, chain fetters.
French	Ecueil, a rock.
Mongolian	Aghola, or Agola, a mountain.
Persian 1375	Wugal, a live coal.
Eskimo	Ikuella-pok, it blazes. <i>Memo</i> : "Pok" is a conjugational terminal of verbs in this language.
Yala African	Egleya, a sacrifice.
Anglo-Saxon	Acwellan, to kill.
Mbamba A.	Akela, blood.

No. 109. Dynh, Deina, Dina or Dinah will be considered with No. 145 Thn or Tahan.

No. 110. Gd, Gad or Ghad has been already considered with No. 92 Kht, Kahat or Cath.

No. 111. Zpon, Zpyon, Sefion, Ziphion, Zephon, Saphon or Sephion will be considered with No. 159 Saophein, Saphan, Sapphin or Sophan.

No. 112. Hgy, Haggi, Aggi, Aggeis or Augis will be considered with No. 157 Achi, Agchis or Agcheis.

No. 112 *otherwise spelled* Chaggi or Chagghi.

Circassian 117	Khokheye, a circle.
Hindu 875	Chakka, a circle, round.
Quichua Peru	Ccauchu, a witch or sorceress.
Quichua Peru	Cauchuni, to practise sorcery.
ManchuTartar	Chachambi, to talk in a vague, obscure, pele-mele way so that nothing can be understood by it.
Zulu Kafir	Caka, a tree whose berries are used for ornaments upon the loins.
Greek	Kokkos, Kokkou, Kokko, or Coccus, Coccou, Cocco, a berry.
Latin	Coccum, Cocci, a berry. (J. E. Riddle's <i>Latin Dictionary</i> , London, 1836.)
Fijian	Cokocoko, beads.
Swahili A.	Kigwe, a string of beads.
Swahili A.	Kekee, a kind of silver bracelet.
Swahili A.	Kago, a charm to protect what it is fastened to.
Scotch	Gig, a charm.
Egyptian 560	Khaku, mad.
Swahili A.	Kichaa, lunacy.
German	Gauch, an apparition or spectre.
Spanish	Coco, a bugbear, a ghost.
Swahili A.	Koikoi, a sort of evil spirit.
Gurma A.	Kogiwu, the devil.
Patagonian	Kaki, a wood.
Swahili A.	Koko, brushwood, thickets, bushes.
Scotch	Keoch, a wooded glen.
English	Queach, a thicket. (Wright's <i>Obsolete</i> .)
Polish	Gaj, a grove.
Polish	Gaik, a little grove.

Hindu 1677	Gach, or Gachh, a tree.	
Sanscrit 278	Gaccha, the name of a tree.	
Fijian	Gigia, name of a tree.	
Sanscrit 194	Kaccha, name of a tree.	
New Zealand	Kahika, the name of a tree.	
New Zealand	Kawaka, the name of a tree.	
Turkish 895	Kawak, a poplar tree.	
Hindu 942	Chiki, name of a prickly shrub.	
English	Quick, a species of wild ash.	
Quichua Peru	Quichea, a thorn.	
Fijian	Ququ, a kind of club.	
Fijian	Qaqi, to bruise, to crush.	
Malayan 291	Gochoh, to strike, cuff or box.	
Sanscrit 312	Cagh, to smite.	
Polish	Ciega, a stripe, a lash.	
Polish	Ciecie, a stroke, a blow.	
Italian	Chiocca, a blow or cuff.	
French	Choc, a blow.	
French	Choquer, to strike.	[a sudden stroke.]
Scotch	Chack, to cut or bruise any part of the body by	
Persian 530	Khakidan, to trample under foot.	
Fijian	Caqe, to kick.	
English	Kick, to strike with the foot; a blow with the	
Sanscrit 310	Cakk, to give or inflict pain.	[foot.]
Dutch	Kaak, the pillory.	
German	Geige, a kind of pillory, a wooden instrument put round the neck and hands.	
English	Gouge, to force out a person's eyes with the thumb and finger.	
English	Gag, to stop the mouth by thrusting something into the throat.	
English	Choke, to suffocate, to strangle, to smother, to	
Italian	Chieggia, a rock.	[stifle.]
Quichua Peru	Cacca, a rock.	
Irish	Coiche, a mountain.	
New Zealand	Kaweka, the ridge of a hill.	
Myammaw B.	Kiouk, stone. (<i>Asiatic Researches</i> , v. 225.)	
Yo Burma	Kioukay, stone. (<i>Asiatic Researches</i> , v. 225.)	
Egyptian 559	Khkha, an altar.	
Nufi African	Chiguoh, wood.	
Zulu Kafir	Ceko, firewood.	
ManchuTartar	Kiaoka, a fire lit with leaves, or small branches.	
Swahili A.	Koka, to set on fire.	
Swahili A.	Cechi, a spark.	
Swahili A.	Chochea, to make up a fire.	
Uraon India	Chik, fire.	

- Persian 991 Kagh, fire.
 English Coke, fossil coal, charred, or deprived of its bitu-
 men, sulphur, or other extraneous or volatile
 matter by fire, and thus prepared for exciting
 Hindu 973 Khak, ashes. [intense heat.
 Fijian Qaco, burnt.
 French Romn Chache, an axe.
 Sanscrit 312 Cagh, to slay, to kill.
 Coptic Kek, to mutilate. (Bunsen, v. 772.)

No. 113. Sony, Sounei, Schuni, Shuni, Suni, Sunis, Sauneis or
 Sannis.

- English Zone, circuit, circumference.
 Chin. II. 287 Seu, to circulate, to return, to come to the
 same point again, as anything that revolves.
 Chin. II. 502 Seu, a spring that circulates like an eddy; the
 appearance of waves whirling round.
 Chinese I. 468 Seu, or Tseu, a circle, round.
 Egyptian 577 Sheni, a circle.
 Egyptian 573 Shaunu, a diviner.
 Hindu 1361 Sayana, or Syana, a conjuror.
 Gaelic Seunach, conjuring.
 Gaelic Seunadh, Seonadh, or Seonaidh, augury, sorcery,
 Persian 729 Sin, alchymy. [druidism.
 Chin. III. 392 Tsan, or Tsin, a species of divination, prognostic,
 the fulfilment of prognostics.
 Portuguese Sina, fate, destiny.
 Arabic 717 Sunh, a good omen.
 Egyptian 472 San, a charm.
 Welsh Swyn, a charm.
 Welsh Swyna, to deal in charms.
 Cornish Zona, to charm. (Borlase.)
 Gaelic Seun, a charm, an amulet, a charm for protection;
 Gaelic Seunach, having charms or amulets. [good luck.
 Gaelic Seunadh, or Seunaidh, a defending from enchant-
 ments, &c.
 English Soon, an amulet. (Wright's *Obsolete*.)
 Chinese I. 638 Seun, mad.
 English Shanny, wild, half-idiotic. (Wright's *Obsolete*.)
 Turkish 726 Zhiyan, furious, raging.
 Danish Syn, a ghost, spectre, or phantom.
 Anglo-Saxon Scine, or Scinu, a vision, phantasm, or spirit.
 Chin. III. 794 Tseen, the name of a demon.
 Wolof African Ziney, the devil.
 Spanish Senos, the pits of hell, purgatory, and limbo.

- Chin. III. 209 Tsun, a jungle of herbs or grass.
- Persian 716 San, ivy.
- Fijian Sinu, name of a tree.
- Persian 719 Sunus, the name of a tree.
- Chin. II. 325 Tseen, the name of a particular tree.
- Egyptian 576 Shenui, acacia trees, or oak trees.
- Persian 767 Shanu, the cypress.
- Hebrew Snh or Sanah (סנה), a bush.
Exod. iii. 2, a flame of fire out of the midst
of a bush.
- Persian 719 Sanah, a bramble.
- Fijian Soni, a prickly shrub, also a bramble so called.
- Egyptian 483 Ssenu, to torment.
- Arabic 719 Sunuh, or 717 Sunh, or Sanh, hurting.
- Arabic 409 Sinaa, a fetter.
- Barba African Sunu, chain fetters.
- Lohorong } Sani, a mountain.
Nepal }
- Amoy Soan, a mountain.
- Gyami Tibet San, or Syan, a mountain.
- Chin. II. 28 Shan, a hill, a mountain.
- Chin. II. 761 Tsan, a high rocky mountain.
- Sanscrit 1150 Snu, or Sanu, the level summit of a mountain.
- French Romn Son, a summit, a height.
- Chin. II. 751 Seen, or Sun, the name of a stone.
- Chinese I. 544 Shen, a level place at the foot of an altar, a place
- Chin. II. 542 Tsun, to set fire to. [for sacrifice.
- Chin. II. 555 Tsun, fire.
- Arabic 719 Sany, blazing high.
- Arabic 793 Sanaa, ashes.
- Ndob African Son, an axe.
- Icelandic Son, an atonement, a sacrifice.
- Chin. II. 780 Tsan, the name of a sacrifice.
- Chin. II. 779 Shen, to sacrifice to heaven.
- Chin. II. 863 Seuen, an utensil for containing pulse used in
offering sacrifice.
- Sanscrit 1106 Sannayya, any substance mixed with clarified
butter, &c., and offered as a burnt offering or
oblation.
- Sanscrit 1023 Syena, a particular sacrificial ceremony or impre-
catory rite.
- Arabic 716 Sann, piercing with the point of a spear.
- Chin. II. 607 Seen, to kill; also murderous influences.
- Chin. II. 422 Tsan, cruel; to mangle.
- Chin. III. 721 Tseun, the remains of a sacrifice which are eaten.
- Chin. III. 118 Shen, the flesh of victims.

- Chin. II. 776 Seen, the flesh which remains after a sacrifice.
 Chin. II. 487 Tseen, to sprinkle with the hand.
 Egyptian 495 Sen, blood.
 Sanscrit 1021 Sona, blood.
 Kandian A. Sini, blood.
 Hausa A. Zaini, blood.

No. 114. Azny, Azni, Azeni, Ozni or Osni.

- English Hazeney, to foretell evil. (Wright's *Obsolete*.)
 English Osny, to forebode. (Wright's *Obsolete*.)
 English Hiessen, to forebode evil. (Wright's *Obsolete*.)
 Latin Oscan, Oscinis, a bird that forebodes by singing
 Polish Wieszczenie, divination. [or chirping.]
 Hebrew Hzon or Hazon (חזן), a vision.
 2 Chron. xxxii. 32, written in *the vision* of
 Isaiah.
 Dan. viii. 1, I Daniel had seen *the vision*.
 Obad. 1, *the vision* of Obadiah.
 Nahum i. 1, the book of *the vision* of Nahum.
 Arabic 860 Aizin, magic, enchantment.
 French Oison, a ninny or simpleton. (Boyer's *French
 Dictionary*, London, 1753.)
 Sanscrit 100 Asna, name of a demon.
 Anglo-Saxon Wasan, satyrs; "*Wude-wasan* gods of the woods,
 Romany Osune, dark, obscure. [satyrs, robbers.]
 French Housson, butcher's broom or knee-holly.
 Greek Iasine, or Iasione, a sort of convolvulus or bind-
 Zulu Kafir Yezana, a kind of willow-tree. [weed.]
 Sanscrit 104 Asana, name of a tree. (See also page 132.)
 French Assener, to strike a blow.
 French Houssine, a switch.
 French Houssiner, to switch, to beat, to thrash.
 Greek Eisaneimi, Eisanion, to ascend, mounting high.
 Arabic 1366 Washn, high ground.
 Polish Wyzyna, a rising ground or eminence.
 Sanscrit 100 Asna, a stone.
 Bambarra A. Azieni, to burn.
 Hebrew Asn or Asan (אשן), smoke.
 Genesis xv. 17, behold *a smoking* furnace.
 Isaiah vi. 4, the house was filled with *smoke*.
 Joel ii. 30, blood and fire and *smoke*.
 Arabic 839 Aasan, smoke.
 Hwida African Esenu, a sacrifice.
 Sanscrit 136 Asneya, bloody, being in blood.
 Kandian African Esni, blood.

No. 114 *otherwise spelled* Azbn, Ezbon, Esbon, Esbeon,
Esebon or Azabon.

ManchuTartar Heseboun, destiny, the happiness or unhappiness
in store for each one, heaven's command, the
eight letters by which one casts a person's
horoscope.

Hindu 102 Ispand, a seed burnt at marriages to drive away
evil spirits or avert the effects of evil eyes.

Arabic 478 Husban, smoke.

Polish Wyzpin, the berry-bearing chickweed.

Spanish Espino, the haw tree.

Spanish Espina, a thorn.

Welsh Yspin, a spine, prick.

Welsh Yspinen, any prickly plant.

Portuguese Espinho, a thorn, a prickle.

Portuguese Azevinho, the holy tree, the white thorn, Christ's

French Romn Espener, to hurt or strike. [thorn.]

No. 115. Ary, Iri, Eri, Heri or Her will be considered with
No. 155 Ayr, Ahr, Ahrh, Aara, Aer, Ir or Hir.

No. 115 *otherwise spelled* Addei, Addi, Adi or Edi has been
already considered with No. 94 Yhodb, Ihuda, Iouda or Iuda.

No. 116. Arody, Aroadi, Arudi, Erudi, Eroed or Arod will be
considered with No. 161 Ard, Arde, Arad, Ared or Hered.

No. 117. Araly, Araili, Aroli, Aruli, Areli, Arheli,
Areel or Ariel.

English Whirl, to turn round rapidly, to move round with
velocity; quick gyration, rapid rotation or
circumvolution.

English Warlaw, a sorcerer. (Wright's *Obsolete*.)

English Aryoles, soothsayers, diviners. (Wright's *Obsolete*.)

Latin Hariolus, Harioli, a diviner, soothsayer, prognos-

Latin Hariola, a prophetess. [ticator.]

English Arioli, or Harioli, a kind of prophets or religious
conjurers of antiquity who by abominable
prayers and horrible sacrifices at the altars of
idols procured answers to their questions con-
cerning future events; they were distinguished
by slovenly dress, disorderly hair, matted beards,

French Romn Ariole, a diviner, a sorcerer. [&c.]

Spanish	Arlo, a barberry.
French	Airelle, the whortleberry, the bilberry, the cow-
Spanish	Arillos, small earrings. [berry.
Welsh	Arial, a wonder, amazement.
Scotch	Herle, a mischievous imp or dwarf.
Gbe African	Hurahuli, a forest. [lete.)
English	Orl, or Oryelle, the alder tree. (Wright's <i>Obso-</i>
Hebrew	Arayl (אֲרַיִל), <i>otherwise</i> Hral or Haral (הֲרַאֵל), the altar. Ezekiel xliii. 15, <i>the altar</i> shall be four cubits. Ezekiel xliii. 16, <i>the altar</i> shall be twelve
Irish	Urula, an altar. [cubits long.

No. 118. Asr, Aser, Asser, Ascher or Asher, like No. 3 Asor or Ashur, has been already considered with No. 75 Isra-el.

No. 119. Ymnh, Imnah, Iamne, Iamein, Jamin, Jamne, Jimna or Jomne has been already considered with No. 85 Ymyn, Iamin, Jamin or Jamni.

No. 120. Ysoh, Asua, Iesua, Iessua, Iesua, Isoua, Ishuah, Jesua, Jeswa or Jischua will be considered with No. 165 Yhosa, Ause, Hosa, Oshea, Josue or Joshua.

No. 120 *otherwise spelled* Seva has been already considered with No. 24 Sba or Seba.

No. 121. Ysoy, Asui, Iasui, Isoui, Isui, Ishuai, Jasui, Jesu, Jessui or Jeswi will be considered with No. 165 Yhosa, Ause, Hosa, Oshea, Josue or Joshua.

No. 121 *otherwise spelled* Sevi has been already considered with No. 24 Sba or Seba.

No. 122. Bryah, Brie, Bria, Baria, Bariaa, Beria, Beriah, Berihah, Beriha, Bericha, Berjaa or Barjaa will be considered with No. 150 Bryah, Bria, Bariaa, Beria, Beriah, Berihah, Beriha or Bargaa.

No. 123. Dn or Dan will be considered with No. 145 Thn, Tahan or Then.

- No. 124. Hsym, Asom, Hasim, Huscim, Hussim, Hushim, Husim or Chusim; words derived from No. 103 Iasoum or Asum are included with this name.
- Hebrew Ksm or Kasam (קסם), a diviner, a soothsayer, divination, witchcraft.
Deuteronomy xviii. 14, observers of times and *diviners*.
Joshua xiii. 12, Balaam the *soothsayer*.
1 Samuel vi. 2, the priests and *diviners*.
1 Samuel xv. 23, the sin of *witchcraft*.
2 Kings xvii. 17, *divination* and enchantments.
Zechariah x. 2, *the diviners* have seen a lie.
- Arabic 963 Kismat, fate, fortune, decree of God, destiny.
Arabic 526 Khazmat, an amulet.
Arabic 853 Aazimat, plural Aazaaim, an amulet. [amulet.
Malayan 204 Azimat, a spell or written charm, a talisman, an
Arabic 853 Aazimat, plural Aazaaim, an incantation or spell; verses of the Kuran employed for that purpose.
Arabic 853 Aazm, or Auzm, adjuring, reading charms or verses from the Kuran to avert evil.
- Swahili African Azima, a charm used to bring back runaway slaves and to drive away evil spirits.
- Akurakura A. Esem, a greengree (or charm).
Persian 452 Chashm, an amulet or charm against fascination
Cornish Casmal, an ornament. [or enchantment.
Welsh Casmal, a set of ornaments.
Arabic 520 Khizam, a woman's nose ring.
Galla African Kesuma, strange.
Greek Chasmao, to be confounded or amazed.
Hindustan 120 Asima, amazed, astonished, confused, confounded.
Arabic 104 Asma, astonished, bewildered.
Swahili African Wazimu, mad.
Egberahima A. Usoahim, the devil.
Igu African Ozohim, the devil.
Arabic 525 Khasmi yak Chasm, the devil.
Igu African Ozohim, hell.
Egberahima A. Osoahim, hell.
Arabic 21 Asam, name of an infernal river, the Styx.
Arabic 1408 Hayshum, a kind of tree.
Arabic 832 }
and 856 } Aashim, a sort of tree.
Arabic 886 Aayshum, name of a tree.
Arabic 885 Aaysam, the plane tree.
Persian 1042 Gazm, the tamarisk tree.

- Arabic 520 Khazam, the name of a tree.
 Arabic 66 Izaam, forcing against one's will.
 Arabic 510 Khasm, bruising the nose.
 Arabic 523 Khashm, striking, hurting, or breaking the
 bridge of the nose.
 Arabic 99 Asham, being pained.
 Hindu 1008 Khaishum, the summit of a mountain.
 Arabic 897 Ghasham, cutting wood hastily.
 Turkish 1124 Hizem, firewood.
 Hindu 2206 Hezam, firewood.
 Persian 1392 Hizam, wood.
 Arabic 1009 Kasm, kindling the flame.
 Sanscrit 243 Kusuma, a form of fire.
 Hebrew Asm or Asam (אָסַם), a trespass offering. [*ing.*
 Leviticus vii. 2, they kill *the trespass offer-*
 Leviticus xiv. 12, offer him for a *trespass*
offering. [*offering.*
 Leviticus xiv. 14, the blood of *the trespass*
 Arabic 1360 Wazimat, plural Wazaaim, an offering, especially
 of cattle, sacrificed at the temple of Mecca.
 Arabic 104 Isma, rushing upon, knocking down and killing
 on the spot.
 French Assommer, to beat unmercifully, to maul, to knock
 on the head, to beat to death. (*See Fleming*
and Tibbins' Dictionary.)
 Egyptian 407 Husm, to strangle.
 Egyptian 392 Hesm, or Hesma, to strangle or suffocate.
 English Quesome, to suffocate, to smother. (*Wright's Ob-*
 Arabic 961 Kizam, sudden death. [*solete.*])

No. 125. Nptly, Neptali or Naphtali.

- Greek Naptalios, Naptaliou, a clear combustible petro-
 leum.
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No. 126. Yhzal, Ihasel, Iasiel, Aziel or Jasiel has been already
 considered with No. 20 Aozl, Uzal, Usal, Ezel, Aizel or
 Aezel.

No. 126 *otherwise spelled* Nahsael.

- Arabic 1345 Niazil, a portent, prodigy.
 Arabic 1313 Nasl, losing one's wits.
 Arabic 1321 Naasalat, folly.
 Zincali Nasula, the evil eye.
 Sanscrit 480 Nasalu, the name of a tree.

Zulu Kafir Nsala, to bind tightly.
 Arabic 1318 Nasil, an axe.

No. 127. Gony, Goni, Gonei, Gounei, Gaunei, Gayni,
 Ghuni or Guni.

Chin. III. 429 Kwan, round.
 Chinese I. 469 Keuen, a small circle, to encircle.
 Chin. III. 493 Chuen, to turn round, revolve.
 Romany Chohawni, or Chowian, a witch.
 Romany Chohawno, a wizard.
 Hindu 1725 Guni, a sorcerer, a conjuror.
 Hindu 1761 Gyan, an astrologer, a fortune teller.
 Icelandic Ginn, a juggler.
 Turkish 913 Kyahin, a diviner, augur or soothsayer.
 Arabic 994 Kahin, a soothsayer, augur, prophet.
 Swahili A. Kahini, a soothsayer.
 Hindu 1643 Kihanat, divination, soothsaying.
 Latin Cano, to prophesy.
 Chinese I. 309 Chen, to observe prognostics for the purpose of
 foretelling good or evil, to divine, to cast lots.
 Chin. III. 92 Kan, the liver of an animal body.
 Hindu 1626 Kanaiya, the ceremony of boring the ears.
 Chin. III. 556 Chuen, a gold ring for the arm or bracelet.
 Chin. II. 612 Chuen, stone rings or bracelets.
 Chin. III. 581 Kwan, to put on a ring for the arm.
 Bambara A. Konu, beads.
 Zulu Kafir Gwenya, the berry of the wild olive.
 Gaelic Gon, a charm, a fascination.
 Icelandic Gona, to stare sillily.
 Icelandic Gan, frenzy, frantic gestures.
 Icelandic Gana, to rush, run frantically.
 Sanscrit 301 Gna, a semi-divine or superhuman female, a kind
 of goddess or female genius.
 English Genii, a sort of imaginary beings between men
 and angels, some good, some bad.
 French Genie, a spirit, a demon.
 Welsh Gwion, an elf, a fairy.
 Polish Cienie, a spirit, ghost, or manes.
 Hindu 919 Chhain, a goblin or ghost.
 Chin. II. 780 Keen, the spirit of the earth.
 Toma African Kane, the devil.
 English Gehenna, used by the Jews as equivalent to hell.
 Gadsaga A. Gune, plural Gunu, a forest.
 Gaelic Gnua, a tree.
 Norman Kene, Keyn, or Kien, an oak.

Norman	Keyne, or Kein, an ash tree.
Chin. II. 325	Kan, a club or stick.
Malayan 268	Kena, or Kunnei, to strike or hit.
Polish	Kuna, an iron collar, a pillory.
Chin. II. 763	Khin, a high hill.
Chin. II. 30	Gan, a hill.
Chin. II. 756	Gan, high precipitous rocks.
Newar Nepal	Gun, a mountain.
Gadaba India	Konaa, a mountain.
Chin. II. 765	Kin, or 763 Khin, the name of a stone.
Pessa African	Kuoini, a stone.
Basunde A.	Kuni, firewood ; <i>Kiriman</i> , African, the same.
Nyombe A.	Kunyi, firewood.
Zulu Kafir	Kuni, a burning firebrand or log of firewood.
Fijian	Cina, a torch.
Quichua Peru	Ccanani, Ccanay, I set on fire, to set on fire.
Welsh	Cynneu, to kindle, to set on fire, to light.
Sinhalese I.	Gini, fire.
Javanese	Genni, fire.
Chin. II. 538	Gan, to heat flesh with a slow fire, to roast.
Chin. II. 780	Kheen, a sacrifice.
Chin. II. 773	Keuen, the name of a sacrifice.
Chin. III. 720	Keuen, the name of a certain sacrifice.
Chin. II. 529	Kwan, to pour out as a libation.
Chin. II. 775	Kwan, to pour out a libation on the ground.
Gbandi A.	Kuno, an axe.
Bumbete A.	Gono, an axe.
Welsh	Gowanu, to gash, to transfix.
Welsh	Gwanu, to stab.
Chin. III. 53	Keuen, to bind round and strangle.
Fijian	Kuna, to strangle.
Arabic 982	Kunua, killing.
Yakha Nepal	Chenu, to kill.
Hindu 1006	Khun, blood.
Turkish 677	Khun, or 870 Kan, blood.

No. 128. Yzr, Ieser, Issaar, Isseier, Issari, Aisar or Aser has been already considered with No. 75 Ysr-al or Isra-el.

No. 129. Slm, Slom, Silem, Shillem, Sallum or Salomon ; words derived from No. 95 Selom are included with this name.

Persian 770	Sholman, hell.
Arabic 829	Zalam, a mountain.
English	Slam, to beat. (Wright's <i>Obsolete</i> .)

- English Slam, to strike with force, to strike down, to slaughter.
 Legba African Dsalum, blood.

No. 130. Yosp, Ioseph or Joseph, which, according to Rules I. II. and IX., may be equally well written Osp, Asb, &c., and which appears to have been varied into Hosp, Hoseph, Choseph, Koseph, Goseph, Gosep, &c., and is now written Giuseppe in Italian.

- Arabic 857 Aasb, surrounding, encircling, enclosing.
 Hebrew Asp or Asap (אשפ), an astrologer.
 Daniel ii. 10, then came in the magicians, *the astrologers*, and the soothsayers.
 Hebrew Ksp or Kasap (אשכ), a sorcerer, a witch, witchcraft.
 Exodus vii. 2, Pharaoh called for the wise men and *the sorcerers*, the magicians of Egypt.
 Deut. xviii. 10, or an enchanter or *a witch*.
 2 Chron. xxxiii. 6, used enchantment and *witchcraft*.
 Malachi iii. 5, I will be a swift witness
 Arabic 965 Kusb, an intestine. [against *the sorcerers*.]
 Zincoli Casabo, the liver.
 Arabic 963 Kashb, rendering insane or stupid.
 Arabic 944 Kashib, weak-minded.
 Arabic 93 Ishab, losing one's senses.
 Hindu 119 Aseb, a misfortune, such as is the consequence of the shadow of a demon having fallen on one.
 Arabic 70 Azyab, Satan.
 Sanscrit 110 Ahisuva, the name of a demon.
 Arabic 853 Aazif, the imaginary nocturnal sound of demons
 Arabic 478 Hasf, a thorn. [in the desert.
 Arabic 858 Aasab, Aasb, or Ausb, ivy.
 Persian 858 Aasba, the name of a creeper.
 Arabic 844 Aazb or Aazab, a kind of tree.
 Arabic 21 Asab, the name of a tree.
 Swedish Asp, the aspen tree.
 Anglo-Saxon Aesp, the asp or aspen tree.
 English Esp, the asp tree. (Wright's *Obsolete*.)
 English Asp, the aspen tree. (Wright's *Obsolete*.)
 English Asp or Aspen, a species of poplar. (Johnson's *Dict.* by Latham, London, 1870.)
 Icelandic Osp, an aspen tree.
 German Espe, the aspen or trembling poplar.

- Sanscrit 269 Kshupa, a bush, a shrub, a small tree.
 Arabic 1007 Kuzb, a kind of hard tree.
 Quichua Peru Caspi, or Ccaspi, a tree.
 Quichua Peru Ccaspi, a staff, a stick.
 Anglo-Saxon Geswipe, a scourge, a whip.
 Sanscrit 269 Kshubh, a blow, a push.
 Welsh Cosb, chastisement.
 Welsh Cosbi, to chastise.
 Dutch Gispén, to lash.
 Sanscrit 267 Kship, to strike or hit.
 Arabic 967 Kazb, striking.
 Arabic 101 Asbahiy, a whipping, a scourge.
 French Romn Asouper, to strike, to knock, to beat.
 ManchuTartar Iseboumbi, to inspire fear, to ill-treat forcibly,
 to beat, maltreat by blows, &c.
 ManchuTartar Isebou! beat!
 Turkish 819 Azab, pain, punishment.
 Arabic 844 Aazab, torment, torture, martyrdom.
 Anglo-Saxon Cosp or Cysp, a fetter.
 Anglo-Saxon Cyspan, to bind, to fetter.
 Bode African Guseba, chain fetters for the neck.
 Malayan 282 Gasap or Kasap, cragged, rough, rugged.
 Arabic 899 Ghazafat, *plural* Ghuzf, a hill. [tain.
 Arabic 1393 Hazbat, *plural* Hizab or Ahazib, a high moun-
 Arabic 1393 Hizab, steep mountains separate from others.
 Arabic 963 Kushshaf, a thin stone.
 Arabic 857 Aushuf, a dry tree.
 Arabic 482 Hazab, fuel.
 Arabic 34 Ihzab, raising a fire or throwing fuel on it.
 Arabic 522 Khashab, wood, timber.
 Spanish Chispa, a spark of fire.
 Portuguese Chispa, a spark or flake of fire.
 Sanscrit 176 Ushapa, fire.
 Malayan 7 Asap, smoke.
 Arabic 525 Khasif, ashes.
 Arabic 50 Izaaf, the act of killing instantly.
 Spanish Aspa, a cross.
 Spanish Aspar, to crucify.
 Yo Burma Asapa, to kill. (*Asiatic Researches*, v. 226.)
 Brahui Kasbo, to kill.
 Arabic 49 Izzibah, preparing a victim for sacrifice.
 Sobo A. Isebo, a sacrifice.
 Hebrew Azob (אזוב), hyssop.
 Exodus xii. 22, ye shall take a bunch of
hyssop and dip it in the blood.
 Numbers xix. 6, the priest shall take *hyssop*.

Numbers xix. 18, a clean person shall take *hyssop* and dip it in water and sprinkle it upon the tent.

Ps. li. 7, purge me with *hyssop* and I shall [be clean.

Polish	Isop, hyssop.	[be clean.
Swedish	Isop, hyssop.	
Danish	Isop, hyssop.	
German	Isop, hyssop.	
Gaelic	Iosoip, hyssop.	
Irish	Iosoipe, hyssop.	
Latin	Hyssopum, Hyssopi, or Hyssopus, Hyssopi, hyssop.	
Greek	Yssopos, Yssopou, or Ussopos, Ussopou, hyssop.	
Anglo-Saxon	Ysope, or Hysop, hyssop.	
English	Ysope, hyssop. (Wright's <i>Obsolete</i> .)	
English	Hyssop, the name of a shrub which shoots out abundance of suckers from one root only; it was commonly made use of, by the Hebrews, as a sprinkler, thus in Exod. xii. 22 it was directed that the Israelites should dip it in the blood of the sacrifice, &c., &c. (<i>See Cruden's Concordance, article Hyssop.</i>)	[stance.
English	Wisp, a small bundle of straw or other like sub-	
Spanish	Hisopo, a holy water sprinkler.	
Spanish	Hisopear, to sprinkle with a holy water sprinkler.	
Portuguese	Hysope, an instrument used in Catholic churches to sprinkle holy water.	
Portuguese	Hysopar, to sprinkle with water by means of a holy water stick.	

No 131. Mnsh, Manasseh, Menasseh, Manasses, Manassis or Manasse. It has been already shown, *viz.* in Chapter VI., that the Egyptian and therefore the original name of Manasse (the Menes of Greek historians) is Mna or Mena.

Shan Siam	Mon, round; <i>Khamti</i> (Siam), the same.
Egyptian 436	Men, Menu, or Mennu, to go round.
Hindu 1996	Mohan, an enchanter.
Sanscrit 772	Mayin, a conjuror, a juggler, a magician.
French Romn	Mancie, or Mance, divination.
French	Menacer, to portend, to prognosticate.
Chinese I. 377	Ming, the fate, lot or destiny of individuals in
Italian	Minugia, bowels. [this life.
Gaelic	Mionach, bowels, guts, entrails.
Irish	Mionach, entrails.
French Romn	Manies, wax figures (or images) used by our ancestors in matters of sorcery.

- Turkish 1054 Menhuss, ill-omened.
- Hindu 1962 Manhus, unfortunate, unlucky, ill-omened.
- Greek Mannos, Manos, or Monnos, a necklace.
- Irish Muince, a collar, necklace, bracelet, anything worn on the arm or neck.
- Icelandic Men, a necklace.
- Ngoten A. Muen, an armllet or bracelet; *N'halemoe*, African, [the same.]
- Meto African Mania, an armllet or bracelet.
- Papiah A. Meyan, or Meian, an armllet or bracelet.
- Penin African Muanyi, an armllet or bracelet.
- Anglo-Saxon Myna, a bracelet, a jewel.
- Anglo-Saxon Mene, a gimmel, a hoop, a ring.
- Anglo-Saxon Menas, ornaments, jewels.
- Sanscrit 730 Mani, Manis, an ornament or amulet in general.
- Penin African Muanyi, an earring.
- Nalu African Mini, an earring.
- N'goala A. Menu, a nose ring.
- Arabic 1287 Mina, a glass bead.
- Runda A. Mon, a greegree (or charm).
- Sanscrit 798 Mohana, a particular magic formula or incantation, a magical charm used to bewilder an
- Hindu 1996 Mohani, or Mohini, a charm, a philtre. [enemy.]
- Sanscrit 743 Manu, Manus, incantation, spell.
- Fijian Mana, a sign, wonder, omen or miracle.
- Hebrew Mn or Man (מַן), manna.
 Exod. xvi. 35, the children of Israel did eat *manna* forty years.
 Ps. lxxviii. 24, the Lord rained down *manna* upon them to eat, and had given them of the corn of heaven, (25) and men ate angels' food.
- French Manne, manna.
- English Manna, a substance miraculously furnished as food for the Israelites in their journey through the wilderness of Arabia.
- New Zealand Monoa, to wonder.
- English Manie, madness. (Wright's *Obsolete*.)
- French Manie, madness, folly, mania.
- English Mania, madness.
- Italian Mania, mania, madness, fury, rage.
- Spanish Mania, frenzy, distraction of mind.
- Portuguese Mania, madness, fancy.
- Polish Mania, madness, frenzy.
- Greek Mania, madness, frenzy.
- Greek Manias, raging, frantic, mad. [frenzied.]
- Greek Mainas, mad, frenzied; also a mad woman, one

English	Maniac, a madman, one raving with madness, mad.
Scotch	Mang, to render or become frantic.
Irish	Mainigh, madness, foolishness.
Malayan 316	Mangu, confounded, stupefied.
Chin. III. 704	Mung, the head confused and stupefied.
Chin. III. 794	Mang, a demon.
Ibu African	Maung, the devil.
Hindu 1978	Muni, a devil, demon or evil spirit.
Italian	Mani, the manes, ghosts.
Latin	Manes, an order of gods both celestial and infernal, a spirit or ghost, or (perhaps) the genius of one living or dead, the furies, the [tormentors.]
Meto African	Muini, a forest.
Egyptian 435	Mennu, or 436 Men, a grove.
Chin. III. 172	Mang, thick brushwood, jungle.
Chin. II. 356	Mang, a tree.
Egyptian 435	Mennu, or 436 Men, a tree.
Uraon India	Man, a tree; <i>Rajmahali</i> , India, the same.
Toduva India	Men, a tree.
Toda India	Maen, a tree.
Italian	Mina, a species of tree.
New Zealand	Manawa, the mangrove tree.
Swahili A.	Mnazi, <i>plural</i> Minasi, a cocoa-nut tree.
Gaelic	Muin, or Muine, a thorn, a bramble.
Irish	Muin, the thorn tree, a bramble.
Irish	Muine, a thorn bush, bramble.
Swahili A.	Menya, to beat.
Arabic 1137	Mahn, striking, lashing.
Scotch	Manyie, or Menyie, a hurt or maim.
Spanish	Manear, to fetter.
Spanish	Maniota, gyves, fetters.
Latin	Manicæ, manacles or handcuffs.
Zulu Kafir	Mango, a steep hill.
Chin. II. 746	Mang, a rocky hill.
Chin. II. 753	Mang, a rocky or stony appearance.
Latin	Mons, a mountain.
English	Minnis, a rising piece of ground. (Wright's <i>Ob-</i>
Cornish	Men, a hill. [solete.]
Irish	Main, a hill. (Supplement.)
Irish	Moin, or Muine, a mountain.
Gaelic	Muin, or Muine, a mountain.
Welsh	Maen, a stone, a block of stone.
Cornish	Mean, or Men, a stone.
Cornish	Maen, or Myyn, a stone. (Borlase.)
Chin. II. 757	Min, or Meen, a species of stone.
Egyptian 470	Mn, a black durite stone. (Vol. I.)

- Hindu 1826 Manjha, the trunk of a tree.
 Padsade A. Manyae, coal.
 Undaza A. Munyo, fire.
 Kasm African Men, fire; *Yula*, African, the same.
 Andaman I. Mona, fire. (*Asiatic Researches*, iv. 393.)
 Gurma African Munyi, smoke.
 Sanscrit 742 Mana, a devout sacrificer.
 Chin. II. 779 Ming, a liberal sacrifice.
 Latin Munus, a sacrifice.
 Arabic 1252 Manasik, the ceremonies and sacrifices prescribed in the pilgrimage to Mecca.
 Sanscrit 744 Manyu, Manyus, a sacrifice, an offering.
 Hebrew Mnhh or Manhah (מנחה), an offering, a meat offering, a sacrifice.
 Gen. iv. 3, *an offering* unto the Lord.
 Levit. ii. 8, thou shalt bring *the meat offering*.
 Ezra ix. 5, at the evening *sacrifice*. [ing.]
 Cornish Minne, cups of sacrifice. (Borlase.)
 Chin. III. 293 Mwan, to smear with blood.
 Chin. III. 661 Meen, smeared with blood.
 Kol India Myun, blood; *Bhumij* and *Mundala*, India, the
 Muntu African Minyas, blood. [same.]
 Nso African Mensi, blood.

No. 132. Mkyr, Makir, Machir or Macheir.

- Greek Megairo, to bewitch, to charm.
 Latin Megæra, one of the Furies.
 New Zealand Maukoro, the name of a tree.
 Arabic 1226 Makaria, whips, lashes.
 Arabic 1229 Makr, striking with a stick.
 Manchu Tartar Mekereboubmi, to beat anyone so that he can scarcely move hand or foot.
 Manchu Tartar Mekerehepi, one who has been beaten until his flesh is almost rotten.
 French Romn Macheure, or Machure, a blow, a bruise, a contusion.
 Arabic 1226 Mukaraaat, blows, contusions. [tusion.]
 Arabic 1226 Makari, summits of hills.
 New Zealand Makahuri, a large stone.
 Greek Machaira, a knife worn by the heroes of the *Iliad*, and used by them for sacrificing.

No. 133. Glad, Galaad, Gelaad, Gilead or Ghilhad.

- Latin Galeotæ, or Galleotæ, expounders of the meaning of prodigies among the Sicilians.
 Welsh Goludd, or Coludd, the bowels or entrails.

- Irish Gealladh, a prophecy. (Supplement.)
 Anglo-Saxon Galdor, a charm, incantation, enchantment.
 Hebrew Klht or Kalaht (קלהת), a caldron.
 1 Sam. ii. 14, or kettle, or *caldron*, or pot.
 Micah iii. 3, as flesh within *the caldron*.
Memo: "Caldrons figure very prominently
 "in tales of the Elfin race." (See Kelly's
Curiosities of Indo-European Tradition,
 page 222.) The following words will doubt-
 less occur to the reader's memory, in con-
 nection with this subject, from the celebrated
Incantation scene in *Macbeth*, when the
 witches are preparing their *charm* previous
 to the utterance of their *prophecy*.
 1st Witch. Round about the *caldron* go,
 In the poisoned *entrails* throw.
 3 Witches. Double, double toil and trouble;
 Fire burn, and *caldron* bubble.

Hecate. And now about the *caldron* sing
 Like elves and fairies in a ring,
 Enchanting all that you put in.
 And it is curious to see how the whole sub-
 ject is expressed in words derived from this
 one name.
 Arabic 532 Khuld, plural Khiladat, or Khaladat, plural
 Khalad, earrings, bracelets.
 Turkish 891 Kilade, a necklace.
 Gaelic Geilt, mad.
 Irish Geilt, mad.
 Arabic 974 Kulat, the brood of demons.
 Arabic 977 Killawt, the offspring of demons.
 Scotch Clotie, or Clutie, a ludicrous designation given
 to the devil.
 English Glade, an opening or passage in a wood.
 Welsh Celydd, a wood, a forest.
 English Keld, to thump. (Wright's *Obsolete*.)
 English Quilt, to beat. (Wright's *Obsolete*.)
 Scotch Quhult, to beat, to thump.
 Cornish Clout, a blow. [blow.
 English Clout, a blow with the hand; to strike or give a
 French Calotter, to box the ears.
 French Calotte, a box on the ears.
 French Romn Colada, a box on the ears, a cuff.
 Polish Kloda, stocks for the legs.
 Anglo-Saxon Clud, a little hill, a hillock.

Anglo-Saxon	Clud, a rock, a stone.
Hindu 1636	Kolti, a firebrand.
Assyrian	Kilutu, burning.
Irish	Cladh, a flash, a flame.
Dutch	Gloed, kindled coals, a hot flame.
Danish	Glod, a burning, a live coal.
Swedish	Glod, a burning coal, coal.
Icelandic	Glod, red-hot embers.
English	Gleed, a glowing coal.
Scotch	Gleid, a burning coal, a hot ember, fire in general.
Anglo-Saxon	Gled, a fire.
	Plat Dutch—Gloot.
	Frisic — Glede.
Cornish	Golwyth, burnt offerings. (Borlase.)
Sanscrit 263	Klath, to kill or hurt.
Anglo-Saxon	Gild, worship, offering, sacrifice.

No. 134. Yazr, Iezer, Ihezer, Aeazer or Hieser has been already considered with No. 75 Ysr-al or Isra-el.

No. 134 *otherwise spelled* Abyazr, Abiazar or Abieser.

Sanscrit 168	Upasri, to surround.
French Romn	Apesar, a nightmare.
Gaelic	Aibheisear, the devil.

No. 134 *otherwise spelled* Achiezer.

Polish	Oczarowac, Oczaruje, to bewitch or enchant ; I bewitch or enchant.
Persian 1359	Wakhshur, or Wukhshur, a prophet, an apostle.
Persian 142	Iksiri, an alchemist.
Hindu 147	Iksir, or Aksir, alchemy.
Arabic 142	Iksir, an elixir, the philosopher's stone, alchemy.
Turkish 479	Iksir, the philosopher's stone or philtre.
Sanscrit 3	Akshara, sacrifice.

No. 135. Hlk, Helc, Halac, Elech, Helek, Chelek, Chelech, Chelec or Cheleg. [circle.

Arabic 490	Halkat, plural Halak, Halik, or Hilak, a ring or
Greek	Elix, Elikos, Eliki, anything winding or spiral, a whirl or eddy.
English	Helical, moving round, winding.
English	Helix, a winding.
Welsh	Cylch, a circle or zone.
Gaelic	Clachan, a Druidical place of worship, composed of a circle of stones raised on end.

Cornish	Chuillioc, an augur.
Cornish	Chuillioiges, a witch or she diviner. (Borlase.)
Welsh	Chwiliawg, one possessed with a spirit of prophesy-
Irish	Eolcha, a bard. (Supplement.) [ing, a seer.
Greek	Elix, Elikos, Eliki, the bowels.
Caribbean	Oulakae, the human entrails. (See <i>Grammar</i> , page 262, and <i>Vocabulary</i> .)
Persian 1018	Kalak, ill-omened, unlucky.
Greek	Kalux, Kalukos, Kaluki, plural Kalukes or Kalykes, women's ornaments, believed to be
Arabic 976	Kalka, a sort of necklace. [earrings.
Quichua Peru	Huallecca, a necklace.
Greek	Elix, Elikos, Eliki, an armlet or earring.
Baseke A.	Ilok, a greengree (or charm).
Arabic 871	Aulak, a prodigy, a portent.
Arabic 152	Alyagh, mad, insane.
Arabic 149	Alk, being mad.
Scotch	Hallach, crazy.
Turkish 632	Chalik, crazy, cracked.
Arabic 873	Aaluk, a demon of the woods.
Arabic 883	Aawlak, a demon inhabiting the woods.
Latin	Alecto, one of the three furies.
Ako African	Elegwa, the devil.
Patagonian	Gualichu, the devil. (See <i>At Home with the</i> <i>Patagonians</i> , page 189.)
Baseke A.	Eliko, a forest.
Welsh	Holliach, the misletoe.
Latin	Helix, Helicis, ivy. [holly.
Latin	Ilex, Ilicis, a kind of oak tree, the holm oak or
French	Halque, the great juniper tree. (See <i>Fleming</i> and <i>Tibbins' Dict.</i>)
Fijian	Qalaka, name of a tree.
Greek	Chalkeios, Chalkeiou, a plant like a thistle.
Polish	Kolec, a prick, prickle, spine or thorn.
Polish	Glog, the hawthorn or whitethorn.
Latin	Calco, to kick, to spurn.
English	Kelk, to beat severely. (Wright's <i>Obsolete</i> .)
English	Quelch, a blow. (Wright's <i>Obsolete</i> .)
Norman	Colx, a blow.
French	Claque, a slap, a smack.
English	Click, a blow. (Wright's <i>Obsolete</i> .)
English	Klick, a blow or stroke.
Arabic 1376	Walk, striking. [<i>Obsolete</i> .]
English	Welke, to give a sound beating. (Wright's
English	Welk, a blow. (Wright's <i>Obsolete</i> .)
Buduma A.	Halega, chain fetters.

Latin	Colligo, to bind, pinion, put in fetters. <i>Memo:</i> This is supposed to be a compound of <i>con</i> and <i>ligo</i> ; but, taking the African word <i>Halega</i> into consideration, it may not be, especially when we also bear in mind the English verb to <i>clog</i> .
English	Clog, to put on anything that encumbers, to shackle; an encumbrance, as a piece of wood fastened to the leg.
Welsh	Clog, a detached rock.
Cornish	Clog, a steep rock.
English	Kelk, a large rock. (<i>Wright's Obsolete.</i>)
Gaelic	Clach, Chloch, or Cloch, a stone, a rock.
Irish	Cloach, or Cloch, a stone.
Anglo-Saxon	Cealc, a stone.
Irish	Aile, a stone.

Memo: In Bola African *Elak*, in Pepel African *Ilak*, and in Nalu African *Alak*, mean "stones;" but, as their singular is respectively *Pulak*, *Pulak* and *Melak*, it would be difficult to decide whether the plural form is derived from Elech or not, as if so the singular has been derived from other roots, which is unusual.

Sanscrit 175	Ulka, a firebrand, a torch, fire, flame.
Hindu 167	Ulka, fire.
Nki African	Elukoa, smoke.
English	Alacche, to fell or strike down. (<i>Wright's Obso-</i>
Mongolian	Alakho, to kill. [<i>lete.</i>)]
Swahili A.	Aliki, to hang.
Anglo-Saxon	Galga, a gallows, gibbet or cross.
Swedish	Galge, a gallows.
Dutch	Galg, a gallows.

No. 136. Asryal, Asriel or Esriel; I have found no words, bearing on this part of the subject, in which all the elements of the above name are preserved.

No. 137. Skm, Suchem, Sichem, Sechim, Sechem or Shechem.

Arabic 657	Zakkam, an infernal tree mentioned in the Koran, the fruit of which is supposed to be the heads of devils; also a thorny tree whose fruit is styptic; the food of the infernals.
Turkish 722	Zakkum, an infernal tree bearing demons' heads.
Hindu 1216	Zakkum, an infernal tree, the fruit of which is supposed to be the heads of devils.

- Ngodsin A. Sagem, a forest.
Hindu 1216 Zakkum, name of a prickly plant.
Swahili A. Sukuma, to push, to urge.
Quichua Peru Sacmani, to strike repeatedly.
Hebrew Zkym or Zakym (צקם), chains, fetters.
Ps. cxlix. 8, bind their kings with *chains*.
Nahum iii. 10, bound in *chains*.
Job xxxvi. 8, bound in *fetters*.
Gio African Siegme, smoke.
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- No. 138. Smyda, Smida, Semida, Semidah, Scemidah or Shemida.
Hebrew Zmyd or Zamyd (צמיר), bracelets.
Genesis xxiv. 22, two *bracelets* for her hands.
Numbers xxxi. 50, chains and *bracelets*.
Ezekiel xxiii. 42, *bracelets* for their hands.
Turkish 753 Shaamet, the being inevitably unlucky to its
Assyrian Simtu, destiny. [possessor.
Sanskrit 1043 Samhata, one of the twenty-one hells.
Egyptian 478 Smat, a trunk of a tree.
Greek Semyda, or Semuda, the birch tree.
Arabic 806 Zamd, striking on the head with a stick.
Greek Smodix, a weal or swollen bruise from a blow.
Arabic 792 Samd, beating.
Egyptian 476 Shemt, to bruise.
Anglo-Saxon Smitan, to smite or strike.
Anglo-Saxon Smeat, beaten.
English Smite, to strike.
English Smete, a blow. (Wright's *Obsolete*.)
Irish Smiot, a box, a blow. (Supplement.)
Gaelic Smiot, a box or blow.
Hindu 1213 Zahmat, pain, affliction.
Arabic 650 Zahmat, pain.
Assyrian Sakummatu, a summit.
English Summit, the top, the highest point, as the *summit* of a mountain.
Hindu 1314 Samidh, pieces of wood prepared for burning.
Irish Smuid, smoke.
English Smeeth, to smoke.
English Smite, to kill.
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No. 139. Hpr, Hepher, Hophar, Opher or Epher has been already considered with No. 12 Abr, Aber, Eber or Heber.

No. 140. Prs, Peres, Perish, Pheres or Phares has been already considered with No. 96 Prz, Peres, Pheres, Phares or Fares.

No. 141. Srs, Sares, Suros, Souros, Seres, Sceres or Sheresh ; words derived from No. 88 Zares are included with this name.

French Romn Sors, a sorcerer.

Latin Sors, fortune, lot, chance, hazard, also an oracle or billet whereon the answers of the gods were written ; also destiny, fate.

Assyrian Sarsu, an omen of good.

Sanscrit 1093 Sarasa, alchemy.

Hindu 1284 Sarosh, a voice from heaven.

Icelandic Skars, a monster, an ogress, a giantess.

Hindu 1277 Siris, the name of a tree, the Acacia sirisa.

Sanscrit 1006 Sirisha, the tree Acacia sirisa.

Spanish Zarza, a brier.

Arabic 746 Sharas, small thorny mountain shrubs.

Arabic 745 Shiras, giving hard treatment.

Gaelic Sciurs, to whip or scourge, to persecute.

Gaelic Sciursa, a lash, a scourge.

Irish Sciursa, a whip, a scourge.

English Scruse, to bruise. (*Wright's Obsolete.*)

Portuguese Zurzir, to beat, to strike.

Portuguese Zurzido, cudgelled.

Spanish Zarza, a confraternity of people who assist at the function of the Inquisition at Toledo.

Arabic 802 Zirs, *plural* Zurus, a rough hill.

Sanscrit 1025 Srish, to burn.

Polish Zraszac, Zroszony, to besprinkle, besprinkled.

No. 142. Aprym, Aphrem or Ephraim ; words derived from this name have been already considered with No. 35 Abrm, Abram, Ahrm, Abraham or Ebrahim, which in Persian is Ifraham ; but words derived from his real name, *viz.* Pry, Prh, Prah, Pre, Phre or Phra, as shown in Chapter VI., will be considered with No. 150 Bryah, Bria or Beria.

No. 143. Sotlh, Sutala, Sotalah, Suthelah, Shuthelah, Scut-
helah or Suthelach.

Gaelic Soithleag, a circle.

Welsh Sidyll, the circumference of a wheel.

Welsh Sidellu, to whirl round.

Latin Situla, a little vessel used in casting lots.

Irish Sdoil, beads. [descent.

Hindu 1340 Sotal, a division of the lower regions, the sixth in

Sanscrit 1120 Sotala, one of the seven divisions of the lower regions, or regions under the earth.

Latin	Stelis, Stelidis, a kind of misletoe.
Sanscrit 1010	Sitala, the name of a tree.
Zulu Kafir	Setole, name of a forest tree.
Greek	Skutale, or Scutale, a stick, a thick stick, a cudgel.
Greek	Skutaloo, or Scutaloo, to cudgel.
Scotch	Swattle, to beat soundly with a stick.
English	Swaddle, to beat. (<i>Wright's Obsolete.</i>)
English	Still, a steep ascent, a hill. (<i>Wright's Obsolete.</i>)
Icelandic	Stalli, an altar.
Polish	Zatlic, to light, to kindle.
Polish	Zatluc, to knock down.
Polish	Zadlawic, to choke or strangle.
Polish	Zadlawie, I choke or strangle.
English	Skittle, to hack. (<i>Wright's Obsolete.</i>)
English	Settle, to ruin or kill a person. (<i>Slang.</i>)

No. 144. Bkr, Beker, Becher, Bochar, Bachar, Bacher or Bachr, will be considered with No. 153 Bkr, Beker, Becher, Bechor, Bochor, Bacher, Bachir or Bacchar.

No. 145. Thn, Tahan, Tohan, Then, Thehen, Thahan, Thachan or Tachan ; words derived from No. 109 Dynh, Dinah, Dina or Deina and from No. 123 Dn or Dan are included with this name.

English	Tine, to inclose.
English	Twine, to turn round.
Turkish 699	Dunmek, Duner, Dunush, to turn round, I turn round, turning round.
Hindu 1124	Dayan, or Daen, a witch.
Hindu 735	Tonhai, a witch.
Hindu 735	Tonha, a conjuror, a juggling man.
Hindu 734	Tona, enchantment, magic, fascination, necromancy.
Fijian	Tuna, to extract the entrails from animals.
Gaelic	Dan, fate, destiny.
Irish	Dan, fate, destiny, lot.
Vei African	Danya, an armlet or bracelet.
Kisama A.	Dinya, an earring.
Chin. III. 82	Teen, a small eardrop.
Chin. II. 678	Teen, madness.
Chin. II. 687	Teen, derangement, insanity, frantiness, madness ; frantiç, mad.
Arabic 403	Tayhan, one who wanders bewildered.

- Turkish 703 Diwane, a madman or lunatic.
 Persian 594 Diwana, mad, furious, foolish, insane.
 Hindu 1118 Diwana, mad, insane, lunatic, inspired.
 Sanscrit 408 Danu, a class of demons.
 Sanscrit 356 Dakini, a kind of female imp or evil being,
 attending Kali and feeding on human flesh.
 English Dicken, the devil. (Wright's *Obsolete*.)
 Turkish 702 Dicken, a thorn.
 Latin Tanos, or Tanus, Tani, briony or wild vine.
 Chin. III. 212 Tan, creeping plants spreading over all² the
 ground.
 Persian 826 Tayan, wild jasmine.
 German Tanne, the fir tree.
 Latin Tinus, Tini, a kind of bay tree.
 Sanscrit 448 Dhanu, a kind of tree.
 Chin. II. 388 Twan, a large tree.
 Khyeng Bur. Thin, a tree.
 Shan Siam Ton, a tree.
 Siamese Ton, a tree; *Laos*, Siam, the same.
 Ahom Siam Tun, a tree; *Khamti*, Siam, the same.
 Legba A. Tan, a tree.
 Kasm African Tenu, a tree.
 Quichua Peru Tauna, a stick.
 French Romn Tigne, a big stick.
 Chin. II. 225 Twan, to strike with a stick.
 Greek Theino, to strike.
 Chin. II. 867 Thun, or Teen, to flog, beat, strike.
 Chin. II. 868 Tun, to beat or chastise by flogging.
 Chin. II. 242 Tun, to strike.
 Egyptian 536 Ten, to smite.
 Nepaulese Tena, to strike. (*Lambichhong* dialect.)
 Bengali Tena, to strike. (*Chhingtangya* dialect.)
 Chin. II. 828 Tan, to strike. (Also II. 265.)
 Gurung Nepal Tan, to strike.
 English Tan, to beat. (Wright's *Obsolete*.)
 Annamitic }
 Siam } Dan, to strike.
 Wolof African Dana, to flog.
 Hindu 1100 Dhunna, to beat.
 Arabic 591 Dahn, bruising, beating.
 Pahri Nepal Dachhon, to strike.
 Turkish 696 Dokunmak, to hurt.
 Polish Tknac, to hit.
 Polish Tkniety, struck, hit.
 Polish Tkne, I hit.
 Hindu 743 Thokan, thumping, beating.

- New Zealand Tukino, to ill-treat, to use with violence.
 Arabic 373 Taknia, tying the feet with a strap.
 Arabic 373 Takannua, being kept closely chained.
 Bagba African Tin, the stocks.
 Bamom A. Tena, the stocks.
 Chin. II. 60 Teen, the top of a hill, the summit of a mountain.
 Arabic 825 Tahayan, the summit of a mountain.
 Cornish Towan, a hillock.
 Chinese I. 546 Tun, a hillock in the midst of a level space.
 Chinese II. 52 Tan, an isolated hill, a high solitary hill.
 Welsh Din, a mount, a fortified hill.
 Gaelic Dionn, a hillock or hill.
 Gaelic Dinn, a hill.
 Gaelic Dun, a hill.
 Coptic — Ton, a mountain.
 Lusatian — Thin, a mountain.
 Tonquinese— Dinh, a summit.
 Phrygian — Din, a summit.
 Biscayan — Dun, an eminence.
 Old Persian— Doen, an eminence.
- Scotch Dun, a hill.
 French Romn Dun, a mountain, a hill.
 Anglo-Saxon Dun, a mountain, a hill.
 English Dune, a hill.
 Cornish Dun, or Den, a hill.
 Persian 576 Dakan, the highest point of a mountain.
 Kami Burmah Takun, a mountain.
 Tapua African Takun, a stone.
 Nufi African Takon, a stone.
 Gurma African Tani, a stone.
 Chin. II. 746 Tan, white stone.
 Chin. II. 765 Than, a stone altar.
 Chinese I. 551 Than, an altar at which to offer up sacrifice,
 pronounce oaths, or perform other religious
 services.
- Hindu 741 Tahana, a branch or large bough of a tree.
 Chin. II. 368 Teen, a tree lying on the ground.
 Salum African Teene, firewood.
 Kiamba A. Dan, firewood.
 Irish Teine, a firebrand.
 Welsh Tewyn, a torch, a firebrand. [fire.
 Chinese I. 165 Tan, a certain long-necked vessel for preserving
 Cornish Tine, to light a fire.
 English Tine, to kindle, to set on fire.
 English Teen, to light or kindle. (*Wright's Obsolete.*)
 Chin. II. 541 Teen, the light or blaze of fire.

- Chin. III. 135 Than, the light or flame of fire.
 Chin. II. 555 Thun, a great flame, a raging fire.
 Persian 374 Tigin, fire.
 Gaelic Teine, a fire, a flame, a conflagration.
 Irish Teine, fire.
 Soso African Tena, fire.
 Welsh Tan, a fire.
 Chin. II. 155 Tan, to burn.
 Malayan 92 Tunu, to burn by fire.
 Hindu 1099 Dahan, fire, burning.
 Hindu 1082 Daun, fire.
 Hindu 1108 Dhuni, fire lighted by an Indian fakir, over which he sits imbibing the smoke by way of penance; also fumigation by way of exorcising one possessed.
 Hindu 1028 Dukhan, smoke.
 Hindu 1103 Dhunwa, smoke.
 Zulu Kafir Tunya, to smoke as a fire does.
 Arabic 823 Tany, extinct ashes.
 Chin. II. 537 Than, charcoal, the remains of burnt wood.
 Chin. II. 779 Than, sacrifices offered seven months after the decease of parents, when certain mourning is put off.
 Chinese I. 595 Teen, to present before, to offer up to (said in reference to sacrifices and the gods), to pour out a libation.
 Kasm African Duna, a sacrifice.
 Hindu 1028 Dachhina, presents to *Brahmans* on solemn or sacrificial occasions.
 Arabic 321 Takhnia, cutting with a hatchet.
 Arabic 373 Taknia, wounding with a sword.
 Hebrew Tan (פנ), to thrust through.
 Isaiah xiv. 19, *thrust through* with a sword.
 Chin. II. 265 Tan, to stab.
 Arabic 809 Taain, stabbing.
 Arabic 809 Taaan, a spearer.
 Turkish 799 Tan, a wounding, stabbing, &c.
 Turkish 800 Tane, a wound, a stab.
 Greek Theino, to wound.
 Chin. II. 285 Twan, to cut asunder, to cut to pieces.
 Icelandic Tyna, to put to death.
 English Tine, to cause to perish. (*Wright's Obsolete.*)
 Scotch Tine, or Tyne, to kill.
 Karekare A. Donu, blood.
 Welsh Dyhaeniad, a sprinkling over.
 Welsh Taenu, to sprinkle.

No. 145 *otherwise spelled* Taham, which, according to Rule III., may be equally well written Tacham.

Welsh	Tem, a round space.
Wolof African	Deumme, a sorcerer.
Galla African	Degama, witchcraft; as, " <i>degama kenne</i> , to prac-
Persian 579	Dam, incantatory verses. [tise witchcraft."
Greek	Demos, Demou, the caul.
English	Doom, the state to which one is destined.
Greek	Thema, a horoscope.
Latin	Thema, a horoscope or nativity.
Arabic 378	Tamm, amulets of camel's hair.
Ashanti A.	Duama, a berry. [same.
Mose African	Tem, a greegree or charm; <i>Kasm</i> , African, the
Hebrew	Tmym or Tamym, <i>plural of Tm</i> or Tam (תמים), the Thummim worn on Aaron's breast. Exodus xxviii. 30, the Urim and <i>the Thum-</i> <i>mim</i> shall be upon Aaron's heart. Leviticus viii. 8, he put in the breastplate the Urim and <i>the Thummim</i> . <i>Memo</i> : For further information concern- ing the Urim and Thummim <i>see</i> Urim, further on in this section, under Aor of Ben-
Zulu Kafir	Tuma, to send by magic influence. [jamin.
Greek	Thauma, <i>Ionic</i> Thouma or Thoma, a wonder, a marvel, whatever one regards with wonder.
Greek	Thaumata, jugglers' tricks, sleight-of-hand.
Greek	Thaumazo, to look on with wonder and amaze- ment, to marvel. [ders.
Hebrew	Tmh, Tamh, or Tamah (תמה), to be amazed; won- Isaiah xiii. 8, they <i>shall be amazed</i> one at another. Daniel iv. 3, how mighty are <i>his wonders</i> . Daniel vi. 27, he worketh signs and <i>wonders</i> .
Scotch	Tawm, madness.
Irish	Taom, madness.
Persian 579	Dam, an apparition.
Arabic 591	Duhaym, a monster.
Irish	Deamal, or Deamhon, a demon or evil spirit.
Latin	Dumus, Dumi, a grove, a bush, all kinds of thorns, briars or brambles.
Italian	Dumo, a bush, all kinds of thorns, briars or
Irish	Tom, a bush, thicket or grove [brambles.
Gaelic	Tom, a bush or thicket.
Kulungya N.	Thouam, a tree.
Ebe African	Tugma, a tree.

Zulu Kafir	Tuma, the solanum tree or thorn apple.
Arabic 822	Timah, a kind of tree.
Fijian	Timitimi, a kind of club.
Malayan 90	Tokum, a club.
Turkish 599	Tekme, a kick.
Malayan 95	Tikam, to stab.
Arabic 575	Dakm, striking on the breast, also breaking the front teeth by a sudden blow.
Arabic 579	Damm, beating, breaking the head, tormenting
Bambarra A.	Dimi, torture. [greatly.]
Wolof African	Diama, to hurt, to bruise.
French Romn	Tumer, to torment, vex, beat, strike.
Greek	Tumma, a blow, a stroke.
Galla African	Tume, to beat.
English	Thum, to beat. (Wright's <i>Obsolete</i> .)
French Romn	Thum, or Tum, a hill.
Arabic 810	Tamih, high, elevated, lofty.
French Romn	Tum, an elevation, a mountain.
Mfut African	Dekom, a stone.
Bagbalan A.	Dakuma, firewood.
Persian 579	Dum, dry dung used as fuel.
Egyptian 512	Tam, a wick or match.
Hindu 748	Tem, the flame of a candle.
Gyarung Tibet	Timi, fire.
Bulom African	Dyom, fire.
Wolof African	Dome, ashes.
Greek	Tome, a cut, stroke or wound.
Swahili A.	Tema, to slash as with a sword.
Egyptian 515	Tem, to cut.
Egyptian 527	Tem, or 515 Temu, to cut to pieces.
Greek	Temno, or Tamno, <i>originally</i> Temo, to cut, to wound, to maim, to cut to pieces, to cut off, to slaughter, especially to sacrifice.
Greek	Thuma, a sacrifice.
Arabic 392	Tawhim, sacrificing.
Hebrew	Dm, or Dam (דַּם), blood. Exod. xxiv. 6, Moses took half of <i>the blood</i> . Exod. xxix. 20, sprinkle <i>the blood</i> upon the altar. Jeremiah xix. 4, with <i>the blood</i> of innocents.
Assyrian	Damu, blood.
Swahili A.	Damu, blood.
Arabic 579	Dam, or Damm, blood.
Turkish 692	Dem, blood.

- No. 145 *otherwise spelled* Tht, Thaath, Thahath, Tahath or Tachath.
- Egyptian 534 Tat, to environ.
 Persian 585 Dawda, a circle.
 Scotch Dait, destiny.
 Welsh Doeth, a wizard.
 Arabic 809 Taghut, a diviner, augur, soothsayer; also juggling, magic.
 Zulu Kafir Takata, to be surprisingly clever, to do evil as a miscreant, to poison, to bewitch.
 Zulu Kafir Takati, a surprisingly clever person, a miscreant, villain, wizard, witch; villany, witchcraft.†
 Hindu 639 Takhti, a leaf or thin plate of stained glass, agate, topaz or other precious stone, with a sentence of the Koran inscribed or engraved on it, *worn, hung from the neck*, by children and others, rather as an amulet than as an ornament.
 Egyptian Tat, the special emblem of the god Pthah; it was always *suspended round the neck* of that divinity and of his favourite animals. (*See Cooper's Archaic Dictionary.*)
 Hindu 617 Tait, an amulet, a charm.
 Arabic 309 Tatyih, bewildering, confounding.
 Arabic 308 Tatwih, astonishing, astounding.
 Arabic 296 Taaattuh, madness.
 Arabic 352 Taaatuh, being insane.
 English Tut, a very general term applied in Lincolnshire to any fancied supernatural appearance. (*Wright's*
 English Toot, the devil. (*Wright's Obsolete.*) [*Obsolete.*]
 Italian Dite, a poetical term for hell.
 Hindu 1109 Dhait, a demon of terrible form.
 Hindu 1113 Daiyat, or Daitya, a demon.
 Sanscrit 435 Daiteya, an enemy of the gods.
 Sanscrit 435 Daitya, a demon.
 Arabic 809 Taghut, a demon.
 Arabic 809 Taghut, Satan.
 French Romn Tucquet or Tuquet, a small wood.
 English Thicket, a wood or collection of trees closely set.
 Gurma African Titi, a tree.
 Zulu Kafir Toto, name of a tree which bears berries.
 Arabic 392 Tud, name of a tree.
 Sanscrit 378 Tud, to hit, to strike.
 Sanscrit 368 Tada, a striking, a knock.
 French Romn Dode, a blow given with the back of the hand.
 Talain Siam Tat, to strike.

English	Tewtaw, to beat.
Icelandic	Tykta, to chastise.
Malabar India	Thattu, to strike.
Hindu 737	Thathana, <i>imperative</i> Thatha, to strike, to beat.
Hindu 1133	Dhathi, rack, torment, torture.
Sanscrit 378	Tud, to torture or torment.
Persian 392	Tod, a hill, top, summit.
Sanscrit 368	Tada, a mountain.
Sanscrit 358	Tata, an acclivity or declivity, a slope or precipice.
English	Tait, the top of a hill. (Wright's <i>Obsolete</i> .)
New Zealand	Teitei, a summit.
New Zealand	Toitoi, the summit of a hill.
Fijian	Tuatua, the top of a mountain.
Fijian	Tokaitua, a mountain, or, more properly, the top of one.
Arabic 818	Taghyat, the loftiest ridge of a mountain.
French Romn	Tucquet, a hill.
Egyptian 519	Tekht, stones.
Arabic 818	Taghyat, a smooth stone.
Arabic 302	Tayat, a large stone.
Sanscrit 378	Tuttha, a stone, a rock.
Wolof African	Dothie, a stone.
English	Tead, a torch.
Swahili A.	Tita, a faggot, a bundle of firewood.
New Zealand	Tutu, to set on fire.
Fijian	Tutu, to light or set on fire.
Egyptian 521	Tet, fire.
Welsh	Daith, a blaze.
Hindu 1013	Dadhna, <i>imperative</i> Dadh, to burn.
Egyptian 533	Tatu, to burn.
Zulu Kafir	Tutu, hot ashes.
Zulu Kafir	Tutu, smoke.
Irish	Toit, smoke, fume.
Gaelic	Toit, smoke, vapour.
Gaelic	Toth, a puff of smoke.
Persian 585	Dud, smoke.
Turkish 694	Dud, smoke.
Hebrew	Todh (תודה), a thank offering. 2 Chron. xxix. 31, brought in sacrifices and [<i>thank offerings</i>].
Sanscrit 385	Toda, a sacrificer.
Sanscrit 361	Tati, a sacrificial act, a ceremony.
Kandin A.	Takute, a sacrifice.
Arabic 367	Tikittaa, a cutting, amputating, dividing.
Arabic 367	Takattua, being cut into several parts.
Egyptian 537	Tat, to cut.
Fijian	Tata, to hack, to cut.

Egyptian 521	Tet, to decapitate.
English	Thwite, to cut with a knife.
Burman	That, to kill.
New Zealand	Toto, blood.

No. 146. Arn, Iran, Eran or Heran has been already considered with No. 33 Aran, Arran, Hrn or Haran.

No. 146 *otherwise spelled* Eden or Adan.

Egyptian 393	Heten, a ring.
Egyptian 351	Atnu, a disk (<i>viz.</i> anything circular, such as a quoit, the appearance of the sun, a plate, a
Sanscrit 120	Adhana, an enclosure, a circuit. [wafer, &c.)
Hebrew	Ydany (ידעני), a wizard.
	Deut. xviii. 11, a <i>wizard</i> or a necromancer.
	2 Kings xxi. 6, dealt with familiar spirits and <i>wizards</i> .
Hebrew	Ahydn or Ahydan (אחידין), hard sentences.
	Dan. v. 12, the interpreting of dreams and showing of <i>hard sentences</i> .
Gaelic	Aithean, the liver.
Swedish	Odon, a kind of berry.
Anan African	Idan, a bracelet or armlet.
Malayan 26	Idan, infatuated, foolish.
Arabic 1386	Hidan, or Hudun, foolish.
English	Adonnet, a devil. (<i>Wright's Obsolete.</i>)
Ngoala A.	Eduinno, the devil, living on high mountains, in forests and pools.
Malayan 364	Utan, or Hutan, woods, a forest, wild parts of a
Latin	Atinia, a kind of elm tree. [country.
Gaelic	Eidheann, ivy.
Irish	Eadhan, or Eideann, ivy.
Greek	Aden, an acorn.
English	Whitten, a sort of tree.
Arabic 1360	Wadn, striking with a stick.
Badaga India	Huidane, to strike; <i>Kurumba</i> , India, the same.
Greek	Odunao, to cause pain or suffering.
Greek	Odune, pain.
Irish	Iodhana, pangs, torments.
Hindu 2212	Yatana, pain, agony.
Arabic 20	Utun, high ground.
Arabic 466	Hatan, mountain peaks.
Adirar A.	Udan, firewood.
Turkish 505	Odun, firewood.
Anan African	Idian, a sacrifice.

- Egyptian 487 Uttnu, a libation. (Vol. I.)
 Egyptian 540 Uten, an offering, a libation, a sacrifice.
 Siamese Outtihn, to kill; *Shan*, Siam, the same.
 Arabic 1386 Hudun, killing.

No. 147. Brd, Bered, Bared or Barad.

- Sanskrit 957 Vrit, to turn round, to revolve.
 Sanskrit 957 Vritti, revolving, &c.
 Sanskrit 957 Vritta, circular.
 Latin Verto, to turn.
 Latin Bardi, a sort of Magi among the Gauls. ("The
 "Druids were divided into several classes,
 "Vaccerri, Bardi, &c." See *Ency. Brit.*
 article *Druids*.)
 Gaelic Feart, a miracle.
 Irish Feart, or Fiort, a miracle.
 Icelandic Furtha, a strange, wonderful thing.
 Icelandic Furthu-verk, miracles.
 Icelandic Fraeth, witchcraft.
 Irish Frith, fate.
 Icelandic Furtha, to forebode.
 Scotch Freit, Freet, or Fret, a superstitious notion with
 respect to anything as a good or bad omen;
 a superstitious observance, a charm.
 Icelandic Frett, enquiring of gods or men about the future.
 Welsh Brud, a prophecy.
 English Brades, necklaces or hanging ornaments. (Wright's
 Gaelic Bruth, the dwelling of fairies. [*Obsolete.*])
 Anglo-Saxon Bryt, a nymph.
 Hindu 308 Birat, the embodied spirit.
 Polish Boruta, name of a demon in Slavonic mythology.
 Sanscrit 663 Preta, a ghost, an evil being.
 Hindu 530 Pret, a departed soul, spirit of the dead, ghost,
 evil spirit, fiend.
 English Freet, a spectre or frightful object. (Wright's
 Icelandic Forath, a bugbear, ogre, or monster. [*Obsolete.*])
 Icelandic Furtha, a spectre, an ominous appearance.
 English Firthe, a wood or coppice. (Wright's *Obsolete.*)
 English Frith, a forest, a woody place.
 English Frithy, woody.
 English Frith, a high wood, a coppice. (Wright's *Obsolete.*)
 French Foret, a forest or woodland.
 Welsh Ffridd, or Ffrith, a forest.
 Gaelic Fridh, or Frith, a forest.
 Cornish Frith, a hawthorn or whitethorn.

Welsh	Perth, a thorn bush.
Gaelic	Bruid, a thorn. (Supplement.)
Irish	Bruid, a thorn.
Latin	Bruta, a kind of tree like a cypress, and in some respects like a cedar.
New Zealand	Pirita, the name of a creeping plant, the same as the Kareao.
French Romn	Barte, a thicket.
French Romn	Bourde, a knob-stick, a cudgel.
French Romn	Piert, a big stick. .
Ako African	Partia, a whip.
Portuguese	Parrada, a blow with a club.
English	Barte, to beat with the fists. (Wright's <i>Obsolete</i> .)
French Romn	Fredir, to beat, to ill-treat.
English	Prod, a goad, or to goad. (Wright's <i>Obsolete</i> .)
Irish	Brod, chastisement, a goad, a sting.
Gaelic	Brod, chastisement.
Gaelic	Bruid, to torture, oppress, enslave.
Spanish	Brete, fetters, chains for the feet, gyves, shackles.
Danish	Vrider, to writhe, to twist.
Danish	Vrid, a contortion.
Irish	Frith, a wild mountainous place.
Arabic 922	Furut, a high hill.
Arabic 922	Fart, the summit of a hill.
Uraon India	Parta, a mountain.
Irish	Braid, a mountain.
Hindu 311	Barat, blazing, flaming.
Zincali	Pardy, tinder.
Welsh	Parddu, smut.
Latin	Perdo, to kill, slay.
Kano African	Feirde, an axe.
Latin	Fartum, Farti, a kind of meat offering.
Sanscrit 984	Vrata, a sacrifice.
Greek	Brotos, Brotou, Broto, blood that has flowed from a wounded man; gore.
Welsh	Breuad, a cannibal.

No. 148. Aladh, Elada, Eladah, Eleada, Elhada, Elhadah or Eldaa has been already considered with No. 73 Aldah, Aldaa, Eldaha, Eldahah, Eldaah, Eldaa or Heldaa.

No. 149. Zbd, Zabed, Zabad or Sabad.

Turkish 764 Shavt, a course or round (especially in the ceremonious running performed at Mecca). [gling.
 Persian 753 Shuvada, or 752 Shuabada, sleight of hand, jug-

Hindu 1393	Shubada, conjuration, sleight of hand.
Turkish 759	Shubede, any trick of conjuring.
Hindu 1412	Shefta, distracted, mad.
Persian 755	Shifta, mad, insane.
Turkish 760	Shifte, distracted, mad.
Persian 755	Shifut, a demon in human form.
Arabic 665	Zawbaaat, name of a demon.
Egyptian 568	Shebaat, the perseæ tree.
English	Sapota, a kind of tree.
Persian 672	Sabud, ivy.
Assyrian	Sabadhu, a staff.
Egyptian 570	Sheptu, a stick.
Coptic	Sbot, a staff, a stick. (Bunsen, v. 767.)
English	Spat, a blow. (Wright's <i>Obsolete</i> .)
French Romn	Spetter, to give one a stinging flick with a whip.
Hindu 1212	Zapata, a slap, the sound of a slap.
Gaelic	Spad, to fell, to knock down.
Irish	Spadaim, I knock down, I fell.
Irish	Spadadh, knocking down.
Arabic 804	Zafd, striking with the palm of the hand, giving a slap or box.
Arabic 656	Zaft, pushing forcibly.
English	Shuft, to push. (Wright's <i>Obsolete</i> .)
Persian 755	Shiftidan, to scratch, to wound. [<i>&c.</i>]
Swedish	Schavott, a post with an iron collar for criminals,
Arabic 787	Safad, or Sifad, a chain, a fetter.
Arabic 778	Safid, fettered.
Swedish	Sveda, pain, smart.
Sanscrit 1098	Savyatha, suffering pain.
Icelandic	Svitha, a roasting or burning, also to burn.
Sanscrit 1159	Svadha, the sacrificial offering due to each god,
Sanscrit 1151	Sphat, to kill. [<i>an oblation.</i>]
English	Speed, to kill. (Wright's <i>Obsolete</i> .)
Gaelic	Spad, to kill.

No. 149 *otherwise spelled* Zabor.

Latin	Spira, a round or circle.
Latin	Sphæra, a circle, anything that is round.
French	Sphere, an orb, orbit, or circle.
English	Sphere, a circuit of motion, revolution.
English	Sphery, round.
Polish	Sfera, a circle, a sphere.
Turkish 731	Sipih, fate as ruled by the planets.
Persian 682	Sipih, fortune.
Hindu 1226	Sabar, a spell composed in colloquial language.

- German Zauber, an incantation, spell, charm, enchantment, witchcraft, magic.
- Arabic 704 Safirat, a necklace.
- Arabic 788 Safirat, or Sufirat, madness, a paroxysm of madness.
- Arabic 779 Subar, melancholy madness.
- Irish Siabhra, a fairy, a hobgoblin.
- Gaelic Siabhra, a fairy, a hobgoblin. (W. Shaw's *Gaelic Dict.*, London, 1780.)
- Egyptian 475 Sfer, a gryphon.
- Fijian Sevura, a ghost, one appearing from the dead.
- Wolof African Safara, hell.
- Sanskrit 1003 Savara, the name of a tree.
- Arabic 799 Zubbar, a tree resembling the oak.
- Latin Suber, a kind of oak.
- Hebrew Sbr or Sabar (שבר), a hurt, a bruise.
 Jeremiah x. 19, woe is me for *my hurt*.
 Nahum iii. 19, no healing of *thy bruise*.
- Sanskrit 1152 Sphur, to bruise.
- Arabic 776 Sabir, one who forcibly detains another in order to put him to death.
- Arabic 779 Sabr, detaining forcibly and putting to death.
- Arabic 780 Sabir, *plural* Subur, or 596 Zabr, a mountain.
- Arabic 648 Zabr, stones.
- English Spar, a kind of stone.
- Greek Zopuron, Zopurou, a spark or piece of hot coal to light up a fire with.
- Greek Zopureo, to kindle a flame, to make it blaze up.
- Persian 737 Shabar, a flame.
- Arabic 657 Zafir, a flame of fire.
- Wolof African Safara, or Sefara, fire.
- Sanskrit 1163 Svaru, a sacrifice.
- Arabic 737 Shabar, an oblation, the sacrifice of the mass.
- ManchuTartar Soupari, a kind of axe.
- English Sever, to part or divide by violence, to separate by cutting or rending.
- Sanskrit 1163 Svri, or Sbri, to hurt, kill.
- Sanskrit 1151 Spri, or Svri, to kill.

No. 150. Bryah, Bria, Bariaa, Beria, Beriah, Berihah, Beriha or Bargaa; words derived from No. 122 Bryah, Brie, Bria, Baria, Bariaa, Beria, Beriah, Berihah, Beriha, Bericha, Berjaa or Barjaa, and from Pry, Phry or Phre, (the more correct version of No. 142 Aprym or Ephraim, *See Chapter VI.*) are included with this name.

- English Burwe, a circle. (Wright's *Obsolete.*)
- Takpa Tibet Birhi, round.

- Sanscrit 887 Vara, surrounding, encompassing.
 Hindu 578 Phirao, rotation, turning.
 Hindu 594 Phera, circuit, perambulation.
 Egyptian 460 Per, to surround, to go round.
 Sanscrit 551 Pari, to move in a circle, go round, walk round.
 Icelandic Bry, a witch. (Addenda.)
 Gaelic Brigh, a miracle.
 Irish Brigh, a miracle.
 Sanscrit 640 Prayoga, application of charms or magic, magical
 Spanish Parca, fate, death. [rites.
 Hebrew Por (פּוֹר), a lot.
 Esther iii. 7, they cast *Pur*, that is the lot.
 Esther ix. 24, they had cast *Pur*, that is the
 Malayan 211 Pari, lot, chance. [lot.
 English Faerie, enchantment. (Wright's *Obsolete*.)
 English Fayry, magic, illusion. (Wright's *Obsolete*.)
 Latin Viria, a necklace or a man's bracelet.
 Italian Pere, a kind of earrings.
 Hindu 261 Bari, an ornament worn in the ear or nose.
 Galla African Berru, an ornament.
 English Brooch, an ornamental jewel.
 Fulah African Biriji, beads.
 English Berry, the fruit of certain trees, such as the holly,
 Hindu 277 Baora, mad. hawthorn, &c.
 Hindu 376 Baura, or Bauraha, mad, insane.
 Hindu 376 Baurai, madness, insanity.
 Latin Furo, to be mad.
 Portuguese Variar, Variado, to rave, to be light-headed.
 Arabic 926 Fara, being astonished, stupefied.
 Arabic 926 Fariy, wonderful, astonishing, surprising.
 Latin Furia, a fury, fiend or hag.
 English Fury, a hag. (*Webster's Dictionary* by Goodrich
 English Fairy, an imaginary being or spirit. [& Porter.
 Malayan 207 Feri, a fairy, a class of supernatural beings.
 Malayan 222 Peri, a class of supernatural beings residing upon
 Turkish 559 Peri, a fairy. [earth; a fairy.
 English Peri, an imaginary being of the female sex like
 an elf or fairy. (*Webster's Dictionary* by
 Goodrich & Porter.)
 Hindu 529 Pari, a fairy.
 Persian 282 Pari, a good genius, a fairy.
 Sanscrit 591 Puru, epithet of a class of demons.
 Sanscrit 584 Pura, the name of a demon.
 Icelandic Pauri, a goblin, a devil.
 English Brag, a ghost or goblin. (Wright's *Obsolete*.)
 Anglo-Saxon Broga, a monster, a prodigy, horror, dread, fear.

Gaelic	Brug, or Brugh, a hillock the residence of fairies.
Welsh	Brwg, a wood, forest, or brake.
English	Brake, a place overgrown with shrubs and brambles, a thicket.
English	Berie, a grove, a shady place. (Wright's <i>Obsolete</i> .)
English	Barrow, a word used in the formation of names of places, signifying a wood or grove.
Anglo-Saxon	Bearuw, or Bearo, a barrow, a wood, or grove.
Anglo-Saxon	Bearw, a wood, a grove.
Anglo-Saxon	Beora, a grove.
Icelandic	Barri, a grove.
Gurma A.	Foare, a forest.
French	Fourre, a thicket or brake.
German	Fohre, the wild pine tree.
Danish	Fyrre, the fir tree.
Icelandic	Fura, the fir tree.
Swedish	Furu, the fir tree.
Sanscrit 905	Varaha, a kind of tree.
English	Fyyre, the star-thistle. (Wright's <i>Obsolete</i> .)
Circassian 156	Frah, a tree.
Sanscrit 956	Vrik, the name of a tree.
Icelandic	Birki, the birch tree.
English	Birch, a genus of trees of which there are several
Turkish 544	Burj, the misletoe. [species.]
Welsh	Beryw, the juniper.
Hindu 321	Birwa, a tree.
Latin	Brya, a little shrub like birch.
New Zealand	Puwhara, the name of a parasitical plant.
Persian 282	Parra, a white poplar tree.
Spanish	Porra, a club with a knob on one end.
Hindu 605	Pira, pain.
Sanscrit 540	Parigha, an iron bludgeon or stick studded with iron, an iron club.
Latin	Virga, a scourge, a whip.
Italian	Verga, a rod or switch.
Italian	Vergare, to whip with rods.
French	Verge, a rod or stick.
Portuguese	Vergao, a print of a stripe or blow, a weal on the flesh after whipping.
English	Firk, to beat, to whip, to chastise.
English	Brake, to beat. (Wright's <i>Obsolete</i> .)
French Romn	Bruger, to strike.
Icelandic	Berja, to strike, beat, smite.
Spanish	Varear, to give a stroke with a cudgel.
Italian	Ferere, to wound, strike, beat.
Latin	Ferio, to strike, smite, hit or knock.

Scotch	Berry, to beat. Suedo-Gothic—Baeria.
Toda India	Buro, to strike.
French	Bourrer, to beat or strike.
Dutch	Bruy, a box or slap.
Turkish 536	Bere, a bruise.
French	Bourreau, a tormentor, a brute, a cruel wretch.
Hindu 449	Beri, fetters, irons fastened to the legs.
Zincali	Beriga, a chain. [lete.]
English	Brake, an instrument of torture. (Wright's <i>Obso-</i>
English	Prick, to goad, to sting, to wound. (Wright's
Anglo-Saxon	Prica, a prick, a point, a sting. [Obsolete.]
Anglo-Saxon	Priccian, to prick, sting, &c.
Norman	Firger, to put in irons.
Norman	Ferges, irons, fetters.
Norman	Fourches, stocks, pillory.
Swedish	Vark, ache, pain, pang, smart.
Danish	Verk, a pain, a smart, an ache.
Gaelic	Fireach, a hill, the top of a hill.
Irish	Fireach, a hill.
Gaelic	Faireag, a hillock.
Irish	Faireog, a hillock. (Supplement.)
Irish	Forc, a top, a summit.
Gaelic	Forc, the top or summit.
Icelandic	Borg, a small domed-shaped hill.
Dutch	Berg, a mountain or hill.
Swedish	Berg, a mountain or hill.
English	Bergh, a hill. (Wright's <i>Obsolete.</i>)
Icelandic	Berg, a rock, elevated rocky ground.
English	Brack, a cliff or crag. (Wright's <i>Obsolete.</i>)
Gaelic	Bruach, a steep, a precipice, a short ascent.
Welsh	Brig, the top or summit.
Gaelic	Braigh, the top of a mountain.
Sanscrit 720	Bhrigu, the level summit of a mountain.
Norman	Breji, a mountain.
Cornish	Bray, Bre, or Brea, a mountain.
Scotch	Bray, Bra, or Brae, a hill.
Thulungya N.	Bro, a mountain.
Sang-pang N.	Bhuri, a mountain.
Anglo-Saxon	Beorh, a hill or mountain.
Ho India	Buru, a mountain; <i>Kol, Santali, Bhumij, and</i> <i>Mundala</i> , India, the same.
Sanscrit 552	Paru, a mountain.
Hindu 572	Pahari, or Phari, a hill.
Zincali	Pray, a mountain.
Arabic 910	Faria, a high mountain.

- Arabic 922 Faraat, *plural* Firaa, the top of a mountain.
 Tamil India Varei, a mountain.
 Cornish Fry, or Vre, a hill.
 Ahom Siam F'ra, a stone.
 French Pierre, a stone, stone.
 Legba African Pure, stone.
 Mandingo A. Beri, a stone.
 Irish Brogh, a stone.
 Assyrian Paraccu, an altar for sacrifice.
 Latin Porricio, to lay the entrails upon the altar in order to burn them.
 Sanscrit 639 Prayaga, a sacrifice, an oblation.
 Arabic 925 Farukat, the fat of the reins or kidneys.
 Latin Ferio, to sacrifice.
 Greek Pura, or Pyra, an altar for burnt sacrifice, also the fire burning thereon. [dead body.
 Latin Pyra, a heap of wood made for the burning of a
 English Pyre, a pile to be burnt, a funeral pile.
 Hindu 605 Peri, the trunk of a tree.
 New Zealand Pirahu, Piraku, or Piraka, firewood.
 French Bourree, a small faggot.
 Limba African Fere, coal.
 Greek Puroo or Pyroo, to set on fire, to burn, to burn up, to burn as a burnt sacrifice.
 Greek Perikao, or Perikaio, to kindle, to set on fire.
 Hindu 511 Parachhna, to kindle a fire.
 Hindu 403 Bharakna, to be blown up into a flame, to blaze
 Hindu 403 Bharak, a blaze, a glow. [forth.
 Sanscrit 720 Bhrig, a word used to express the crackling [sound of fire.
 Italian Bracia, redhot coals.
 Irish Barg, burning, red hot.
 Malayan 31 Bara, or Barah, glowing cinders or embers.
 Hebrew Bar (בער), to kindle, to burn.
 2 Sam. xxii. 9, coals were *kindled* by it.
 Hosea vii. 6, *burneth* as a flaming fire.
 French Romn Brouir, to burn.
 French Romn Broui, burned.
 New Zealand Pawera, to burn.
 Greek Pura, or Pyra, fire, a mass of fire.
 Sanscrit 568 Paru, or 597 Peru, fire.
 Pepel African Buro, fire.
 Gaelic Breo, a fire.
 Irish Breo, fire, flame.
 French Romn Bouree, a clear fire.
 Hebrew Barh or Barah (בערה), fire.
 Exodus xxii. 6, he that kindled *the fire*.

Sanskrit 955	Vira, fire, sacrificial fire.
Biafada A.	Furu, fire.
Icelandic	Fyri, fire.
English	Fire, heat and light emanating visibly.
English	Feer, Fer, Fur, Fure, or Fuyr, fire. (Wright's)
Bute African	Far, an axe. [Obsolete.]
Bulom African	Bera, an axe.
Kisekise A.	Berai, an axe. [same.]
Nguru A.	Bero, an axe; <i>Munio</i> and <i>Kanem</i> , African, the
French	Bourreau, an executioner, headsman or hangman.
Welsh	Beru, to stab with a spear.
Fanti African	Pira, a wound.
Portuguese	Ferir, to wound.
Portuguese	Ferido, wounded.
Gadsaga A.	Fore, blood.
Welsh	Briw, a cut or wound.
Irish	Briag, a mortal wound.
Gaelic	Briagh, a wound or mortal wound.
Sanskrit 540	Parigha, striking, killing, destroying.
Latin	Porrigo, to kill.
Gaelic	Preach, to crucify.
Scotch	Furc, a gallows.
Portuguese	Forca, a gallows, a gibbet.
Italian	Forca, a gallows, a gibbet.
Latin	Furca, a gallows or gibbet.
Italian	Fregare, to gash, to wound by a cut.
Arabic 920	Farakh, cleaving to the ground.
Arabic 926	Fary, cleaving, splitting, cutting. • [stroy.]
Sanskrit 935	Viri, to cleave asunder, to kill, cut to pieces, de-

No. 151. *Bn-aony*, or *Benoni*, which appears to have been sometimes abbreviated into *Benny* and *Benn*.

Latin	Venenum, Veneni, witchcraft, sorcery.
Dselana A.	Banon, <i>plural</i> Banane, an earring.
Egyptian 378	Benn (<i>apparently</i> Benen), an amulet, an earring.
Irish	Bainni, madness.
New Zealand	Ponana, perplexity, confusion.
Scotch	Finnin, a fiend.
English	Banian, a tree in India.
Sanskrit 884	Vanin, a tree.
Sanskrit 884	Vanina, a tree or anything growing in a forest.
English	Fanning, a beating. (<i>Slang.</i>)
Hindu 589	Phunang, a top or summit.
Gaelic	Beannan, a little hill.
Gaelic	Binnein, a high conical hill, a pinnacle.
Irish	Beannan, a little hill.

Irish	Beinnin, a pinnacle.
Irish	Beinn, the summit of a mountain.
Irish	Beann, or Benn, a mountain.
Gaelic	Beann, or Beinne, a mountain, a hill, a summit.
French Romn	Penne, a hill.
New Zealand	Panaunau, ascent of a hill.
Spanish	Penon, a great massive rock.
English	Pinion, to bind, confine, shackle or chain, a fetter or band for the arms, &c.
Anglo-Saxon	Pinan, to punish, torment, torture, crucify.
Anglo-Saxon	Pining, or Pinung, pain, torment.
Icelandic	Pining, torture.

No. 151 *otherwise called* Benymn, Beniamin or Benjamin, which appears to have been usually abbreviated into Benym, Beniam, Benji, Benj or Beng.

French	Phenomene, a phenomenon.
Portuguese	Phenomeno, any wonderful appearance.
English	Phenomenon, <i>plural</i> Phenomena, a remarkable or unusual appearance.
Persian 287	Panam, certain acts performed to avert the influence of the evil eye.
Persian 287	Panam, an amulet or charm.
Hindu 587	Pahunchi, an ornament worn on the wrist, a
Hindu 570	Ponchi, a bracelet. [bracelet.
Chin. III. 878	Ping, black ornaments.
Iuwu A.	Banga, a greegree (or charm).
Diwala A.	Boanga, a greegree.
Zulu Kafir	Bango, a charm or incantation.
Gaelic	Fiannag, a species of berry.
Chin. III. 766	Fung, to scorch and cause veins on a tortoise shell for the purposes of divination.
English	Funge, a fool, a blockhead. (Wright's <i>Obsolete</i> .)
Chinese I. 501	Pang, a monster, an elf.
Zincali	Bengui, the evil spirit, the devil.
Romany	Bengui, the devil.
Quichua Peru	Panchi, a tall forest tree.
Sanscrit 877	Vangha, a kind of tree.
Namsang Naga B. }	Bang, a tree.
Chin. II. 331	Ping, the name of a tree.
Spanish	Puncha, a thorn.
Persian 288	Pang, a rod, a stick.
Chin. II. 371	Pang, a big stick or wooden club.
Chin. II. 331	Pang, a wooden club.
Chin. III. 14	Pang, to bind with cords and flog.

Nyombe A.	Panga, chain fetters.
Kiriman A.	Pingu, chain fetters.
Swahili A.	Pingu, fetters.
Mose African	Banga, chain fetters.
Irish	Banniamh, a handcuff.
French Romn	Puniment, chastisement, pain.
Spanish	Pungimento, the act of punching or pricking.
Spanish	Pungir, to punch, prick, or wound with a sharp pointed instrument.
English	Punch, to thrust against with something obtuse, as to punch with the elbow.
English	Punch, to kick; also a hard blow. (Wright's <i>Obsolete</i> .) [livid.]
English	Pinch, to squeeze the flesh until it is pained or
English	Bunch, to beat, to strike. (Wright's <i>Obsolete</i> .)
English	Funch, to push. (Wright's <i>Obsolete</i> .)
English	Fang, to strangle. (Wright's <i>Obsolete</i> .)
English	Bang, a blow with a club; also to beat, thump, or
Chepang N.	Bang, a stone. [cudgel.]
Chin. II. 747	Pang, or Pung, the appearance of a stone, a stone inferior to the Yuh.
Chin. II. 754	Phang, the name of a stone.
Chin. II. 37	Fung, the peak of a hill or mountain shooting up perpendicularly and terminating in a point.
Zulu Kafir	Fingo, a heap of faggots cut up for the fire.
Danish	Faenger, to kindle, to take fire.
Chin. II. 535	Phang, the sound of fire; fire spreading.
Chin. III. 706	Fung, fire burning.
Chin. II. 546	Fung, to burn, to ignite.
Chin. II. 544	Ping, the appearance of fire.
Chin. II. 537	Ping, Pung, or Pang, the light of fire. [temples.]
Chin. II. 641	Ping, a vessel for blowing up the fire, used in
Chin. II. 770	Fang, or Pang, sacrifices offered in the principal hall and inside the gate, and on the succeeding day to the manes of deceased parents.
Chin. II. 777	Pang, the name of a sacrifice.
Chin. II. 283	Pang, to chop, to hew. (Also I. 240.)
Sanscrit 572	Pinj, to injure, to kill. [destined for slaughter.]
Greek	Phoneuma, that which has been slaughtered or is

No. 152. Bla, Bala, Balaa, Bale, Balee, Bela, Belah or Bolau; words derived from No. 80 Ploa, Palu, Pallu, Phalu, Phallu, Fallu, Phallo, Phallou, Phallous, Phallos or Phallus are included with this name.

Arrakan Pulu, round. (*Khyeng* dialect.)

Bask	Boill, round.
Welsh	Ffal, that which goes round.
English	Felly, the exterior part of a wheel.
Irish	Fal, a circle.
Sanscrit 894	Val, to move round in a circle.
Fijian	Voli, to go round or about.
Greek	Poleo, to surround, to go round about.
Zulu Kafir	Pahla, to surround, to enclose. [antiquity.
Greek	Peleiai, the name of the prophetic priestesses of
Icelandic	Vola, a prophetess. (See Jamieson's <i>Scottish Dictionary</i> , under <i>Voluspa</i> .)
Arabic 911	Faaliy, or Fali, a soothsayer or enchanter.
Fanti African	Ful, the gut.
Scotch	Fell, lot, fate, destiny.
Turkish 845	Fal, anything taken as an omen.
Hindu 1482	Fal, an omen, augury, presage, enchantment.
Malayan 207	Fal, an omen, augury, necromancy.
Arabic 911	Faal, an omen, augury, presage.
Swahili A.	Fali, an omen.
Greek	Palasso, to draw lots.
Greek	Palache, a lot.
Sanscrit 675	Bala, name of a particular charm or incantation of
Cornish	Bail, a berry. [great efficacy.
Hindu 269	Bala, an earring.
N'ki African	Bele, bracelets or armlets.
Vei African	Buli, a greegree or charm.
Latin	Bulla, an ornament worn about the neck or at the breast of children; it was worn till they were seventeen, and then hung up to the household gods.
Hindu 586	Phulli, a nose ornament. [gods.
Mende African	Pfule, an earring.
Sanscrit 894	Valaya, a bracelet.
Turkish 1114	Veleh, astonishment, amazement, stupefaction.
Turkish 1104	Vwalih, crazy, beside himself.
Hindu 278	Baola, or Bawala, mad, crazy.
Irish	Buile, Baoil, or Boile, madness.
Gaelic	Boile, mad, raging, distracted; also madness.
Irish	Bille, a fool.
Sanscrit 721	Bhela, foolish, ignorant.
Hindu 356	Balah, silly, weak.
Italian	Folle, foolish, mad. [tion, madness.
French	Folie, lunacy, craziness of mind, mental distraction.
English	Folly, weakness of intellect, imbecility.
English	Fly, a familiar spirit attendant on a witch or astrologer. (Wright's <i>Obsolete</i> .)
Gaelic	Faileas, a spectre or ghost.

English	Balow, a spirit, an evil spirit. (Wright's <i>Obso-</i>
English	Boll, a ghost. (Wright's <i>Obsolete.</i>) [lete.]
Sanscrit 675	Bala, the name of a demon.
Nufi African	Pella, the devil.
Esitako A.	Beli, the devil.
Anglo-Saxon	Balew, the devil.
Hindu 349	Bal, or Bali, the name of the king of <i>Patala</i> or the
Galla African	Bollo, an abyss. [infernal regions.]
Fijian	Bulu, the abode of departed spirits.
Arabic 259	Bulas, name of a dungeon in hell.
Cornish	Bala, or Bali, a high grown wood.
Gio African	Bili, a forest.
Kono African	Fila, a forest; <i>Vei</i> , African, the same.
Sanscrit 670	Phalusha, a species of creeper.
Sanscrit 895	Valli, or 966 Velli, a creeping plant.
Dutch	Veil, or Veyl, ivy.
Hindu 2154	Vel, or 453 Bel, a creeper.
Hindu 454	Beli, any creeper or climbing plant.
Iuwu African	Bole, a tree; <i>Murundo</i> , African, the same.
Penin African	Puale, a tree.
Zulu Kafir	Pahla, name of a tree in the bush.
Sanscrit 576	Piyala, name of a tree.
Sanscrit 578	Pilu, a species of tree.
Hindu 610	Pilu, the name of a tree.
Icelandic	Pill, a kind of tree.
Italian	Piella, the fir tree.
Italian	Piolla, the larch tree.
Sanscrit 557	Palasa, the name of a tree, also of a climbing
Greek	Phellos, Phellou, the cork tree. [plant.]
Manchu Tartar	Foulha, a poplar tree.
French	Bouleau, the birch tree.
Manchu Tartar	Poula, name of a kind of tree with sharp thorns.
Latin	Palus, Pali, a post to which the condemned were tied to be scourged or executed.
Spanish	Palo, a stick.
French Romn	Bille, a stick.
Danish	Vol, a lash, a whip.
French	Fleau, a scourge.
Greek	Phlao, Phlaso, to hurt.
French Romn	Fouailler, to whip, to flog.
English	Flush, to whip. (<i>Slang.</i>)
Scotch	Filseh, a blow, a thump.
English	Pelsey, a blow. (Wright's <i>Obsolete.</i>)
Greek	Plesso, to strike or smite.
Zulu Kafir	Pohloza, to strike violently.
Spanish	Paliza, a cudgelling with a stick.

Welsh	Poliaw, to cudgel, to beat with a stake.
Latin	Pello, to strike or smite.
Malayan 213	Palu, to beat, to strike.
English	Payl, to beat. (<i>Wright's Obsolete.</i>)
Sanscrit 701	Bhal, or Bal, to strike, to hurt.
Siamese	Bol, to strike.
Greek	Ballo, Balo, to strike or hit.
French Romn	Blau, a blow, a bruise.
English	Blow, a violent stroke with hand or fist, also with an instrument such as a stick, sword, axe, &c.
Fijian	Bili, to drive or push. [Jutta's hill.]
German	Buhel, a hilly place, a hill; as " <i>Jetten Buhel</i> ,"
Cornish	Voel, a bleak hill, a cliff. (<i>Borlase.</i>)
Irish	Faill, a cliff.
Icelandic	Fell, a wild hill.
Scotch	Fell, a wild and rocky hill. Sueo-Gothic—Fiaell, a chain of mountains.
English	Fell, a barren or stony hill.
Zincali	Plai, a mountain.
Welsh	Palis, the steep of a rock.
Norman	Falese or Falise, rocks, cliffs.
French	Falaise, a cliff.
Arabic 936	Filizz, Filazz, or Fuluzz, stone.
Greek	Phelos, Phellos, Phella, Phela, Pella, or Pela, a
Bambarra A.	Belei, a stone. [stone.]
Irish	Bille, a trunk of a tree.
Zulu Kafir	Pehla, to produce fire by twirling round one piece of stick between the palms in a hole
Italian	Falo, a bonfire. [made in another stick.]
English	Flaze, to blaze. (<i>Wright's Obsolete.</i>)
Danish	Blusser, to burn, to blaze.
English	Blaze, flame, the stream of fire which proceeds during combustion from anything which is
Sanscrit 667	Plush, to burn. [burning.]
Icelandic	Baela, to burn.
Danish	Baal, a bonfire.
Icelandic 54	Bal, a pyre, a funeral pile.
Anglo-Saxon	Bael, or Beel, a funeral pile or fire in which dead bodies were burned. [parts are burned.]
Hindu 591	Phul, the bones of a dead person after the fleshy
Manchu Tartar	Palhambi, to sacrifice a pig or some biscuits to the spirits, in order that the small-pox may not break out among the children.
Sanscrit 676	Bali, one of the five great sacrifices or religious rites; also an oblation or religious offering in
Hindu 349	Bali or Bal, an offering, a sacrifice. [general.]

Malayan 61	Bila, the voluntary sacrifice of a woman at the funeral of her husband, or of a husband at that of his wife.
Swedish	Bila, an axe.
Danish	Bile, a hatchet, an axe.
German	Beil, a hatchet.
Dutch	Byl, an axe or hatchet.
English	Bill, an axe or hatchet with a crooked point.
Cornish	Bul, an axe.
Bulanda A.	Fulohu, an axe.
Irish	Fuil, a wound.
Greek	Phlao, Phlaso, to wound.
Greek	Plesso, to wound.
French	Blessor, to wound.
Fijian	Bola, to cleave or break.
Cornish	Fallia, to cleave, to split. (Borlase.)
English	Felle, to kill. (Wright's <i>Obsolete</i> .)
Pahri Nepal	Pali, to kill.
Sanskrit 701	Bhal, or Bal, to kill.
Sanskrit 675	Bala, blood.
Gaelic	Fuil, blood.
Okuloma A.	Pulo, blood.
Sanskrit 667	Plush, to sprinkle.

No. 152 *otherwise spelled* Balaum.

Welsh	Ffalm, turning round, whirling.
Kono African	Buliam, a greengree (or charm).
English	Balmy, weak-minded or idiotic. (<i>Slang</i> .)
French	Palme, the palm tree.
English	Palm, the name of many species of plants, they vary in size from two to more than 100 feet in
Malayan 34	Ballum, a species of timber. [height.
Guresa A.	Bolam, or Bolom, fire.
Latin	Flamma, a flame, a bright burning fire, a blaze.
Portuguese	Flamma, flame.
Swedish	Flamma, a flame, a blaze.
Spanish	Flama, flame.
Danish	Flamme, a flame.
French	Flamme, a flame, a blaze, fire.
French Romn	Flam, a flame.
Dutch	Vlam, a flame, a blaze.
Cornish	Flam, a flame.
Welsh	Fflam, a flame, a blaze.
Welsh	Fflamiaw, to blaze.
English	Flame, a blaze, fire in general.

Scotch	Bellam, a stroke or blow.
Greek	Blema, a wound.
English	Fleamy, clotted with blood. (Wright's <i>Obsolete</i> .)

No. 152 *otherwise spelled* Beleleel.

Zulu Kafir	Bulelo, any injurious preparation made by witch-
Zulu Kafir	Vilila, an ear ornament of wood, bone, &c. [craft.
Sanscrit 938	Vilul, to become confused or disarranged.
Arabic 942	Faylulat, being weak-minded.
Hindu 350	Bilala, foolish, silly.
Welsh	Bolol, a bugbear.
Sanscrit 556	Palala, the Vedic name of a demon.
French Romn	Flael, pain, torment, suffering.
French Romn	Flaeler, to beat, whip, torment, cause to suffer.

No. 153. Bkr, Beker, Becher, Bëchor, Bochor, Bacher, Bachir or Bacchar; words derived from No. 144 Bkr, Beker, Becher, Bochar, Bachar, Bacher or Bachr are included with this name.

New Zealand	Pukoro, to encircle.
Latin	Vacerri, an order of the ancient Druids.—“The “ Druids were divided into several classes, the “ Vacerri, Bardi, &c.” (See <i>Ency. Brit.</i> , article <i>Druids</i> .)
Turkish 539	Baghir, the guts, bowels, intestines.
Hindu 348	Bugra, an ornament for the nose.
Hindu 348	Bugre, an ornament for the ears.
Anglo-Saxon	Beger, or Begir, a berry.
Irish	Bachar, an acorn.
Latin	Bacchar, a herb thought by the ancients to be useful in fascinations.
English	Pucker, confusion, perplexity, fright. (Wright's
Hindu 1497	Figar, confused, distracted. [<i>Obsolete</i>].)
Persian 935	Figar, confused, distracted, afflicted.
English	Fagary, a vagary. (Wright's <i>Obsolete</i> .)
English	Vagary, a wandering of the thoughts, a wild freak
Sanscrit 969	Vaiyagra, perplexity, bewilderment. [or whim.
Latin	Vecors, mad, foolish, frantic.
Sanscrit 972	Vyagra, bewildered, distracted.
Sanscrit 912	Vikhura, a goblin, a demon.
Danish	Pokker, the Devil.
English	Poker, any frightful object, a bugbear. A word in common popular use in America.
English	Bugger, a hobgoblin. (Wright's <i>Obsolete</i> .)

Arabic 246	Bakkar, the name of a desert and a valley said to be inhabited by demons.
Arabic 246	Bakkariy, a cudgel or stout stick.
Sanscrit 912	Vigara, a mountain.
Italian	Focara, a fire.
French	Bucher, a pyre, a funeral pile.
Malayan 32	Bakar, to burn, to consume by fire.
Arabic 246	Bakr, cleaving, splitting.
Arabic 246	Bakara, he clave asunder.
Hindu 339	Bughar, a deep wound or gash.
Sobo African	Bagare, blood.
Sanscrit 979	Vyaghri, to sprinkle over.
Sanscrit 910	Vikri, to sprinkle.

No. 154. Asbl, Asbal, Asbel or Asbul.

Spanish	Espolear, to spur, to prick and drive with a spur.
Spanish	Espuela, a spur.
Portuguese	Esfolar, Esfolado, to flay, to strip off the skin.

No. 154 *otherwise spelled* Asuber or Asyber.

Spanish	Esfera, a sphere, a globe or orbicular body.
Portuguese	Esfera, a sphere, a round body.
French Romn	Espere, a sphere.
Zincali	Espurria, the gut.
Egyptian	Asbar, a wood, a forest, a shrub. (Paul Pierret's <i>Vocabulaire Hieroglyphique</i> , Paris, 1875.)
Arabic 857	Aasafir, a certain kind of tree.
Greek	Aspris, a kind of oak.
Egyptian	Asbar, a whip. (Paul Pierret's <i>Vocabulaire Hieroglyphique</i> , Paris, 1875.)
Latin	Aspergo, Aspersi, to sprinkle.
French	Asperger, to sprinkle.
French	Aspersoir, a sprinkling brush.

It will be observed that I have here quoted the Spanish and Portuguese words *Esfera*, and the French Romane word *Espere*, all meaning "a sphere," as derived from *Asuber* or *Asyber*, son of Benjamin, although I have already quoted the English and French words *Sphere*, the Latin *Sphæra* and *Spira*, and the Polish *Sfera* as derived from Zabor, son of Ephraim. This is by no means an oversight, for, as so many of the Shemite names have given rise to words having this meaning, there is no reason why both *Asuber* and Zabor should not have done so; therefore *Espere* and *Sfera* may be, and most probably are, perfectly dis-

tinct words, as in fact they etymologically should be. The same remark applies to the word *Spy*, treated of in another chain of evidence further on, for words of this meaning crop up in various languages with considerable similarity of sound and spelling; but as their variations tally with the variations of certain names, I have, for instance, considered myself justified in separating the English word *spy* from the French word *espion* of similar meaning, and so on throughout.

No. 154 *otherwise spelled* Ydyaal, Adeiel, Jadiel or Jediael.

Cornish	Hudol, a magician. (Borlase.)
English	Adelites, conjurors in Spain who predicted fortunes by the flight and singing of birds and other accidental circumstances.
Welsh	Adill, an ill-favoured hag.
Arabic 1386	Hudlu, foolish.
Fijian	Utilia, foolish.
Arabic 20	Ittilah, being amazed, stupefied, distracted.
Gaelic	Adhall, stupid, dull, senseless.
Welsh	Hwdwl, that is stark mad.
Greek	Eidolon, Eidolou, a phantom.
Latin	Idolum, Idoli, a spectre, an apparition.
Hindu 2151	Wetal, a sprite, a goblin.
Sanscrit 12	Atala, name of a hell beneath the earth.
Arabic 843	Aadawla, <i>plural</i> Aadali, an old and tall tree.
Arabic 469	Hadal, a sort of tree.
Arabic 1386	Hadalat, a species of tree.
Arabic 1386	Hadal, branches hanging down.
English	Hydul, the elder tree. (Wright's <i>Obsolete</i> .)
Polish	Jodla, a fir tree.
Sanscrit 354	Jhatala, the name of a tree.
Zulu Kafir	Yetyila, an interjection used when one strikes another with design.
Arabic 838	Aatl, dragging a man or using him with violence.
Arabic 497	Hawdalat, a hill.
Kambali A.	Atale, a stone.
Kamuku A.	Otale, <i>plural</i> Atale, a stone.
Norman	Outel, an altar.
French	Autel, an altar.
Scotch	Wattle, a billet of wood.
Latin	Adoleo, to burn.
Greek	Aithaloo, to burn to soot, to lie in ashes.
Greek	Aithale, soot.
Latin	Adoleo, to worship by burnt offerings. [&c.
Polish	Udlawic, Udlawie, to strangle or choke; I strangle,

Greek	Oteile, a wound, especially an open wound.
Egbele African	Atale, blood.
Bask	Odol, blood.

No. 155. Ayr, Aer, Aor, Or, Ir, Hir, Ahr, Aher, Aara, Ahrh, Ahrh, Ahara, Aharah, Achrach, Acher, Achrah, Gra, Gera, Gira, Guera, Gherah or Geras; words derived from No. 18 Yrh, Iare or Iareh, and from No. 115 Ary, Iri, Eri or Heri are included with this name.

German	Kreis, a circle, round or ring.
Greek	Curos, Cyros, Guros, or Gyros, a round ring, a
Latin	Gyrus, Gyri, a circuit, a circle. [circle.
Hindu 1759	Ghera, a circle, a circumference.
English	Gire, or Gyre, a circle.
Welsh	Cwr, a circle.
Circassian 117	Khoo-ra-hee, round.
Latin	Ora, a circumference.
Fijian	Wiri, to revolve, to turn round.
Hindu 2117	Warna (<i>imperative</i> War), to go round, to surround, to encircle.
Arabic 884	Aayyar, one who goes round and round much.
Welsh	Achor, encircled or rounded.
Manchu Tartar	Kouarambi, to make a circle.
Greek	Curoo, or Gyroo, to round or surround.
Greek	Cureuo, or Gureuo, to run round about.
Greek	Curios, or Gyrios, circular, round.
Greek	Choreaia, Choreias, the choral or circular dance.
Greek	Choreuo, to dance a circular or choral dance in honour of the gods. [dance.
Greek	Chorios, or Choreios, belonging to a chorus or
Greek	Choros, a round dance, strictly a dance in a ring usually accompanied with song.
Greek	Chorostas, a feast celebrated or solemnised with circular dances.
Greek	Chrestes, Chrestou, one who gives or expounds oracles, a prophet, a soothsayer.
French Romn	Garou, a sorcerer.
French	Garou, a wizard. (<i>See Fleming and Tibbins' Dict.</i>)
Irish	Gaire, a fortune teller. (<i>Supplement.</i>)
Persian 1357	Wachar, a prophet.
Latin	Augur, a soothsayer, a diviner or augur.
English	Augur, one who pretends to foretell future events
Arabic 884	Aayyar, a conjuror, a juggler. [by signs.
Latin	Hira, Hiræ, a gut, especially the <i>intestinum</i>
Fijian	Weru, entrails. [jejunum.

- French Romn Grue, a calf's entrails.
 French Romn Couree, the intestines, the entrails.
 Greek Chrao, or Chreo, Chreso, to deliver an oracle; "to
 " *chresthen*, the divine response."
 Greek Chrezo, or Chreizo, to deliver an oracle, to fore-
 Greek Chresdo (Doric), to foretell. [tell.
 French Romn Caraie, a sort of witchcraft, a ticket on which
 magic characters were inscribed.
 Portuguese Agouro, divination or soothsaying by the flight or
 singing of birds.
 Turkish 506 Oghur, a good augury or presage.
 English Augur, to prognosticate future events by signs or
 omens such as the chattering or flight of birds.
 Egyptian 343 Akar, a charm, silence.
 Persian 1405 Hor, fortune, a horoscope, a nativity.
 Italian Uria, augury, omen, sign.
 Hebrew Aor, *plural* Aorym (אור), the name given to the
 stones worn in the breast-plate of the high
 priest on solemn occasions, as one of the condi-
 tions upon which God engaged to give him
 answers. (See *Cruden*, articles *Urim* and
Thummim.)
 Exodus xxviii. 30, and thou shalt put in the
 breast-plate of judgment the *Urim* and
 the *Thummim*, and they shall be on
 Aaron's heart when he goeth in before the
 Lord.
 Numbers xxvii. 21, and he (Joshua) shall
 stand before Eleazar the priest, who shall
 ask counsel for him, after the judgment of
Urim before the Lord.
 Manchu Tartar Erihe, a chaplet worn by bonzes and mandarins.
 Manchu Tartar Ori, a kind of chaplet, rosary or string of beads
 made of glass.
 Persian 1380 Har, a pearl, a string of pearls, a necklace.
 Hindu 2161 Hara, a necklace of pearls, &c.
 Hindu 1701 Guriya, a bead (of a rosary, &c.)
 Fijian Cori, to string beads.
 Persian 1042 Girewaza, a string of beads.
 Persian 516 Kharazi, a seller of beads.
 Arabic 516 Kharaziy, a seller of beads.
 Arabic 1004 Kirs, *plural* Akras, or Akaras, a string of pearls
 or other beads.
 Arabic 516 Kharazat, *plural* Kharaz, a shell, a pearl, a glass
 bead or anything that is strung, (and on same
 page) glass beads, small pearls or similar

things, especially such as are hung round the neck, to avert malignant eyes.

- Persian 1006 Kara, a bracelet of gold or silver.
 Sanscrit 253 Keyura, a bracelet.
 Hindu 869 Churi, a kind of bracelet.
 Kupa African Ekuru, a bracelet or armllet.
 Ekamtulufu A. Agor, a bracelet.
 Persian 193 Ayara, a bracelet.
 Akurakura A. Oru, an armllet or bracelet.
 Alege African Ere, an earring.
 Chin. II. 617 Urh, an earring.
 Egyptian Urau, an amulet in the shape of a vulture. (See Cooper's *Archaic Dictionary*.)
 Arabic 866 Aukarat, a little spherical amulet or charm.
 Kiriman A. Okuiri, a greegree (or charm).
 Meto African Ukwiri, a greegree.
 Krebo African Giri, a greegree.
 English Greegree, an African talisman or charm. (See *Webster's Dictionary* by Goodrich and Porter.)
Memo: From the preceding Krebo African word—viz. Giri, it is more than probable that this word Greegree, which has been so often used in this chain of evidence, is a reduplication, and should be written Gree-gree or rather Giri-giri.
- Fijian Qoro, to wonder, or stare with wonder.
 Persian 547 Khira, astonished, confounded, stupor, astonish-
 Persian 1001 Karash, distraction, perplexity. [ment.
 Persian 547 Khir, astonished, bewildered.
 English Queer, odd, singular, strange.
 French Ahurir, to astound, to dumbfound, to strike all of a heap, to flurry.
- Persian 192 Ahwar, astonished, amazed, stupefied.
 Persian 1380 Har, astonished, stupefied, foolish.
 Arabic 497 Hawr, being astonished, bewildered.
 Arabic 500 Hayr, or Hayar, being astonished, confounded,
 Arabic 500 Hayraa, astonished, bewildered. [disturbed.
 Sanscrit 1177 Hera, a demoniacal illusion.
 Swedish Yr, delirious.
 Swedish Yra, to rave.
 Icelandic Ora, to rave.
 Icelandic Aera, to run mad.
 Icelandic Aerr, mad, furious.
 Ibu or Eboe A. Ara, mad.
 Gaelic Gorach, foolish, insane, mad.
 English Craze, to impair the intellect.

- English Crazy, disordered in intellect, shattered in mind.
 English Crazed, deranged in intellect, imbecile, mad.
 Persian 1002 Karashida, disturbed in mind, distracted, insane.
 Sanscrit 274 Khara, Kharas, a demon in general.
 Sanscrit 304 Grahi, a female spirit of evil.
 Arabic 1388 Hiraa, a demon which suggests bad dreams.
 New Zealand Wairua, a spirit.
 New Zealand Whiro, name of the evil spirit.
 Manchu Tartar Ari, name of a spirit.
 French Here, a devil.
 English Harry, the devil. (*Slang.*)
 Egyptian Acheri, the name of a mystical animal which was symbolical of evil in the Egyptian mythology. (*Cooper's Archaic Dictionary.*)
 French Ogre, an ogre.
 English Ogre, an imaginary monster of the East.
 Egyptian 353 Aukar, Hades.
 Egyptian Akar, a mystical name of a region of the Egyptian Hades which is mentioned in the Ritual of the Dead. (*Cooper's Archaic Dictionary.*)
 Egyptian Kar, a mystical region of Amenti mentioned in the 136th chapter of the Ritual of the Dead. (*Cooper's Archaic Dictionary.*)
 Egyptian Karr, the name of the ten halls of the damned in the Egyptian purgatory or hell. (*Cooper's Archaic Dictionary.*)
 Mfut African Kera, hell—*viz.* a big hole.
 Ebe African Eraya, hell.
 Wolof African Hherre, a forest.
 Diwala African Iyiri, a forest.
 Hebrew Yar (יָר), a wood, a forest.
 Deut. xix. 5, when a man goeth *into the wood.*
 1 Kings vii. 2, *the forest* of Lebanon.
 Ezek. xv. 6, the trees of *the forest.*
 Akurakura A. Egor, a forest.
 Tiwi African Ikor, a forest.
 English Car, a wood or grove. (*Wright's Obsolete.*)
 New Zealand Kari, an isolated wood.
 Basa African Kora, a forest; *Kra*, African, the same.
 Zincali Grose, a forest.
 Russian—Gora.
 Persian 516 Khuristan, a grove of palm trees.
 Polish Chrost, brushwood, underwood.
 Arabic 516 Kharazat, name of a plant set thick with berries from the top to the bottom.
 Greek Kirsion, Kirsiou, Kirsio, a kind of thistle.

French	Cirse, the horse-thistle.	[nightshade.
Sanscrit 274	Khara, Kharas, a thorny plant, a sort of prickly	
New Zealand	Kareao, the name of a creeping plant.	
Sanscrit 309	Ghora, a kind of creeper.	
Persian 1378	Wayra, ivy.	
French Romn	Yere, or Hierre, ivy.	
New Zealand	Huru, brushwood.	
Anglo-Saxon	Hry, a thorn.	
Romany	Cori, a thorn.	
Turkish 662	Khar, a thorn.	
Hindu 970	Khar, a thorn.	
Persian 502	Khar, a thorn, thistle or bramble.	
Persian 1006	Kara, a kind of thorn.	
Persian 502	Kharistan, a thorny place, a brake.	
Anglo-Saxon	Gorst, gorse, furze, a bramble.	
English	Gorse, a thick prickly shrub.	
Galla African	Korre, a thistle, a thorn.	
Gio African	Giri, a tree.	
Toma African	Guru, a tree.	
African 867	Aikbir, a tree.	
Egyptian 366	Arru, a tree.	
Gyami Tibet	Hru, a tree.	
Mandingo A.	Eri, or Iri, a tree.	
Greek	Aria, a kind of oak supposed to be the "ilex,"— <i>viz.</i> the holm oak or holly.	
Scotch	Aar, the alder tree.	
Arabic 498	Hawar, or Hawwar, the white poplar tree.	
Persian 189	Ahar, the ash tree.	
Latin	Acaron, or Acaros, Acari, wild myrtle.	
Dutch	Aker, an acorn.	
English	Hickory, a tree, a species of walnut.	
Spanish	Achorou, the American bay tree.	
Manchu Tartar	Koro, the name of a tree.	
New Zealand	Kauri, name of a species of pine.	
English	Keer, the mountain ash. (<i>Wright's Obsolete.</i>)	
Persian 888	Ghar, the laurel.	
French Romn	Garrus, holly.	
Arabic 958	Karaz, the fruit of the acacia.	
French Romn	Gru, beechmast, acorns and such other wild fruit as grows in forests.	
French Romn	Caure, an oak.	
French Romn	Garies, an oak.	
Arabic 1001	Karas, the name of a large mountain tree.	
French Romn	Garoz, Garos, Gauros, Garrau, Garreau, or Gar- riau, a big stick.	
Persian 1040	Gurz, a club.	

Persian 1040	Gurza, a large wooden club.
Gaelic	Caraiste, a beating, a thrashing.
Hausa A.	Karshi, to flog.
Greek	Crousis, Crouseos, Crousei, or Krousis, Krouseos, Krousei, a striking or smiting.
Greek	Crouo or Krouo, to strike or smite.
Hindu 1693	Girana (<i>imperative</i> Gira), to strike.
Kulungya N.	Keru, to strike.
Uraon India	Khorab, to strike.
New Zealand	Kuru, to strike, to beat.
Arabic 958	Kara, beating, striking.
Arabic 1374	Wakr, striking on the nose with the fist.
Persian 184	Ur, a blow with the fist.
Kurgi India	Eri, to strike.
Hindu 2116	War, a blow, an assault.
Turkish 502	Wurmak, to strike, beat, knock, or hit.
Fijian	Waro, to beat with a small stick.
Arabic 1390	Harw, or Hary, striking with a stick.
Hindu 2179	Har, the stocks, the bilboes.
Malayan 247	Karau, the ordeal.
Persian 452	Charas, the rack.
English	Curse, to vex, harrass or torment.
Sanscrit 258	Krish, Krishati, to cause pain, to torture, to torment.
Latin	Cruciatus, Cruciata, tormented, tortured, affliction, agony, pain, torment, torture.
Latin	Crucio, to put in pain, to afflict, torment, torture.
Latin	Crux, Crucis, anything that torments; affliction.
Persian 452	Charas, pain.
Italian	Croce, pain, affliction.
Italian	Crociare, to torment.
Italian	Crociato, torment, affliction.
French	Croix, affliction, tribulation.
Sanscrit 222	Kara, pain, affliction.
French Romn	Grieu, pain, affliction.
Polish	Kara, punishment, pain, penalty.
Persian 452	Charas, or Christidan, to gnash the teeth.
Persian 452	Charist, a gnashing of teeth.
Sanscrit 262	Krosat, calling out.
Sanscrit 262	Krosa, a shriek.
Sanscrit 262	Krus, Krosati, to shriek.
Welsh	Crech, a shriek, a scream.
Welsh	Crechiad, a screaming.
German	Kreischen, to cry with a shrill voice, to shriek, to
Polish	Krzyk, a cry, shriek, scream. [screech.
Dutch	Gieren, to scream out, "Ik gier," I scream out.

- Sanskrit 308 Ghur, to utter cries of distress.
 ManchuTartarKar, to cry as if to call to one's aid when one has
 been beaten or ill-treated by some one.
 ManchuTartarAre, a cry of pain.
 Egba African Ewaru, chain fetters for the neck; *Aku*, African,
 Kupa African Ekuru, chain fetters. [the same.]
 Dewoi African Giro, chain fetters.
 Arabic 1001 Karr, a chain, a fetter.
 Sanscrit 222 Kara, a fetter, a binding, confinement, a prison.
 Sanscrit 321 Cara, Caras, a bond, a fetter; binding; a prison.
 Persian 452 Charas, confinement, a prison.
 Greek Ceras, Keras, Cras or Kras, a mountain peak.
 Arabic 514 Kharashia, small mountain peaks.
 Cornish Guaraz, or Guarhaz, the top or summit.
 Zincali Grose, a mountain.
 Sanscrit 296 Gaira, Gairas, a mountain.
 Persian 1041 Giri, a mountain.
 Georgian Gori, a mountain.
 Polish Gora, a mountain.
 Russian Gora, a mountain.
 Bodo Bengal Khro, a mountain top. [mountains.]
 Arabic 140 Kuraa, *plural* Akaria, the rocky projections of
 Greek Akra or Acra, the top of a hill, a peak, a high
 Arabic 851 Aarwa, a hillock. [headland.]
 Hausa A. Wuri, a hill.
 Patagonian Yorri, a hill.
 Greek Oros, Oreos, Orei, or Ouros, Oureos, Ourei, a
 mountain, hill, height or chain of hills.
 Arabic 885 Aayr, a mountain.
 Hebrew Hr or Har (הר), a mount, mountain, or hill.
 Deut. xi. 29, the curse upon *mount* Ebal.
 Hosea, iv. 13, sacrifice upon the tops of *the*
mountains.
 Obad. 16, upon my holy *mountain*.
 Genesis vii. 19, all the high *hills*.
 Patagonian Air, rocks.
 Fulah African Airi, a stone.
 Bask Arri, a stone.
 Arabic 32 Uhjurr, a stone.
 Arabic 32 Ahjur, *plural* of Hajar, stones.
 Arabic 892 Ghuraaa, *plural* Gharaaa, a large stone or rock.
 Mandingo A. Kuro, a rock.
 New Zealand Kara, basaltic stone.
 Takpa Tibet Gorr, a stone.
 Mano African Gere, a stone. [the same.]
 Mandenga A. Kuru, a stone; *Dsalunka* and *Bambarra*, African,

Manchu Tartar	Kiarimbi, to split wood for burning.
French Romn	Garas, brushwood for faggots.
French Romn	Garras, a faggot.
New Zealand	Kora, firewood.
Turkish 897	Kor, a clear bright live coal of fire.
Persian 42	Akhgar, a live coal.
Persian 42	Akhkar, a fire brand, burning coal.
Hindu 159	Agyari, kindling the fire by Hindus at the time of worshipping.
Arabic 195	Iraa, striking fire from a steel or from two pieces
Arabic 51	Arr, lighting fire, kindling. [of wood.
Galla African	Ara, smoke.
Arabic 182	Uwar, <i>plural</i> Ur, smoke.
English	Hoar-stone, the name given to certain upright rude pillars or massive blocks of stone to be seen in many parts of Great Britain; in Scotland their appellation is Hare-stane, and in Welsh Maen-hir (<i>maen</i> signifying a stone). So remote is their antiquity that all tradition of the purpose for which they were set up has
Anglo-Saxon	Hearh, an altar. [ceased.
Portuguese	Ara, an altar stone.
Latin	Ara, an altar.
Spanish	Ara, an altar, or pile on which sacrifices are offered to some deity.
Latin	Uro, to burn, parch or set on fire.
Arabic 182	Uwar, <i>plural</i> Ur, flame.
Gaelic	Uire, fire.
Persian 1407	Her, fire.
Sanscrit 1165	Hari, fire.
Sanscrit 4	Agira, fire.
Spanish	Hoguera, a blaze from straw or brushwood.
Arabic 866	Aukur, or Aukur, the centre or heart of a fire.
New Zealand	Kora, fire.
Alege African	Kere, fire.
Ako African	Ehru, ashes.
Persian 42	Akhkar, ashes.
English	Char, to reduce to carbon by burning slowly. Russian—Charyu, to burn or roast. Russian—Goryu, to burn.
Hindu 904	Chaura, the place where Hindu women are burned.
Hindu 870	Charhana (<i>imperative</i> Charha), to offer sacrifice.
Sanscrit 260	Kriya, a sacrifice.
Latin	Crux, crucis, a cross, a gibbet or gallows.
French	Croix, a kind of gibbet, a cross. (<i>See Fleming and Tibbins' Dictionary.</i>)

German	Kreuz, a gibbet, a cross.
English	Cross, a gibbet consisting of two pieces of timber placed across each other, either in the form of a T or an X; that on which our Saviour was crucified is represented on coins, &c., to have been of the former kind. The ensign of the Christian religion, and hence figuratively the religion itself. <p style="text-align: right;">Armoric—Croaz. Russian—Krest.</p>
Irish	Croch, a gallows, a cross.
Irish	Crochadh, a hanging, or crucifying.
Irish	Crochta, hanged.
Greek	Chrestos, Chreste, Chreston, a term applied to sacrificial victims, omens, &c., denoting them to be auspicious, lucky, boding good.
Egyptian 556	Kheri, a victim, fallen.
Egyptian 556	Kheri-t, victims.
Egyptian 354	Akhr, victims.
English	Eucharist, the solemn act or ceremony of commemorating the death of our Redeemer, in the use of bread and wine as emblems of his flesh and blood.
New Zealand	Whakahere, an offering, a sacrifice, sacred food propitiatory to a deity.
Sanscrit 137	Ahara, the offering of a sacrifice.
Greek	Iereiou, Iereiou, Iereiou, a sacrifice, a victim.
Greek	Iereuo, to offer sacrifices.
Hindu 2117	Warna (<i>imperative</i> War), to offer (in sacrifice, &c.)
Hindu 2116	Wara, a victim.
Sanscrit 81	Ari, sacrificing.
Quichua Peru	Ayri, an axe.
Basa African	Aikire, an axe.
Musu African	Kere, an axe.
Polish	Kresa, a cut, a slash.
Gaelic	Creachd, or Creuchd, a wound.
Irish	Creachd, a wound.
Irish	Creachtach, or Creachdach, wounded.
Turkish 883	Karha, a wound.
Turkish 883	Karh, a wounding.
Hindu 2116	War, a wound or gash.
Turkish 1127	Yare, a wound.
Turkish 1126	Yarmak, to hew in pieces.
English	Quare, to cut into pieces. (<i>Wright's Obsolete.</i>)
Arabic 960	Karw, piercing with a spear.
Japanese	Korosu, or Koroshi, to kill.
Sanscrit 308	Ghur, to kill.

Arabic 1029	Kawr, killing.
Arabic 1405	Hawr, killing.
Fulah African	Wara, to kill.
Quichua Peru	Yahuar, blood.
Javanese	Erah, blood.
Kupa African	Ara, blood.
Boko African	Aru, blood.
Nepaulese	Hari, blood. (<i>Lohorong</i> dialect.)
Malayalma I.	Chora, blood.
Kurgi India	Chore, blood.
Cornish	Crou, blood.
Polish	Krew, blood.
Tumbuktu A.	Kuri, blood.
Welsh	Gor, gore.
English	Gore, blood.
Sanscrit 294	Gri, or 308 Ghri, Gharishyati, &c., to sprinkle.
Sanscrit 308	Ghara, a sprinkling.

As in the previous chain of evidence, so there are also several words quoted immediately above, as derived from Gera or Geras, son of Benjamin, which require a few observations; inasmuch as, unless we knew to the contrary, one would be apt to think that they were derived from the well-known title of Christ, which the mythical Jesus, of 1879 years ago, is supposed to have borne; for they not only tally with the sound of the word Christ, but they tally with matters related of him in the Gospels; and therefore, unless we were able to show that they are not derived from him, these words might justifiably be quoted as an evidence that Jesus Christ was once a living concrete fact, giving rise, by his sayings or doings, to words derived from his name and title, and consequently that he could not have been a mere myth, as I maintain to be the case; but as we are able to show that these words were not derived from him, as in fact they are much older than the pretended birth of Christ, they not only can not be used to refute my contention, but they actually form an additional and valuable proof, that what has been asserted about him in the Gospels is a mere reflex, or comparatively modern *rechauffée*, of the far more ancient myth of Horus, whose name, when hardened, would be Chorus, Kurios, &c., in the same way as the name of the son of Benjamin (from whom, as the family fetich of the tribe descended from him, all these matters originated many centuries before the Christian era) varies from Hor to Geras, by the different gradations quoted at the head of the above words which are derived from him.

Among the well-known anecdotes told of the mythical Jesus, called Christ, and upon whose imaginary sayings and

doings Christianity is founded, is his meeting, by the well, with a certain woman of Samaria, described in the Gospel of John, chapter iv. Among other things, we read there as follows, in verses 19, 25, 26:—"Sir, I perceive that thou art a *prophet*. . . . "I know that Messias cometh, which is called Christ: when he "is come, *he will tell us all things*: Jesus saith unto her, I "that speak unto thee am he." This is a definite pretension to the character of *prophet* and expounder of unknown things under the title of Christ; in Luke vii. 16 and xxiv. 19, he is definitely spoken of as a *prophet*; so, too, in John ix. 17, "He "is a *prophet*;" and in Matthew xxi. 11, the multitude are represented crying out, "This is Jesus, *the prophet* of Nazareth," while the peculiar, mystical, and oracular-like expressions put into his mouth, at various times, are too well known to need repeating here. Now the Greek word *Chrestes*, *Chrestou*, "a "prophet, one who gives or expounds oracles, a soothsayer," is the proper and natural grammatical formation, as a noun-substantive, of the Greek verb *Chreizo*, "to deliver an oracle, to foretell," which in its turn is a grammatical variant of *Chreo*, *Chrao*, *Chreso*, "to give a response, to declare, pronounce or explain oracles," and which verb is used in this signification by Homer in his *Odyssee*, as written by him *nine hundred* years before the mythical Christ of Christianity is represented as having been born; it is therefore certain that this word cannot have been derived from him.

We read again, in Matthew xxvi. 67, "Then did they spit "in his face and buffet him, and others *smote* him with the "palms of their hands" (that is to say, slapped him); and in John xix. 3, "They said, Hail, King of the Jews! and they "smote him with their hands." A great deal of sympathetic feeling, or commiseration, for the imaginary sufferings of Christ has since been systematically excited; but have we not seen that this kind of *smiting*, *beating*, *slapping*, &c., has been one of the usual Shemite preliminaries to a sacrifice, and, in fact, that these very words are derived from *Semida*, *Phout*, *Seleph*, &c., while the Greek word *Crouo*, "to smite," and *Crousis*, "a smiting," most certainly are not derived from Christ, for this verb is used by Euripides, who was born 468 years before the alleged advent of Christ?

We have seen in Chapter V. that, according to the Articles of the Christian Religion, No. 2, Christ is represented as having been crucified, "to reconcile his Father to us, and to be a *sacri-* "fice not only for original guilt, but also for the actual sins of "man;" and in Article XXXI., that such sacrifice was "a per- "fect *Redemption*, *Propitiation* and *Satisfaction*." Now if there were a word of truth in the fact that such an extraordi-

nary event had then taken place, as that above described, nothing would be more natural than that a word should have been coined from the name Christ, to signify such result, and accordingly, if we look at a Greek Lexicon, we find *Chrestos*, *Chreste*, *Chreston*, "a term applied to sacrificial victims, omens, &c., denoting them to be auspicious, lucky, boding good"—to understand which it must be remembered that it was the custom to draw auguries from the writhing of victims, by inspection of their death-struggles or dying agonies, but all this had nothing to do with anything that transpired at the so-called "*sacrifice*" of Jesus Christ 1846 years ago, for the word just quoted is the Greek of Herodotus, and used by him not less than 450 years before the supposed crucifixion of this perfect propitiatory offering. But, far as this goes back, it is by no means the origin of the word, for *Kheri* is the Egyptian for "a victim," as appears by the Egyptian monuments, consequently its origin must date back many centuries before Christ.

The most vivid of all associations, in Christian minds, with the imaginary being whom Egyptian priests and politicians invented, is that of a *crucified* Saviour. As a mere saviour, or propitiatory sacrificial offering, I have already shown the root-words, of similar sound to the word Christ, to be more ancient than the time when it is pretended that he existed, and so it is with the mode by which it is pretended that he was put to death. Crucifixion itself was a mode of execution far more ancient than the time when it is said that Christ was crucified; without multiplying instances on this subject, I will bring forth one, which being unassailable, will be sufficient, namely this. There is a king of Persia who is remarkably well known, from the fact that he is mentioned in Ezra iv. 5, 24, v. 5 to 7, and vi. 1 to 15, as having caused the restoration of the Jewish temple in Jerusalem about 2394 years ago, and he is therefore looked upon as a highly estimable individual. Rawlinson, speaking of him, in his Appendix to Herodotus, book vii. note B, page 259 of vol. iv. states that, "Darius, the eldest son of Hystaspes, is the Persian king who has left by far the most copious records. Besides the Behistun inscription . . . he has left memorials which may still be read at Persepolis, &c. . . His name appears repeatedly in Scripture, namely, in the Book of Ezra. Darius the Mede, however, in the Book of Daniel, is a different person, as is also the Darius mentioned in Nehemiah." I will now give a few extracts from the Behistun inscription, which appears, translated into English, in Rawlinson's Appendix to Herodotus, book iii. vol. ii., the passages selected appearing on pages 592, 595, 596, 597, 601 and 602.

“ I am Darius the great king . . . son of Hystaspes . . .
 “ I slew that Gomates the Magian, and the chief men who were
 “ his followers . . . By the grace of Ormazd, I became king
 “ Atrines was brought to me a prisoner, I slew him
 “ . . . By the grace of Ormazd I slew many of the troops of
 “ Nadintabelus, a part of the army was driven into the water,
 “ the water destroyed them . . . I sent an army by which
 “ Phraortes was taken and brought before me ; I cut off both his
 “ nose, and his ears, and his tongue, and I scourged him ; he
 “ was kept chained at my door, all the kingdom beheld him.
 “ Afterwards I *crucified* him at Agbatana, and the men who
 “ were his chief followers I slew within the citadel at Agbatana
 “ . . . My troops defeated that rebel army and took Sitra-
 “ tachmes, and brought him before me ; then I cut off both his
 “ nose and his ears and I scourged him. He was kept chained
 “ at my door, all the kingdom beheld him. Afterwards I
 “ *crucified* him at Arbela”

We thus learn by the personally recorded, and still visible, inscription of King Darius, what a highly amiable gentleman this patron of the Jews really was, and at the same time we have undoubted testimony that the cross was used for putting people to death at least as early as 515 B.C. ; but more than this, the very word which might have been derived from *Christ*, if such a person had ever been *crucified*, is also older than Christianity ; I allude to the Latin *Cruciatu*s, *Cruciata*, “tormented” “tortured ; affliction, agony, pain, torment, torture.” *Crucio*, “to put in pain, to afflict, torment, torture,” and *Crux*, *Crucis*, *Cruci*, “anything that torments, affliction,” the primary meaning of which word being “a cross, a gibbet, a gallows.” This word, with its various grammatical formations, is most certainly older than Christianity, which adopts the *cross* as its symbol, for it will be found in the Latin of Terence, who lived 159 years before Christ, and of Cicero who lived 43 years before Christ. Many instances might no doubt be found where such words are used at an earlier date than that I have given, but I have been satisfied with these as sufficient for the purpose ; and the fact of their being so used is affirmed in the Greek Lexicon and Latin Dictionary used throughout this work.

Now turning to words, the antiquity of which can not be proved by the writings of Greek and Latin authors, but which were doubtless in use long before the Christian era either in the languages in which they now exist, or in cognate tongues ; we have the English words *Craze*, *Crazy*, *Crazed*, &c. meaning “mad,” and corresponding to the Persian word *Karashida*, “insane,” and we read of Christ in John x. 20, “He hath a devil and is *mad*.” In Persian, *Charas* means “confinement,

“ a prison,” and *Christ* is represented as a *prisoner*, for we read in Matthew xxvii. 15 to 17, “ At that feast the governor was “ wont to release unto the people a *prisoner*, whom they would ; “ therefore Pilate said unto them, Whom will ye that I release “ unto you, Barabbas or Jesus, which is called Christ ? ” In Hausa African *Karshi* is “ to flog,” and, in v. 26 of same chapter, we read, “ And when they had *scourged* Jesus, he de- “ livered him to be crucified.” In Persian *Kharistan* is “ a “ thorny place, a brake,” and in Anglo-Saxon *Gorst*, is the well-known prickly furze, called in English *gorse* ; and three verses further on we read, namely, in Matthew xxvii. 29, “ When they “ had plaited a crown of *thorns*, they put it on his head.” Again, in Persian *Charist* is “ a gnashing of teeth,” and *Charistulan* “ to gnash the teeth,” and do we not hear in Matthew viii. 12, that Jesus said the descendants of Abraham, Isaac, and Jacob should *gnash their teeth* ; in Matthew xiii. 42, that he would send his angels and there should be *gnashing of teeth* ; in verse 50 again, that at the end of the world the angels shall cast them into the furnace of fire, and there shall be *gnashing of teeth* ; in xxii. 13, Christ is represented, upon a totally different occasion, as saying there shall be *gnashing of teeth* ; in xxiv. 51, on another occasion altogether, the same expression is used, and in xxv. 30, it is used again ; and in Luke xiii. 28, we hear again that there shall be *gnashing of teeth*.

Instances of this kind are very numerous, that is to say instances where words are attributed to Christ, which are expressed in various languages by words sounding like *Christ* ; but to prove that such sounds expressed such meanings, before the time at which it is pretended that Jesus Christ was born, would in some cases be impossible, in others very laborious, but in all cases would be unnecessary ; for I have already given sufficient evidence, from the words used by the classic authors of Greece and Rome who lived long before the Christian era, to show that words expressing the actions, attributes or other specialities attributed to him, existed before he to whom these actions attributes or specialities are attributed, was born ; it is consequently clear that they, not having had him for a cause, must have had an antecedent cause, and that antecedent cause was Gera or Geras son of Benjamin, who lived seventeen hundred years before Christ, and the superstitions of the tribe which sprung from him ; for one has only to follow such words in the above group carefully, and in the groups wherein this name is treated, to see that they are but grammatical variants, and other such workings out, of that peculiar name which varies from Har to Geras, and which has been the root of words varying in the same way ; and the fact that such actions, attributes, or other specialities have been

attributed wholesale, to an imaginary being, who it is pretended lived 1,879 years ago, though really derived from a long antecedent cause, proves that this myth was raised as a rallying point for the tribe; and that tribe, I say, is the cruellest, most bloodthirsty, and craftiest tribe of all the cruel, bloodthirsty, and crafty tribes of the race of Shem. This subject will be renewed when speaking of *crusades*, in another connection, further on.

No. 155 *otherwise spelled* Gharem; words derived from No. 82 Krmy, Carmi, Charmi, or Charmei are included with this name.

Gaelic	Crom, a circle.
Greek	Choreuma, a choral or circular dance.
Serpa Nepal	Girmo, round.
Anglo-Saxon	Grima, a witch.
Hindu 1576	Karm, or Karam, fate, destiny, fortune.
Turkish 920	Keramet, a wondrous work, a sign, a wonder, a marvel, any word or deed which proves the actor to be especially under divine guidance.
Arabic 1005	Karm, a kind of ornament worn in the days of paganism; also a necklace.
French Romn	Carme, a charm, sorcery. (Supplement.)
Italian	Carme, an incantation.
English	Charm, to summon by incantation.
English	Charm, words, characters or other things imagined to possess some occult or unintelligible power; hence, a magic power or spell, by which, with the supposed assistance of the devil, witches, and sorcerers have pretended to do wonderful things; spell, enchantment.
French	Charme, a spell, a spell-word, a charm.
French Romn	Charme, witchcraft, magic, enchantment, the dance of sorcerers on the Sabbath.
Scotch	Gramarye, magic.
Icelandic	Gramir, or Grom, fiends, demons.
Irish	Griomh, a griffin.
Irish	Gorma, a satyr.
Sanscrit 206	Karuma, an epithet of certain spectral or ghost-like appearances.
Olomo A.	Gerumu, a forest.
Haussa A.	Krumi, bush.
Egyptian 415	Karmah, a kind of tree.
New Zealand	Karamu, the name of a tree.
Sanscrit 230	Kirmi, the Palasa tree.

French	Charme, the witch-elm.
French	Charmoie, a grove of witch-elms or yoke elms.
French	Corme, the sorb or service tree.
English	Corme, the service tree. (Wright's <i>Obsolete</i> .)
French	Gourmer, to pummel, to thump, to beat.
Arabic 892	Gharam, torture, torment.
Spanish	Corma, fetters, gyves, or shackles.
Greek	Chermas, a stone, a large block of rock.
Polish	Gromic, to smite, to strike to the ground.
Polish	Gromie, I smite, &c.
Latin	Gremia or Cremia, splits or billets of wood.
Latin	Cremo, to burn, to set on fire, to consume with fire.
Norman	Creme, burnt.
Turkish 899	Kurum, soot.
Karekari A.	Guaram, a sacrifice.

No. 156. Namn, Nahaman, Naaman, Naeman, Neeman, Noeman, Noama or Nooma.

Sanskrit 516	Nemi, a circle.
Manchu Tartar	Niaman, the heart and the liver.
Latin	Numen, the will, pleasure, or decree of the gods, the evidence of the Divine presence.
Portuguese	Nomina, among the ancient Romans, an ornament worn about the neck or at the breast of children, which they wore till they were fourteen and then hung up to the household gods; the same as the Latin <i>Bulla</i> .
Persian 1344	Niyam, an amulet or charm against sorcery.
Arabic 1335	Namah, astonishment, dismay, confusion.
English	Gnome, <i>pronounced</i> Nome, an imaginary being, supposed by the cabalists to inhabit the inner parts of the earth.
Arabic 1343	Nuhm, Satan.
Latin	Nemus, a wood, or grove; the trees of a wood, forest, or grove.
Scotch	Naum, a heavy blow with a bludgeon.
Egyptian 444	Nemm, force.
Egyptian 472	Nm, to use violence. (Vol. I.)
Irish	Neamhain, violence.
Greek	Knemos, Knemou, a woody mountain pass, such as those of Mount Ida.
Accadian	Num, a highland.
Kiamba A.	Nimin, fire.
Tiwi African	Nyim, smoke.
Arabic 1335	Namw, raising (a fire) and making it burn brisker.

- Egyptian 444 Nam, a block, or place of execution.
 Egyptian 444 Nem, the gallows.
 Gbese African Nama, blood.
 Gbandi A. Namai, blood.
 Basa African Nyimo, blood (and in three other dialects).
 Barba African Nyiem, blood.
 Fulah A. Nyiyem, blood.
 Arabic 1322 Nuaman, blood.

Concerning the Portuguese word *Nomina* and the Latin word *Bulla* mentioned above, as *Noeman* was the brother of *Bolau*, this identity of the *Nomina* and the *Bulla* is a remarkable proof that it is from them that these superstitions took their rise, and as these household gods, namely, small images of the gods worshipped at home, were called *penates*, there is probably more connection with this latter word and *Benjamin*, father of *Noeman* and *Bolau*, than at first appears.

No. 157. Ahy, Ahoh, Ahoah, Aho, Ahi, Ihi, Ehi, Echi, Achi, Achia, Agchis or Agcheis; words derived from No. 112 Hgy, Hagi, Haggi, Haggai, Agi, Aggi, Aggei, Aggeis or Augis are included with this name.

- Chin. III. 638 Hwuy, a circle.
 Chinese I. 460 Hwuy, to revolve, to turn round (also on III. 492).
 Chin. III. 519 Hwuy, to revolve or circulate.
 Chin. III. 511 Yuh, to turn, to revolve.
 ManchuTartar Oyiombi, to make a circle.
 ManchuTartar Oyioho, the circle is made.
 New Zealand Ohu, to surround.
 New Zealand Hao, to encompass, enclose.
 Arabic 498 Hawk, encompassing, surrounding.
 Hebrew Hog (חג), a circle. [the earth.
 Isaiah xl. 22, he sitteth upon the *circle* of
 Proverbs viii. 27, he set a *compass* (or circle)
 on the face of the deep.
 Irish Igh, a ring.
 Hindu 222 Ojha, a sorcerer or wizard.
 Scotch Weche, or Weyche, a witch.
 English Wicche, a witch, or to bewitch. (Wright's *Obso-*
 Anglo-Saxon Wicce, a witch. [lete.)
 Friesic—Wikke.
 German Hexe, a witch, sorceress or hag.
 Swedish Hexa, a witch, a sorceress.
 Anglo-Saxon Haeges, a witch, a hag.
 English Hegge, a hag. (Wright's *Obsolete.*)

- English Hag, a witch, sorceress, enchantress, fury, she mon-
Russian—Aga, a sorceress. [ster.
- Chin. II. 248 Heih, a sorcerer, a wizard.
- Chin. III. 334 Heih, a man who by fasting and solemn rites
serves or worships spirits and who can see
spiritual existences, a magician, conjuror, sor-
cerer, wizard or seer.
- Chinese II. 63 Woo, a female magician, an enchantress, magic,
sorcery in general.
- Chin. II. 256 Ho, *otherwise* Wo, to play slight of hand tricks.
- Chin. III. 593 He, or Hwuy, certain appearances of halo near the
sun, referred to in divination.
- Arabic 1358 Wahy, *plural* Wuhiy, anything divinely sug-
gested, inspired or revealed; revelation.
- Hindu 2127 Wahi, divine revelation.
- New Zealand Whaiwhaia, witchcraft, to bewitch.
- Swahili A. Uchawi, witchcraft, black magic.
- Egyptian 463 Huka, magic.
- Egyptian 388 Hek, or Hekau, a charm, magic.
- Greek Iugx, Iuggos, Iuggi, a love charm, witchery, the
magic wheel.
- ManchuTartar Yekse, name of a head-dress used by enchanters.
- Sanscrit 821 Yoga, a supernatural means, charm, incantation,
spell, magic.
- Spanish Aojo, fascination, the act of bewitching.
- ManchuTartar Ouetchembi, to invoke the spirits.
- Quichua Peru Achini, to divine by the juice of coca leaves.
- Persian 1405 Hokhidan, or Hoktan, to prophecy.
- Swahili A. Agua, to predict.
- Hindu 222 Ojh, the entrails, stomach, guts.
- New Zealand Whekau, entrails.
- Arabic 497 Hawaya, intestines.
- Irish Ae, the liver.
- Welsh Au, the liver.
- Persian 1377 Wawa, a good omen, a happy presage.
- Italian Uggia, an omen or bad presage.
- Swahili A. Hiyaka, a wonderful thing.
- Arabic 187 Awawiy, miraculous.
- Chin. II. 613 Yue, divine beads or pearls.
- English Haw, the fruit or berry and seed of the hawthorn.
- Arabic 1357 Wajih, *plural* Wujahaa, beads worn as preserva-
tives against fascination. [Obsolete.]
- English Ewage, some kind of stone or amulet. (Wright's
- Spanish Higa, a superstitious amulet used to free one from
- Koro African Ega, a greegree. [fascination.]
- Mbarike A. Wagisi, a greegree or charm.

- French Romn Agiaux, religious ornaments
 Ondo African Ako, an earring.
 Dsumu A. Aku, an earring.
 Aku African Eka, an earring.
 Egba African Ika, an earring.
 Hindu 142 Ikka, an earring.
 Hindu 142 Ikka, an ornament worn on the wrist
 English Ouch, a carcanet or ornament of gold. (Webster's
Dictionary by Goodrich and Porter)
 Tiwi African Ahie, armlets or bracelets.
 Hebrew Hh or Hah (חח), bracelets.
 Exod. xxxv. 22, brought bracelets and ear-
 Chin. II. 176 Hib, confusion of intellect. [rings.
 Chin. II. 181 Hea, a wild, crazed, mad manner.
 Chin. III. 239 Heu, a vacancy or abstraction of the mind.
 Chin. II. 142 Heuh, mad.
 Chin. II. 539 Heih, or Yue, mad.
 Chin. II. 678 Hwuy, possessed with the devil, diseased.
 Chin. III. 794 Yih, to be urged on by demons.
 Chin. III. 444 Yaou, to run madly about.
 Chin. II. 184 Wei, unintelligible jargon. (III. 391, the same.)
 Chin. III. 378 He, mad, wild, incoherent speech.
 Chin. III. 369 Haou, mad irregular words.
 Hindu 53 Uchawa, talking wild, raving.
 Hindu 2170 Huch, mad, infatuated.
 Arabic 1396 Hakw, being delirious, raving in speech.
 Arabic 1406 Hawk, Hiwakk, or Hawak, foolish.
 Egyptian 359 Aakh, or Akh, 339 Aakhu, or 543 Ukh, a spirit.
 Egyptian 359 Akh, the dead, spirits.
 Egyptian 360 Akhu, a spirit, manes.
 Gaelic Aog, *also* Eug, a ghost, a spectre.
 Chin. III. 792 Yih, the ghost of a little child.
 Chin. III. 794 Yih, a devil's messenger.
 Chinese I. 612 Yaou, a strange, unaccountable superhuman ap-
 pearance or sound ; fairies, elves, &c.
 Chinese I. 658 Yaou, a sprite or fairy.
 Chin. III. 60 Yu, a mountain spirit to which candles are lit.
 Chin. III. 789 Hwa, the transformation of a demon.
 Chin. III. 792 Hoo, a demoniacal appearance.
 Chin. II. 592 Hoo, an animal possessed by demons.
 Chin. III. 792 Hoo, the name of a demon.
 Egyptian Aa, one of the demons who accuse the soul of
 the deceased in the Hall of the Two Truths.
 (Cooper's *Archaic Dictionary*.)
 Sanscrit 110 Ahi, name of a demon.
 Chin. III. 789 Yew, the name of a demon.

- Chin. III. 791 Yih, an ugly looking demon.
 Chin. III. 259 Yih, a creature said to inhabit the sea shore,
 spoken of as a kind of devil.
 Chin. III. 790 Yaou, or 793 Wei, a demon.
 Chin. III. 791 Woo, a large demon.
 Chin. II. 779 Heu, a noxious demon, a mischievous ghost.
 Chin. III. 788 Haou, an injurious demon.
 Chin. III. 794 Heu, injurious demons.
 Anglo-Saxon Haeges, a fury, a fiend.
 Bini African Ogiwu, the devil.
 Isoama A. Igue, the devil.
 Scotch Wiggie, a name given to the devil.
 Arabic 1406 Hayah, a name for the devil.
 Limba African Wayi, the devil.
 Yala African Eya, the devil.
 Hindu 2164 Hawiya, hell.
 Mahi African Aiwe, hell in the bowels of the earth.
 Doai African Aka, hell.
 Ashanti A. Ekwai, a forest.
 Ako African Iggi, or Igi, a wood.
 French Romn Agie, a wood or forest.
 Kambali A. Ogoso, a forest.
 New Zealand Waoku, a dense forest.
 New Zealand Waoko, a bushman. [long.
 ManchuTartar Ouetchi, thick forests on mountains, many leagues
 Arabic 197 Ayk, thick entangled trees, becoming a thick en-
 tangled forest.
 New Zealand Aka, the name of a creeper.
 Arabic 459 Haj, the name of a thorny plant.
 Chin. III. 616 Yu, the name of a sort of jungle.
 Chin. III. 176 Yih, thick growing plants, jungle.
 Chin. II. 84 Yew, umbrageous, dark, as in a dark secluded
 ravine among mountains.
 Chin. III. 209 Woo, overgrown with weeds or wood, umbrageous.
 Chin. II. 398 Heuh, a clump of trees; sombre.
 German Hau, a copse, coppice-wood or underwood.
 English Haw, a small wood. (Wright's *Obsolete*.)
 Hebrew Hoh (חוח), brambles, thorns, a thicket.
 Isaiah xxxiv. 13, nettles and *brambles*.
 Cant. ii. 2, as the lily among *thorns*.
 1 Sam. xiii. 6, in caves and in *thickets*.
 Chin. II. 352 Yih, or Yub, a bush of small thorny plants.
 Gaelic Eo, a thorn.
 Caribbean Huehue, a tree, also wood.
 Chin. II. 325 Wuh, a tree without any branches.
 Oworo African Iya, a tree.

Igu African	Ake, a tree.
Haussa A.	Ichchi, a tree.
Quichua Peru	Hacha, a tree.
Egba African	Igi, a tree, <i>Aku, Idsesa, Yoruba, Yagba, Eki, Dsumu, Dsebu, Ife, Ondo</i> and <i>Dsekiri</i> , African,
English	Eugh, a tree. [the same.]
Fijian	Uko, the name of a tree.
German	Eiche, an oak, oak tree.
Danish	Eege, an oak.
Icelandic	Eik, an oak.
Swedish	Ek, an oak.
Dutch	Eik, Eike, or Eyke, an oak tree.
Scotch	Aik, or Ayk, the oak.
Anglo-Saxon	Aac, an oak.
English	Yack, the oak. (<i>Wright's Obsolete.</i>)
English	Oak, the name of a tree.
Greek	Ixos, Ixou, the mistletoe.
ManchuTartar	Iche, a tree resembling the pine, but armed with thorns which produce great pain.
English	Ache, an ash tree. (<i>Wright's Obsolete.</i>)
Anglo-Saxon	Wice, a witche, mountain-ash, roun-tree, roan-tree, or rowan-tree.
Greek	Oa, Oe, Oie, or Oua, the service tree (<i>viz.</i> , the rowan or mountain ash).
Spanish	Haya, the beech tree.
Welsh	Yw, the yew tree.
English	Yew, a large evergreen tree.
Chin. II. 330	Yew, the name of a tree.
Chin. II. 333	Yue, the name of a tree.
Chin. II. 361	Yu, the name of a tree.
Chin. III. 173	Yay, the name of a tree.
Chin. II. 330	Ya, or Yay, the name of a lofty tree.
Chin. II. 432	E, the name of a tree.
Chin. II. 369	Hwae, the name of a tree.
Fijian	Wau, the general word for a club.
Fijian	Waka, one kind of club.
Arabic 1373	Waka, a blow.
Greek	Aikiai, blows, stripes.
Icelandic	Aga, to chastise. (<i>Addenda.</i>)
English	Yuck, to beat. (<i>Wright's Obsolete.</i>)
Burman	Yaik, to strike.
Persian 1410	Yakhtan, to strike.
Arabic 867	Aakk, striking, scourging, chastising.
Arabic 1374	Waka, striking, bruising.
English	Whack, to strike with something, a blow.
	Ethiopian—Wakea.

Latin	Ico, to strike, to smite.
New Zealand	Aki, to strike.
Egyptian 387	Hii, to strike.
Chin. II. 245 or 275	Heih, 230 Yae, 218 Yu, or 12 Hwuy, to strike.
Chin. II. 248	
Chin. II. 270	Hwuy, to strike and wound.
Chin. II. 189	Hwuh, to strike, to knock.
Chin. II. 189	Hwa, to strike.
Arabic 1357	Wajh, smiting on the face.
Arabic 1356	Waja, striking, giving a slap with the palm.
Egyptian 373	Akau, violence, violent.
Egyptian 373	Ak, to hurt.
Ashanti A.	Aheya, to hurt.
Greek	Aao, to hurt.
Chin. I. 586 or II. 667	E, or I. 843 Hae, to hurt.
Chinese I. 554	
English	Ya, to goad.
English	Hag, to torment. (<i>Wright's Obsolete.</i>)
Turkish 438	Ajimak, to hurt.
Turkish 438	Aji, pain, smart.
Arabic 1356	Wajaa, <i>plurals</i> Awjaa and Wijaa, pain, ache.
Arabic 1358	Wakhkh, pain, agony.
English	Woke, to throb with pain. (<i>Wright's Obsolete.</i>)
Gaelic	Iogh, a pang, a torment.
English	Ache, pain, extreme pain.
Anglo-Saxon	Aece, Ece, or Ace, pain.
Greek	Akis, acute bodily pain.
Greek	Achos, an ache, pain.
Greek	Acho, to ache.
Hindu 2202	Huk, pain, ache.
Chinese I. 123	Heaou, Yuy, or Yae, piercing pain.
Chin. III. 383	He, pain.
Dutch	Wee, pain.
German	Weh, or Wehe, pain.
Chin. II. 474	Hwuy, black and blue, like the colour of a bruise.
Welsh	Hwchw, or Aich, a scream.
Irish	Iach, a scream.
Gaelic	Iach, to scream.
Gaelic	Iach, or Eigh, a shriek.
Welsh	Ich, a shrill noise, a squeal.
Gaelic	Och, an interjection of mental or bodily pain.
ManchuTartar	Ague, a cry of pain.
English	Oh! an exclamation denoting pain, &c.
Arabic 187	Awh, crying oh! in pain.
Icelandic	Aea, to cry with pain.
Chin. III. 383	He, the cry of pain.

- Chinese I. 455 E, the tone of severe pain.
 Chin. III. 686 E, the tone of pain, moaning from a feeling of pain, lamentation.
 Chinese I. 123 Heaou, Yuy, or Yae, the cry of suffering.
 Manchu Tartar Aiaou, a cry of fear.
 Persian 191 Ahu, an exclamation, cry for help.
 Swahili A. Yowe, a cry for help.
 Egyptian 367 Auai, to kidnap.
 Chinese I. 282 Yo, to bind, or a bond.
 Persian 1418 Yu, a yoke.
 Chin. II. 348 Heae, wooden manacles or stocks to prevent a person walking.
 Yoruba African Ewo, chain fetters.
 Idsesa African Ewa, chain fetters.
 Hebrew Hh or Hah (חח), chains.
 Ezek. xix. 4, brought him with *chains* into
 Dsuku African Aka, chain fetters. [the land.
 Melon African Eke, to put in irons.
 Adampe A. Ega, chain fetters; *Anfue, Bini, and Oloma*,
 African, the same.
 Egbele African Iga, chain fetters.
 Hwida African Oga, chain fetters; *Dahome* and *Mahi*, African,
 Fanti African Akwa, bondage. [the same.
 Hebrew Aks or Akas (אכס), the stocks.
 Prov. vii. 22, the correction of *the stocks*.
 Sanscrit 818 Yuga, a yoke.
 Swedish Ok, a yoke.
 Anglo-Saxon Ioc, a yoke.
 English Yoke, a piece of timber hollowed out and fitted
 to the neck; a yoke was a mark of servitude,
 and denoted slavery or bondage.
 Russian—Igo.
 English Yake, to force. (Wright's *Obsolete*.)
 Scotch Haik, to kidnap, to carry off by force.
 Greek Aco, or Ago, to lead, lead along, take with one,
 usually of persons; to carry off, especially as
 Quichua Peru Uichay, uphill. [captives.
 Quichua Peru Huaca, a hill.
 Ashanti A. Hukwa, a hill.
 Ako African Oki, a hill.
 Ibu African Ugu, a hill.
 Magyar Hegy, a mountain.
 Bodo Bengal Hajo, a mountain; *Kachari*, Bengal, the same.
 Namsang . } Haho, a mountain.
 Naga B. }
 English How, a hill. (Wright's *Obsolete*.)

- New Zealand Hiwi, the ridge of a hill.
 ManchuTartar Haiha, the slope of a mountain.
 Chinese II. 32 Heue, a hill.
 Chinese II. 34 Hoo, a hill covered with trees and shrubs.
 Irish A, a hill, a height, an eminence.
 Chinese II. 50 E, a hill or mountain.
 Chinese II. 55 E, a lofty hill or mountain.
 Chin. III. 627 E, the appearance of a lofty hill.
 Chinese II. 46 Wei, a high hill with a winding crooked pass.
 Chinese II. 55 Wei, a precipitous dangerous hill.
 Chin. III. 612 Wuh, or Uh, a rocky hill with earth on its top.
 Chin. II. 745 Ye, a stony appearance.
 Chinese II. 33 Yew, or Yaou, appearance of winding hills.
 Chin. III. 612 Yih, a hilly appearance.
 Chinese II. 28 Yih, a crooked winding hill.
 Chinese II. 29 Yih, a hill standing alone.
 Chinese II. 41 Yae, the side of a high hill, a precipice.
 Chin. II. 602 Yo, or Yuh, a rocky glen.
 Chin. II. 748 Yub, stones or rocks all lying with their upper surfaces level.
 Chin. II. 759 Hwuy, or 763 Heu, a rocky or stony appearance.
 Chin. II. 753 Heo, stony rocky ground.
 Chin. II. 747 Heaou, the name of a stone.
 Chin. II. 758 Hea, a coarse kind of stone.
 Quichua Peru Hihuaya, a heavy stone.
 Chin. II. 750 } Yu, a kind of stone.
 and 752 }
 Chin. II. 767 Yu, a white calcareous stone.
 Chin. II. 747 Ya, a smooth, bright, glossy stone.
 Chin. II. 762 E, a black kind of stone.
 Chin. II. 756 Ya, the name of a stone.
 Chin. II. 765 Yuh, the name of a stone.
 Chin. II. 747 Yu, the name of a stone.
 Chin. II. 764 Woo, stones.
 ManchuTartar Ouehe, stone.
 Panga A. Ewe, *plural* Awe, a stone.
 Popo African Auia, a stone.
 Appa African Ake, a stone.
 Gaelic Acha, a rock.
 Irish Acha, a rock.
 Egyptian 368 Akh, an altar.
 Icelandic Haugr, a cairn, also a kind of sacrificial mound;
 thus *Haug-bui* is a cairn-dweller or ghost, and
 Hauga-eldr is a cairn fire or *ignis fatuus*.
 Chinese I. 557 Wei, a low earthen dyke surrounding an elevated
 New Zealand Wahie, firewood. [altar.]

- Gbandi African Eha, firewood.
 Bidsogo A. Eyo, firewood; *Wun*, African, the same.
 Chin. II. 361 Yew, wood collected to burn at a sacrifice.
 Chin. II. 552 Yew, wood collected to burn in sacrifice to heaven.
 Chin. II. 371 Yew, to heap up the fuel at a sacrifice.
 Chin. II. 538 Hew, charcoal.
 Manchu Tartar Yaha, charcoal, breeze.
 Chinese I. 851 Yuh, sparks of fire or tinder which propagates fire.
 Chinese II. 76 Yih, to blow the fire.
 Portuguese Acha, a log, a billet.
 New Zealand Hika, to kindle fire by rubbing two sticks together.
 Zulu Kafir Oka, to light up a flame, a torch, &c.
 Turkish 1129 Yakmak, to light or set fire to, to burn.
 Fijian Waqa, to burn.
 Swahili A. Waka, to burn, blaze.
 Gyami Tibet Akkha, fire.
 Ibu African Auko, or Oka, fire.
 Abadsa African Oke, fire; *Isieli*, African, the same.
 Patagonian Yaik, fire.
 Romany Yag, fire.
 Hindustan 151 Ag, fire.
 Pakhya Nepal Ago, fire.
 Darhi Nepal Age, fire.
 Denwar Nepal Agi, fire.
 Kuswar Nepal Aghi, fire.
 Afudu African Ige, fire.
 Ashanti A. Ojia, a fire.
 Fanti African Oja, a fire.
 Ako African Oyyo, to burn.
 Chin. II. 545 Hih, to burn; III. 431, the same.
 Chin. II. 533 Ho, to burn with fire, fire.
 Chin. II. 539 } Hea, or 537 E, the appearance of fire.
 or 536 }
 Chin. II. 545 Yih, the light of fire.
 Chin. III. 431 Hih, a red hot fire.
 Chin. II. 546 Wei, a raging fire.
 Chin. II. 540 Wei, II. 540, or III. 487, Hwuy, or II. 538, Hae,
 Nkele African Eya, fire. [fire.
 Tablung } Ah, fire.
 Naga B. }
 New Zealand Ahi, fire.
 New Zealand Auahi, smoke.
 Oloma African Eho, smoke.
 Idsesa African Eyo, smoke.
 Eki African Ewo, smoke.
 Ota African Ewua, smoke.

- Chin. II. 533 Hwuy, ashes, cinders.
- Chin. III. 316 Hwuy, or Wei, a queen's robe embroidered with feathers, worn at the time of offering sacrifice.
- Chin. III. 91 Heih, a certain something brandished by the cook at public sacrifices.
- Chin. III. 118 Hoo, or Woo, flesh without bones dried in the sun and used in sacrifice. [sacrificing.]
- Chin. III. 577 Hoo, a vessel for containing grain at the time of
- Chin. II. 115 E, a kind of vase or tripod for containing wine, used in temples at great sacrifices. [wine.]
- Chinese I. 310 Yew, a vessel used in sacrificial rites to contain
- Chin. III. 784 Yuh, certain fragrant herbs prepared and used in sacrifice. [sacrificing.]
- Chinese I. 98 Yih, a kind of band of musicians used when
- Hindu 2204 Hawi, an intended oblation, the article to be so offered. [victims.]
- Chin. II. 587 He, victims intended for sacrifice; pure spotless
- Chin. II. 773 Hea, a certain sacrifice to the manes of ancestors.
- Chin. II. 776 How, a sacrifice to procure blessings.
- Chin. II. 779 Yih, or 770 Yo, the name of a sacrifice.
- Chin. II. 780 Yo, certain sacrifices at the four seasons.
- Chin. II. 642 Yu, sacrifices intended to implore rain.
- Chin. III. 728 Ye, to take of the animals caught and offer sacrifice to the spirits of the four quarters of heaven.
- Chin. II. 677 E, to sacrifice after interring, the victims used at a funeral sacrifice, to sacrifice to rivers and to the moon.
- Chin. II. 771 E, to sacrifice, or a sacrifice.
- Chin. II. 778 Yu, to sacrifice.
- Chin. II. 771 Ho, or 773 Hwo, to sacrifice, or a sacrifice.
- Chin. II. 775 Hwuy, a sacrifice.
- Hebrew Hg or Hag (חג), a sacrifice.
Exodus xxiii. 18, the fat of my *sacrifice*.
Ps. cxviii. 27, bind *the sacrifice* with cords.
Isaiah xxix. 1, let them kill *sacrifices*.
- Greek Agos, Ageos, Agei, an expiatory sacrifice.
- Hindu 2214 Yag, a sacrifice.
- Sanskrit 814 Yaga, an offering, an oblation, a sacrifice.
- Sanskrit 801 Yaj, to worship with sacrifices or oblations, to make an offering, to sacrifice.
- Sanskrit 802 Yaja, a sacrifice.
- Sanskrit 802 Yaji, a sacrificer.
- Sanskrit 804 Yajyu, taking part in a sacrifice.
- Sanskrit 814 Yaj, one who sacrifices.
- Sanskrit 814 Yaja, a sacrificer.
- Sanskrit 814 Yaji, a sacrifice or oblation.

- Sanscrit 138 Ijya, a sacrifice, making offerings to the gods or manes.
- Sanscrit 116 Ajya, melted or clarified butter used for oblations or for pouring into the holy fire at the sacrifice, or for anointing anything offered or sacrificed.
- Manchu Tartar Ouetchimbi, to offer sacrifices, to sacrifice.
- Manchu Tartar Ouetchi ! sacrifice.
- Sobo African Egwe, an axe.
- Opanda A. Aga, an axe ; *Igu*, African, the same.
- Eregba A. Ika, an axe.
- Yoruba A. Ake, an axe ; *Eki*, *Yagba*, *Idsesa*, African, the same.
- Oworo African Aike, an axe. [same.]
- French Romn Achou, a small hatchet.
- Egyptian 455 Akah, a hatchet. (Vol. I.)
- Egyptian 373 Akhu, an axe. (Vol. V.)
- Egyptian 361 Akasu, an axe. (Vol. V.)
- Swedish Yxa, an axe.
- Anglo-Saxon Aex, or Fax, an axe.
- English Axe, a large hatchet.
- French Romn Hace, or Haiche, a hatchet.
- French Hache, an axe, a hatchet.
- Chin. III. 562 Yue, a certain large hatchet.
- Chin. II. 188 Yue, a formidable axe or hatchet.
- Chin. III. 571 O, a kind of axe or hatchet.
- Chin. II. 284 Hwo, to hew.
- English Hew, to cut or chop with an axe.
- German Hauen, to hew.
- German Hauer, one who hews.
- Chinese I. 223 Yih, to cut or break asunder.
- Chin. III. 558 Yue, to pierce, to stab.
- Chinese I. 586 E, to wound.
- Chin. II. 667 E, to wound, a wound.
- Chin. III. 295 Heih, or Hwih, a wound causing pain.
- Eskimo Ike, a wound.
- Quichua Peru Yquini, to cut.
- Andaman I. Hojeeha, to cut. (*Asiatic Researches*, iv. 393.)
- Swedish Hugga, to cut, to hew. [pieces.]
- French Hacher, to hack, to hew, to chop up, to cut in
- English Hack, to chop, cut or mangle with repeated strokes of a cutting instrument.
- German Hacken, to hack, to chop.
- German Hacker, one that hacks.
- Dutch Hakken, to chop, hew, fell or hack.
- Dutch Hakker, a hewer, a chopper, a hacker.
- Anglo-Saxon Haccan, to hack.
- Welsh Haciaw, to cut, to hack.

Swedish	Hacka, to hack, to chop.	
Hebrew	Yka (יכא), to hang.	[Lord. Numbers xxv. 4, <i>hang them up</i> before the 2 Sam. xxi. 9-13, and <i>they hanged</i> them in the hill . . . they gathered the bones of them that <i>were hanged</i> .
Greek	Accho, or Agcho, to strangle, throttle, hang.	
Turkish 643	Hach, a cross, a crucifix.	
Anglo-Saxon	Hoh! hang! crucify!	
Anglo-Saxon	Ho, I hang or crucify.	
Chin. III. 26.	E, to strangle.	
Chin. III. 91.	E, to rip up and tear out the bowels.	
Chinese I. 240	Ya, to cut the neck or throat.	
Swahili A.	Ua, to kill.	
Manchu Tartar	Oua! kill!	
Manchu Tartar	Ouambi, to kill.	
Manchu Tartar	Ouaha, he has killed.	
Chinese I. 222	E, to kill, to cut off.	
English	Eke, to kill. (Wright's <i>Obsolete</i> .)	
Circassian	Uikkey, to kill.	
French Romn	Aoucir, to kill, to immolate.	
French	Occire, to kill, slay, do to death. <i>Occis! slay!</i>	
Swahili A.	Waga, to kill. [<i>qu'il occie</i> , let him slay.]	
Dhimal	} Hiki, blood.	
N.E. Bengal		
Eskimo	Auk, blood.	
Ako African	Eije, or Eja, blood.	
Mithan Naga	} Aji, blood.	
Bengal		
Khari Naga B.	Ai, blood.	
Sanscrit 1163	Ha, blood.	
Nachhereng	} Hi, blood; <i>Kulungya</i> , <i>Dumi</i> , and <i>Khaling</i> , East Nepal, the same.	
East Nepal		
Yala African	Yei, blood.	
Chin. III. 295	Ye, blood.	
Chin. III. 294	Hoo, smeared or soiled with blood.	
Chin. III. 292	Heue, the blood of victims offered in sacrifice.	
Chin. II. 229	Hwuy, to sprinkle.	
New Zealand	Uwhiuwhi, to sprinkle.	
Sanscrit 145	Uksh, to sprinkle.	

No. 157 *otherwise spelled* Achim or Achium.

Hindu 156	Agam-i, a foreteller, a diviner.
Hindu 155	Agam, name of a <i>Shastra</i> containing spells and incantations dictated by <i>Mahadeva</i> .

Irish	Ogham, the occult manner of writing used by the ancient Irish.	[the same.]
Ihewe African	Ekumu, a greegree (or charm); <i>Oloma</i> , African,	
Udom African	Ekam, a greegree.	
Assyrian	Ekim, the name of a class of evil spirits. (<i>See Cooper's Archaic Dictionary.</i>)	
Assyrian	Ecimmu, a bull-like demon.	
Persian 1415	Yagham, a sylvan demon.	
Egyptian 368	Akham, a grove.	
Arabic 1372	Wikam, a scourge, stick or any instrument which	
Greek	Ochma, a band, a fetter.	[inflicts pain.]
Arabic 143	Akamat, plural Akam, or Akum, a hill, hillock or knoll, heaps of stones, cairns.	
Greek	Acme, the highest point.	
Eskimo	Ikumaw-ok, it burns.	
	<i>Memo</i> : "Ok" is a conjugational terminal of verbs in this language.	
Fanti African	Ekuma, an axe.	
Asante African	Akuma, an axe.	
Isiele African	Agoma, a sacrifice.	

No. 158. Ras, Rus, Ruas, Rhos, Ros, Rosh or Rosch.

Cornish	Roz, a wheel.
Gaelic	Rosachd, enchantment, a charm, witchcraft.
German	Rausch, the red bilberry.
Persian 618	Ras, a necklace.
Scotch	Raaze, to madden.
Danish	Raser, to be mad or frantic.
German	Rasen, to rave.
Swedish	Rasa, to rave, to rage.
Sanscrit 835	Rasa, the lower world, hell.
Swedish	Ris, brushwood.
Irish	Ros, a grove, a wood.
Irish	Rus, a wood.
Hindu 1197	Raus, an avenue.
Irish	Ruis, the elder tree.
French	Rosser, to thrash, beat, drub, lick, pummel.
Swedish	Risa, to chastise.
Greek	Rasso, to strike, smite, push, shiver, shatter, burst.
Latin	Rixa, buffeting, mauling.
Polish	Raz, a blow, a stroke, a cut.
Sanscrit 847	Rish, 850 Rus, or 851 Rush, to hurt.
Persian 620	Rash, hilly ground.
Cornish	Ros, a mountain.
Chepang Nepal	Rias, a mountain.

- Arabic 620 Russa, a mountain.
 Sanscrit 181 Rishu, a firebrand, a glowing fire.
 French Romn Ras, a bonfire.
 Greek Rezo, to sacrifice, to perform a sacrifice to a god.
 Persian 620 Rish, or 644 Resha, a wound.
 Turkish 719 Rishe, a wound.
 Sanscrit 850 Rus, or 851 Rush, to kill.
-
- No. 158 *otherwise spelled* Arus.
- Welsh Aries, a foreboding, a portending.
 Polish Wroze, I foretell, I soothsay.
 Polish Wrozyc, to foretell or soothsay.
 Polish Wrozba, an augury or omen.
 Polish Wrozenie, the act of telling fortunes.
 Polish Wrozka, a fortune-teller.
 Polish Urzec, to bewitch, to throw a spell over one or injure by witchcraft.
 French Romn Heresie, witchcraft, sorcery.
 Egyptian Urs, the name of an amulet. (*See Cooper's Ar-*
 Hindu 954 Hirz, an amulet, a charm. [*chaic Dict.*])
 Arabic 473 Hirz, an amulet or charm against fascination or enchantment.
 Swahili A. Hirizi, a written charm worn on the side.
 Beran African Haras, an earring.
 Persian 1388 Hiras, confusion, amazement.
 Arabic 847 Aaras, being confounded, astonished, losing one's
 Icelandic Hirs, amazed, astonished, stunned. [wits.
 Arabic 848 Aarz, madness. [&c.
 Gaelic Uruisg, a brownie supposed to haunt dells, lakes,
 Hebrew Hrs or Haras (חַרְס), a wood, a forest.
 1 Samuel xxiii. 18, David abode in *the wood*.
 2 Chronicles xxvii. 4, and in *the forests*.
 Arabic 1389 Harsha, ivy.
 Arabic 1388 Haras, a kind of thorny tree.
 Arabic 55 Urs, a kind of thorn.
 Hebrew Arz or Araz (אֲרָז), the cedar.
 Judges ix. 15, *the cedars* of Lebanon.
 1 Chron. xxii. 4, *cedar trees* in abundance.
 2 Chron. i. 15, and *cedar trees*.
 Arabic 184 Awiras, the cypress tree, the juniper.
 Persian 1362 Wurs, the wild cypress.
 Persian 58 Urs, the larch, plane, or cypress tree.
 Arabic 58 Arz, or Urz, the pine, cedar, pitch, juniper or any other cone-bearing tree.
 Arabic 848 Aarz, smiting with a stick.
 Arabic 1389 Hars, thumping, bruising violently.

Greek	Arasso, to strike hard, to smite.
Persian 1362	Wars, or Waras, rope fetters.
Arabic 848	Aarz, a mountain.
Welsh	Araes, a cliff.
Anglo-Saxon	Hruse, a hill, a rock.
Gaelic	Airis, a firebrand.
Arabic 51	Iras, fuel.
Arabic 55	Ars, kindling a fire.
Arabic 64	Aris, or 51 Iras, fire.
French Romn	Arser, to burn.
French Romn	Ars, or Arse, burned.
Arabic 55	Irs, ashes.
Arabic 848	Aarz, an offering.
Hindu 1450	Urs, oblations, offerings to a saint.
French	Arroser, to sprinkle.
Malayan 27	Irus, to sprinkle.

No. 158 *otherwise spelled* Rpa, Rapha, Raphah or Raphe.

Welsh	Rheibes, a witch.
Welsh	Rhaib, a bewitching.
Welsh	Rheibiaw, to fascinate, to bewitch.
English	Roppe, the entrails. (<i>Wright's Obsolete.</i>)
Arabic 623	Raab, an amulet or magic charm.
Welsh	Rhyf, a berry.
Persian 645	Reva, incantation.
French	Reve, a dream, a vision, fancy.
French	Rever, to be in a dream, to be delirious, to rave.
English	Rave, to wander in mind, to be delirious, to talk irrationally, to be wild, to utter furious exclamations, to be furious or raging like a madman.
Italian	Rabbia, madness, fury.
Latin	Rabies, Rabiei, madness, fury.
Latin	Rabo, or Rabio, to rave, to be mad. (<i>J. E. Riddle's Latin Dictionary, London, 1836.</i>)
Irish	Rib, a syren.
Egyptian	Ruba, a mystical lake in the Egyptian Ker-neter or Land of the Under-World. (<i>Cooper's Archaic Dictionary.</i>)
Greek	Ropeion, Ropeiou, Ropeio, <i>plural</i> Ropeia, bushes, brushwood, underwood.
New Zealand	Ropu, a clump of trees.
Hindu 1193	Rop, a bush, a shrub.
Italian	Rovo, a briar or bramble.
Latin	Rubus, Rubi, a bramble, a bush.
Greek	Rapis, a rod.

English	Rap, to strike with a quick sharp blow.
Murmi Nepal	Rob, to strike.
Fijian	Roba, to strike with the open hand.
Fijian	Rubi, to flog.
Fijian	Ravu, to smite.
Sanscrit 832	Raph, to hurt.
Irish	Rubha, a hurt.
Danish	Rap, a stroke, a stripe.
Sanscrit 855	Ropi, acute or racking pain.
Swedish	Ropa, a scream or shriek.
Sanscrit 834	Rava, a shriek.
Welsh	Rhab, force, constraint.
Welsh	Rhabu, to force or constrain.
Persian 645	Reva, a hillock.
Portuguese	Rifa, a craggy or steep way.
Italian	Ripa, a rock or hill.
Latin	Rupes, Rupis, Rupi, a rock.
Quichua Peru	Rupani, to burn.
Quichua Peru	Rupay, heat, warmth.
Irish	Rubh, or Rubha, a wound. (Supplement.)
Gaelic	Reub, to wound, mangle, lacerate, &c.
Polish	Rabac, Rabie, to cut or hew ; I cut or hew.
English	Rip, to tear open by violence, to cut open or
English	Rive, to cleave, to rend asunder. [cut off.
	Russian—Rvu.
Icelandic	Rifa, to rive, to tear, to rend.
Sanscrit 846	Riph, to kill.

No. 159. Mpym, Mupim, Mupim, Maphim, Mophim, Muffim or Maphi ; words derived from No. 43 Moab are included with this name.

Hindu 1830	Mayavi, a juggler, conjuror.
Hindu 1833	Mubham, occult, ambiguous, equivocal, doubtful.
Turkish 974	Mubhem, doubtful, obscure in meaning.
Swahili A.	Mpambi, a person dressed up with ornaments.
Turkish 1066	Mevhum, imaginary.
Swahili A.	Mafuu, crazy, cracked.
English	Mawp, to walk and gaze, as if out of mind and delirious. (Wright's <i>Obsolete</i> .)
English	Mip, a nymph. (Wright's <i>Obsolete</i> .)
English	Mab, in Northern mythology the queen of the imaginary beings called fairies.
Norman	Maufez, demons.
English	Miffy, a nickname for the devil. (Wright's
Caribbean	Mapoya, the devil or evil spirit. [<i>Obsolete</i>].)

Tumu African	Mbou, a forest.
Swahili A.	Mwiba, <i>plural</i> Miba, or Miiba, a thorn.
Zulu Kafir	Mbu, a tree with soft wood.
Fijian	Maba, the name of a tree.
New Zealand	Mapau, the name of a tree.
Mutsaya A.	Mapaa, chain fetters.
Ntere African	Mpa, <i>plural</i> Mampa, chain fetters.
Norman	Maupae, ill-treated.
Fijian	Muaivi, a kind of club.
ManchuTartar	Meifehe, the slope of a hill or mountain.
Arabic 1286	Mifaa, high ground.
Arabic 1286	Mifa, an eminence.
Manyak Tibet	Mbi, a mountain.
M'bamba A.	Mba, fire; <i>Ntere, Mutsaya</i> and <i>Bumbete</i> , Afri-
Babuma A.	Mbaa, fire. [can, the same
Latin	Moveo, Movi, to wave in sacrificing.
Koro African	Mve, blood.
Tumu African	Mfa, blood.

No. 159 *otherwise spelled* Mamphin or Momphis.

English	Mump, to bruise. (<i>Wright's Obsolete.</i>)
Swahili A.	Mwamba, <i>plural</i> Miamba, a rock.

No. 159 *otherwise spelled* Spm, Shuppm, Supim, Sopham, Sophan or Saophein; words derived from No. 64 Saban and No. 111 Zpyon, Sephion or Sefion are included with this name.

Arabic 645	Zabin, a demon who drives the damned into the infernal pit.
Turkish 721	Zebani, a demon or tormenting imp of hell.
English	Sphinx, "in fabulous history a monster which "had the head and breasts of a woman, the "body of a dog, the tail of a serpent, the "wings of a bird, the paws of a lion and "a human voice, which proposed enigmas to "the inhabitants of Bœotia, <i>in Greece</i> , and "devoured the people who were unable to "explain them." (<i>See Ency. Brit.</i> , article <i>Sphinx.</i>)
English	Savin, a tree of the juniper species, somewhat resembling the cedar. [and <i>Tibbins' Dict.</i>)]
French	Savinier, the savin or sabin tree. (<i>See Fleming</i>)
Spanish	Sabina, the savin, a species of juniper tree.
Latin	Sabina, the savine.

Latin	Sapinus, Sapini, a kind of fir tree.
Portuguese	Sapon, a sort of Indian wood.
English	Spinney, a thicket. (Wright's <i>Obsolete</i> .)
Latin	Spina, a thorn, a prickle. [bramble.]
Latin	Spinus, Spini, a blackthorn, bullace, sloe tree or
Italian	Spina, a thorn.
English	Spine, a thorn such as that which grows on the rose, bramble, gooseberry, wild apple, &c.
Arabic 738	Shabahan, or Shubuhan, name of a thorny plant.
Persian 657	Zafuniya, a thorny shrub.
Arabic 805	Zafn, striking with the foot, kicking on the backside, throwing a person with violence on the ground.
Greek	Sphen, an instrument of torture mentioned by
Greek	Sphenoo, to torture, to rack. [Plutarch.]
Anglo-Saxon	Spoon, chips or anything easily set on fire, tinder,
Persian 723	Sufan, tinder. [touchwood.]
Persian 656	Zafana, flame.
Sanscrit 1129	Savana, fire.
Sanscrit 1097	Savana, a sacrifice or oblation.
Sanscrit 1111	Savana, an institutor of a sacrifice.
Sanscrit 1015	Sobhana, a burnt offering for auspicious results.

No. 160. Apphein, Apphin, Aphim, Ophim, Hophim, Huffim,
Hupham, Hpym, Huppim, Chuppim or Chupham.

Hebrew	Aopn or Aophan (אופן), a wheel. Ezek. i. 15, behold one <i>wheel</i> upon the earth. Ezek. i. 16, a <i>wheel</i> in the middle of a <i>wheel</i> .
Caribbean	Oubana, the liver.
Mbofon A.	Aben, or Eben, an earring.
Okam African	Ebana, an armet or bracelet.
Mampa A.	Ifon, a greegree (or charm).
Arabic 131	Afan, weakness of intellect.
Swedish	Hapen, astonished, surprised.
Swedish	Hapna, to be amazed.
Greek	Aponoia, folly, madness.
Manchu Tartar	Ipahan, the name of a mischievous spirit.
French	Abime, an abyss, an unfathomable depth, the
Ashanti A.	Habbam, a wilderness. [bottomless pit.]
Turkish 1132	Yaban, the desert, wilderness, or unreclaimed
Panti African	Haban, bush. [country.]
Hindu 2124	Wipin, a wood, a forest.
French	Epine, a prickly bush, a thorn, a whitethorn or hawthorn, the blackthorn, or German acacia,
Burman	Apen, a tree. [the sloe tree.]

Dutch	Ypen, an elm.
Egyptian 399	Habn, or Habni, ebony.
French	Ebene, the ebony tree.
Greek	Ebenos, Ebenou, the ebony tree.
Latin	Ebenus, Ebeni, the ebon tree.
English	Ebony, name of a tree.
Dutch	Iben, the yew.
Cornish	Hivin, a yew tree.
Cornish	Hieauven, ivy. (Borlase.)
Indian	Evan, the ivy (according to Hesychius, the lexicographer; this plant was sacred to Bacchus; See <i>Greek Dict.</i> , under <i>Evan.</i>)
English	Avenue, a grove of trees or passage through a
Sanscrit 91	Avana, seizing. [wood.
Polish	Opinac, to bind or tie about.
French Romn	Apimer, to hang.
Assyrian	Ubanu, a peak.
Assyrian	Abnu, a stone.
Hebrew	Abn or Aban (אבן), a stone. Genesis xxviii. 22, this <i>stone</i> which I have set for a pillar. [stones. Deut. xxvii. 2, thou shalt set thee up great Joshua iv. 20, those twelve <i>stones</i> which they took out of Jordan, Joshua did pitch in Gilgal. 1 Kings xviii. 32, with <i>the stones</i> he built
Shan Siam	Hpihn, fire. [an altar.
Eafen African	Efen, <i>plural</i> Afen, a sacrifice.
Sanscrit 1168	Havana, a burnt offering, a sacrifice.
Sanscrit 96	Avina, a sacrificer, one who performs a sacrifice or causes it to be performed; an officiating priest at a sacrifice.
ManchuTartar	Efehen, a large kind of axe.
French Romn	Affiner, to wound, to kill.
Sanscrit 91	Avana, killing.
Afudu African	Efiem, blood.
Meto African	Ipomi, blood.
Matatan A.	Epome, blood.

No. 160 *otherwise spelled* Opphis, Hephis or Haphas; words derived from No. 69 Ephas are included with this name.

Turkish 660	Havza, a containing circuit or circle.
Persian 129	Afsa, a wizard, an enchanter.
Gaelic	Aibhse, a spectre, a sprite.
Irish	Aibhse, a sprite, an apparition.

Assyrian	Abzu, the abyss.
Greek	Abussos, Abussou, or Abyssos, Abyssou, the abyss, the bottomless pit.
English	Abyss, a bottomless gulf, Erebus, hell.
Baga African	Upas, a forest.
French	Upas, the name of a poisonous tree, the upas.
Arabic 863	Aafs, driving with violence, dragging on the ground, kicking on the posteriors.
Arabic 485	Hafz, pushing, shoving forward, driving up behind.
Arabic 1372	Wafaz, <i>plural</i> Awfaz, a high place.
Latin	Apex, the top or eminence.
English	Apex, the tip, point or summit.
Sanscrit 53	Apas, a sacrificial act, a sacred act.
Latin	Abazea, the ancient sacrifices, so called from the silence observed therein.
Greek	Aphosioo, to dedicate, to devote, as "to devote "the firstlings to the goddess."
Dsuku A.	Avsiu, smoke.
Icelandic	Efsa, to cut.
English	Affuse, to sprinkle.

It is a strange fact, and one worthy to be commented on, that the French word *Abime*, quoted under the previous spelling of this name, and meaning "the bottomless pit," should be *Abussos*, *Abussou*, in Greek, *Abzu* in Assyrian, and *Abyss* in English, for *m* is a radical letter which never changes into *s* or *z*, and without the clue afforded by my elucidation of how words have been invented, and fitted to the names of those who, by some act of their own, or some fact or superstition connected with them or their tribe, have given rise to the idea, etymologists could never have discovered, reasoned out or otherwise got at the cause why "the bottomless pit" though called the *Abyss* in English, *Abussos*, *Abussou*, in Greek, and *Abzu* in Assyrian, should be called *Abime* in French. The reason is simply because the present French word has come down to us from another channel; but the origin of this idea of hell is thereby incontestably traced to Benjamin's son *Huppim*, alias *Ophis*, or rather to some superstition connected with him or his tribe.

No. 161. Ard, Arde, Arad, Ared or Hered; words derived from No. 116 Arody, Aroadei, Aroadi, Arudi, Arodi, Erodi, Eroed or Arod are included with this name.

Kurumba I. Urute, round.
 Badlaga India Urutu, round.

Tuluva India	Uruttu, round.
Assyrian	Arratu, a curse (enchantment).
Persian 1380	Haruti, magic, incantation, sorcery.
English	Weird, skilful in witchcraft.
Scotch	Weird, fate or a prediction.
Anglo-Saxon	Wyrd, fate, fortune, destiny.
English	Wierde, fate, destiny. (<i>Wright's Obsolete.</i>)
Gaelic	Orradh, a superstitious charm.
Irish	Ortha, a charm.
Irish	Artha, a spell.
Anglo-Saxon	Wraette, a wonder.
English	Whort, or Whurt, a bilberry or whortleberry.
Egyptian 348	Art, a bracelet.
Welsh	Hurt, crazy, stupid.
Spanish	Orate, a madman or lunatic.
French Romn	Errede, mad.
Irish	Airidh, a spectre, an apparition.
Scotch	Warth, an apparition.
Scotch	Wraith, or Wreth, an apparition in the likeness of a person supposed to be seen before or soon after death.
English	Wraith, an apparition of a dying man. (<i>Wright's</i>
Anglo-Saxon	Wyrd, the Fates. [<i>Obsolete.</i>]
Scandinavian	Urd, one of the three fates in the Scandinavian mythology. (<i>See Cooper's Archaic Dict.</i>)
English	Oread, a mountain nymph.
Gaelic	Airidh, a green grove.
Sanscrit 80	Aradu, or Aratu, name of a tree.
Icelandic	Hirta, to chastise one.
Quichua Peru	Hayratani, to chastise severely.
Italian	Urtare, to knock, to hit.
Italian	Urto, a push.
French Romn	Hurt, the act of striking.
French Romn	Hurter, to strike, to beat.
French	Heurt, a knock, a blow, the mark of a blow.
French	Heurter, to strike, knock, hit, wound.
English	Wherret, a box on the ear, to torment. (<i>Wright's Obsolete.</i>) [distort.]
English	Writhe, to torture, to twist with violence, to
English	Hurt, to bruise, to give pain by any violence to
	Armoric—Heurda. [the body.]
Sanscrit 84	Ard, to torment or hurt. [eminence.]
Gaelic	Ard, or Aird, a height, a hill, an upland, an
Gaelic	Airde, a high place, a rising ground.
Irish	Ard, a height, top, summit.
Cornish	Ard, high.

Arabic 475	Hird, <i>plural</i> Hurud, a mountain peak.
French Romn	Heurt, a rock or small mountain.
Irish	Art, a stone.
Gaelic	Art, a stone.
English	Hardy, a stone. (<i>Slang.</i>)
Dutch	Haard, a hearth.
German	Herd, a hearth.
English	Hearth, a place on which a fire is made. (Johnson's <i>Dict.</i> by T. Young, Halifax, 1864.)
Arabic 54	Irat, <i>plural</i> Irat, fire.
Latin	Ardeo, to burn, to scorch.
French Romn	Arder, to burn.
Spanish	Herida, a wound, a hurt by violence.
Sanscrit 84	Ard, to kill.
Bask	Eriotu, to kill.
Zincali	Arate, blood.

No. 161 *otherwise spelled* Adr, Adir, Ador, Adar or Addar; words derived from No. 19 Odorra or Hodorra are included with this name.

Arabic 108	Atr, a circle.
Arabic 107	Itar, <i>plural</i> (108) Utur, a ring or circle of men.
Arabic 45	Idarat, going in a circle.
Turkish 444	Idare, a causing to turn round, revolve or circulate. [late.]
Malayan 26	Idar, to go round, revolve. [late.]
Arabic 1383	Hitr, <i>plural</i> Ahtar, an omen, portent or prodigy.
Icelandic	Ithr, the bowels or entrails. [horrible.]
Welsh	Uthr, awful, wonderful, astonishing, terrific.
Arabic 1383	Hatr, impairing the intellect, making a dotard.
Arabic 1383	Hutr, mental aberration.
Arabic 837	Aitr, deliriousness, raving.
Icelandic	Odr, mad, frantic.
Spanish	Eudora, a kind of sea nymph.
Irish	Eitiar, a demon.
Sanscrit 17	Atra, a demon, a devourer.
Sanscrit 19	Adri, a tree.
Persian 1413	Yadra, ivy.
Italian	Edera, ivy.
Latin	Hedera, the ivy.
French	Hetre, the beech tree.
Arabic 837	Aitr, a dwarfish thorny shrub.
English	Wither, to throw down with violence. (Wright's)
Scotch	Whither, to beat, to belabour. [<i>Obsolete.</i>]
Scotch	Yether, a severe blow.
Arabic 1394	Hatr, striking.

Portuguese	Outeiro, a hill.
Shelluh A.	Iddra, a mountain. (J. G. Jackson's <i>Empire of Marocco</i> , London, 1811.)
Sanscrit 19	Adri, a mountain.
Sanscrit 19	Adri, a stone, a rock.
Greek	Edra, an altar.
French Romn	Outar, an altar. (Supplement.)
Dutch	Outaar, or Outer, an altar.
English	Auter, or Awter, an altar. (Wright's <i>Obsolete</i> .)
French	Atre, a fire-place, hearth or hearth-stone.
ManchuTartar	Yatarambi, to make or light a fire.
ManchuTartar	Yatara ! light a fire!
Koro African	Otura, fire.
Egbele A.	Itare, fire.
Bini African	Etare, fire.
Persian 46	Adar, fire.
Latin	Ador, Adoris, a fine corn used in sacrifice.
Buduma A.	Hadara, a sacrifice.
Biafada A.	Adira, an axe.
Irish	Udhar, a wound.
Sanscrit 1178	Hotri, sacrificing, offering oblations with fire ; a sacrificer, a priest who at a sacrifice invokes the gods, a sacrificing priest.
Arabic 837	Aatr, sacrificing the victim.
Arabic 837	Aitr, whatever was sacrificed.
Scotch	Atir, gore.

No. 162. Msh, Moseh, Mosheh, Musa, Moise, Mose, Moses, Mouses or Moyses, to which may be added the English adjectival form Mosaic, the French Mosaique, &c. ; words derived from No. 10 Ms, Mes, Mesa, Mas, Masa, Mash, Masc or Mosoch are included with this name.

Irish	Mas, round.
Swahili A.	Masua, giddy, giddiness.
Hebrew	Msa or Masa (משא), a prophecy. Proverbs xxxi. 1, the <i>prophecy</i> that his mother taught him.
French Romn	Masque, a sorceress, a teller of fortunes.
Arabic 1282	Muhawwis, an alchemist.
Arabic 1191	Mushaawiz, a juggler, a conjurer.
English	Mage, a magician.
French	Magie, magic.
Latin	Magi, philosophers and priests among the Persians, a magician or any sort of diviner, an enchanter, charmer or poisoner.

- Greek Magos, Magou, Mago, *plural* Magoi, a Mage, Magus or Magian, one of the priests and wise men in Persia who interpreted dreams, an enchanter, a wizard.
- Arabic 1126 Majusiy, *plural* Majus, the Magi or fire worship-
- Persian 1126 Majuse, a fire worshipper. [pers.]
- Turkish 987 Mejussi, a fire worshipper, a Magian.
- Swahili A. Mwujiza, *plural* Miujiza, a miracle.
- Arabic 1210 Muajiz, *plural* Muajizat, a miracle, miracles.
- Turkish 1031 Mujize, a miracle.
- Hindu 1922 Mujiz, a miracle.
- Hindu 1849 Majaz, feigned, superficial.
- Hindu 1849 Majazi, not real, allusive.
- Arabic 1120 Majazi, feigned, untrue.
- Hindu 2006 Muhauwisi, alchemy.
- Zulu Kafir Musa, a kind of whitish beads.
- Timne A. Masu, earrings.
- Egyptian 438 Mesku, a bracelet.
- Arabic 1189 Mashjia, stark mad.
- Irish Meisi, fairy appearances, apparitions, spirits.
- Arabic 1186 Missih, Antichrist.
- Gaelic Muisean, the devil.
- Sanscrit 796 Mesha, or 763 Mahisha, name of a demon.
- Swahili A. Mazoka, evil spirits.
- Egyptian 438 Meska, purgatory.
- Sanscrit 786 Mushka, a species of tree.
- Persian 1277 Mawiza, a kind of woodbine.
- Circassian 166 Meyzee, or Mehze, a forest.
- Songo African Mosi, *plural* Misi, a tree.
- Arabic 1198 Muzaz, a sort of tree.
- Turkish 1071 Meyshe, an oak.
- Hindu 1821 Mazu, an oak apple.
- Arabic 1285 Mays, a kind of large tree.
- Fijian Masa, the name of a tree.
- Norman Mase, a mace.
- French Massue, a club. (*Coup de massue*, a blow with a
- Italian Mazza, a club. [club.]
- Coptic Misi, to strike. (Bunsen, v. 759.)
- Arabic 1181 Mash, or 1190 Masha, striking.
- Arabic 1132 Mahz, smiting on the breast with the fist.
- Arabic 1196 Masa, lashing, striking with a whip, striking
- Fijian Mosi, to be in pain. [three or four strokes.]
- Persian 1171 Mas, a sort of fetter.
- Egyptian 428 Mas Mas, steep.
- Hebrew Maoz (מֹאז), a rock. [of this rock.]
- Judges vi. 26, build an altar upon the top

- Circassian 166 Meyzee, a mountain.
 Brahui Mash, a mountain.
 Circassian 165 Mushey, a stone.
 Italian Masso, a large stone sticking fast to the ground.
 Gaelic Mias, or Meise, an altar.
 Irish Mias, an altar.
 Arabic 1280 Mahash, burning.
 Arabic 1127 Muhash, burnt or roasted meat.
 Tengsa Naga B. Masi, fire.
 Circassian 163 Mahzwa, or Maasey, fire.
 Sanscrit 752 Masi, soot.
 Swahili A. Masizi, soot.
 Kabenda A. Muizi, smoke.
 Musentandu A. Muiz, smoke.
 Kanyika A. Muis, smoke.
 Basunde A. Muisi, smoke.
 Meto African Moisi, smoke.
 Matatan A. Moes, or Moesi, smoke.
 Swahili A. Moshi, *plural* Mioshi, smoke.
 English Mosh, to beat to death. (Wright's *Obsolete*.)
 Coptic Masi, an axe. (Bunsen, v. 759.)
 Hebrew Mhz or Mahz (מַחֵז), to strike through, smite,
 wound, pierce. [*through*.
 Ps. cx. 5, thy right hand *shall strike*
 Numbers xxiv. 17, *shall smite* the corners
 of Moab.
 Hab. iii. 13, thou *woundest* the head.
 Judges v. 26, when she had *pierced* and
 stricken.
- Arabic 1191 Mashk, piercing suddenly with a spear.
 Mutsaya A. Mozuaka, a sacrifice.
 Sanscrit 753 Mahas, a sacrifice, an oblation.
 Undaza A. Mosu, blood.
 Kanyika A. Mas, blood.
 Songo African Mahasi, blood.
 Marawi A. Muazi, blood.
 Hebrew Mza or Maza (מָצָא), to present. [*blood*.
 Leviticus ix. 12, Aaron's sons *presented* the
 Leviticus ix. 13, and they *presented* the
 burnt offering.
 Leviticus ix. 18, Aaron's sons *presented* unto
 him the blood.
- Hebrew Mzh or Mazah (מָצָה), to wring out.
 Leviticus i. 15 and v. 9, the blood shall be
wrung out.
- Sanscrit 779 Mish, to sprinkle.

No. 162. Moses considered under his *alias* of St, Set, Sut, Suti, Seti or Seth, as explained in Chapter VI.

- Arabic 769 Shawt, a turn, a round.
 Persian 720 Sawad, circumference, circuit.
 Irish Sodh, a turning.
 Welsh Sid, a circling, a round.
 Scandinavian Seid, one of the principal kinds of witchcraft among the Northern nations. (B. Thorpe's *Northern Mythology*, vol. i. page 212.)
 Icelandic Seida, or Seitha, to enchant by a spell.
 Icelandic Seidr, or Seithr, a spell, charm, enchantment, incantation. [*seithr*.]
 Icelandic Sida, or Sitha, to work a charm through *seidr* or
 Hindu 1266 Siddhi, the supposed acquirement of supernatural powers by the completion of magical, mystical or alchymical rites and processes.
 Sanscrit 1114 Siddha, an inspired sage or seer, also an adept in magical or mystical arts.
 Arabic 700 Satih, name of a celebrated soothsayer.
 English Sooth, prognostication (*obsolete*, used by Spenser). To soothsay is to foretell or predict; soothsaying is the foretelling of future events without divine authority, which distinguishes it from prophecy.
 Turkish 736 Sad, a favourable aspect of the planets.
 Scotch Sod, singular, odd, strange, unaccountable.
 Swahili A. Soda, lunacy.
 Hindu 1342 Sauda, madness.
 Arabic 722 Sawdaa, mania, madness.
 Persian 773 Shayda, mad, insane.
 Turkish 766 Sheyda, mad, insane.
 French Seide, a fanatic.
 Arabic 405 Sati, insane.
 Arabic 405 Saty, madness.
 Egyptian 487 Sta, a chimera.
 Scotch Sootie, an old term for the devil.
 Egyptian Set, Sut, or Suti, an Egyptian name of Typhon, "the devil of the Egyptians." (See previous chapter.)
 Egyptian Sati, a mystical snake inhabiting the 4th abode, mentioned in the 150th chapter of the *Ritual of the Dead*. (See Cooper's *Archaic Dict.*)
 Egyptian Sut, the name of the guardian of the first of the seven halls of Osiris. (See Cooper's *Archaic Dictionary*.)

- Egyptian Shat, a mystical reptile, one of the enemies of the soul of the deceased: he is mentioned in the 41st chapter of the *Ritual of the Dead*. (See Cooper's *Archaic Dictionary*.)
- English Shade, a spirit, a ghost.
- Arabic 786 Saaud, name of a mountain in hell.
- Tamil India Sedi, a tree.
- Hindu 1264 Sada, name of several trees.
- Sanskrit 1053 Satya, the Asvattha tree.
- Spanish Soto, a shady grove.
- Portuguese Souto, a thicket, a wood.
- Hebrew Syt (שית), thorns.
Isaiah v. 6, briars and *thorns*.
- Hebrew Sot (טש), a whip, a scourge.
Proverbs xxvi. 3, a *whip* for the horse.
1 Kings xii. 11, my father chastised you with
Job v. 21, hid from *the scourge*. [*whips*.]
- Arabic 723 Sawt, flogging, lashing, a scourge. [or whip.]
- Italian Soatto, the punishment of scourging; a scourge
- Zulu Kafir Zwati, the mark of a blow when the skin is not knocked off.
- Zulu Kafir Xatu, a mark, as the welt of a stripe, &c.
- French Romn Soute, a mace, a stick with a large bulbous end.
- English Swat, a blow; to throw down forcibly. (Wright's
- English Sweat, to beat. (Wright's *Obsolete*.) [*Obsolete*.]
- Arabic 780 Satt, a blow with the hand.
- Persian 651 Zad, he struck; a stroke, a blow.
- Hindu 1213 Zad, striking.
- Hebrew Sd or Sad (סד), the stocks.
Job xiii. 27, thou putttest my feet in *the stocks*.
- Gaelic Saodh, pain.
- Sanskrit 1102 Sati, sharp pain.
- Egyptian 501 Set, a hill.
- English Shout, a hill. (Wright's *Obsolete*.)
- Arabic 782 Sadah, a hillock.
- Assyrian Sadu, a mountain.
- Arabic 782 Sadd, or 689 Sudd, a mountain. [mountain.]
- Arabic 786 Saaud, high, craggy, steep; the highest part of a
- English Seat, the summit of a mountain. (Wright's
- Arabic 777 Saaid, one climbing a mountain. [*Obsolete*.]
- Turkish 778 Suud, a rising, mounting or going up.
- Egyptian 766 St, or 501 Set, a rock.
- Egyptian 510 Set, or 506 Sat, stone.
- Zulu Kafir Zwati, a stick rubbed to make fire.
- German Scheit, a log or billet.
- Egyptian 579 Shet, to roast.

- Arabic 767 Shiwat, a piece of roast meat.
 Hebrew Zot (זֹת), to burn.
 Isaiah xxvii. 4, *I would burn them together.*
- Egyptian 485 Sta, to light a candle.
 Egyptian 485 Set, to flame.
 Egyptian 486 Sett, a flame.
 Egyptian 501 Stu, a fire.
 Egyptian 511 Suti, to burn.
 Coptic Sahti, or Sate, to burn. (Bunsen, v. 765.)
 Persian 690 Sada, a flaming fire.
 Hindu 1336 Sawad, or Swad, smoke.
 Wolof African Sahat, smoke.
 Hindu 1336 Sawad, or Swad, soot.
 Danish Sod, or Sood, soot.
 Icelandic Sot, soot.
 Swedish Sot, soot.
 Anglo-Saxon Sot, or Sooth, soot.
 Irish Suth, soot.
 Gaelic Suidh, or Suith, soot.
 Welsh Swta, soot.
 English Soot, a black substance formed by combustion.
 English Suttee, the sacrifice of burning a widow on the funeral pile of her husband.
 Hindu 1256 Sati, a woman who burns herself on her husband's funeral pile.
 Sanscrit 1053 Sati, a wife who burns herself with her husband's
 Sanscrit 1054 Sata, a kind of sacrificial vessel. [corpse.
 Hebrew Sht, Shat, or Saht (שָׁחַט), to slay, to kill, to offer up.
 Genesis xxii. 10, Abraham took the knife to slay his son. [valleys.
 Isaiah lvii. 5, *slaying* the children in the
 Leviticus iv. 4, *kill* the bullock before the Lord.
 Leviticus vi. 25, the place where the burnt offering is killed. [offering.
 Ezekiel xliv. 11, they shall slay the burnt
 Exodus xxxiv. 25, *thou shalt not offer* the blood.
- Arabic 687 Saht, slaughtering expeditiously at one blow.
 Gaelic Sath, to thrust, stab, pierce.
 Gaelic Saith, a thrust, a piercing.
 Gaelic Saithe, stabbed, pierced, thrust.
 Arabic 672 Saat, strangling, suffocating.
 Arabic 655 Zaat, strangling.
 Arabic 803 Zaat, a slaying, a slaughtering.

Coptic	Sat, or Sot, to sacrifice. (Bunsen, v. 770.)
Wolof African	Sadah, a sacrifice.
Padsade A.	Sada, a sacrifice.
Kabunga A.	Sada, a sacrifice.
Arabic 689	Sadh, killing, slaughtering, cutting the throat.
Gurung Nepal	Sed, to kill.
Thulungya N.	Seda, to kill.
Lohorong N.	Sede, to kill; <i>Dumi, Khaling</i> and <i>Dungmali</i> ,
Balali Nepal	Sedu, to kill. [Nepal, the same.
Kulungya N.	Setu, to kill.
Rodong N.	Setyu, to kill.
NachherengN.	Situ, to kill.
Sangpang N.	Situ, to kill.
Takpa Tibet	Sota, to kill.
LepchaSikkim	Sot, to kill.
Serpa Nepal	Syet, to kill.
Chourasya N.	Syatta, to kill.
Singpho B.	Satu, to kill.
Bahingya N.	Sato, to kill; <i>Bhramu</i> , Nepal, the same.
Sanscrit 1052	Satt, to kill.
Sunwar Nepal	Sat, to kill; <i>Murmi</i> , Nepal, the same.
Burman	Sat, to kill.
Yakain Burm.	Sat, to kill.
Anglo-Saxon	Swat, blood.
Sanscrit 1117	Sut, sprinkling, making libations.

No. 162. Moses considered under his *alias* of Nubi, as explained in Chapter VI.

Hebrew	Nba or Naba (נבא), a prophet, to prophesy. Deut. xxxiv. 10, there arose not a <i>prophet</i> afterwards in Israel like unto Moses. 2 Chron. ix. 29, in the <i>prophesy</i> of Ahijah. Jeremiah xx. 1, Jeremiah <i>prophesied</i> these things. [say. Ezekiel xxx. 2, Son of man <i>prophesy</i> and
Hebrew	Nbya or Nabya (נביא), a prophet. Exod. vii. 1, Aaron thy brother shall be thy 1 Kings i. 34, Nathan <i>the prophet</i> . [prophet. Jerem. xx. 2, Jeremiah <i>the prophet</i> .
Swahili A.	Nabii, or Nebii, a prophet.
Galla African	Nabi, a prophet; <i>Amharic</i> and <i>Ethiopia</i> , the
Arabic 1298	Nabia, <i>plural</i> Nubaaaa, a prophet. [same
Arabic 1300	Nabiy, a prophet.
Arabic 1300	Nubayy, a minor prophet.
Turkish 1077	Nebi, a prophet, a messenger from God.

- Hindu 2042 Nabi, a prophet.
 Malayan 348 Nabi, a prophet.
 Fulah African Nyibbe, beads.
 Arabic 1343 Nahf, astonishment, amazement, stupor.
 English Nobby, a fool. (Wright's *Obsolete*.)
 Egyptian Nubi, an Egyptian name of Typhon, "the devil
 "of the Egyptians." See previous chapter.
 Zulu Kafir Nweba, a large forest tree.
 Arabic 1299 Naba, a kind of tree.
 Hindu 2102 Nibu, name of a tree.
 Malayan 351 Nipah, a species of palm.
 Greek Nape, a woody glen.
 Greek Nephos, Nepheos, Nephei, darkness, gloom.
 Sanscrit 514 Niva, a species of tree.
 Swedish Knuffa, to jostle, to pummel.
 Arabic 1325 Nafh, striking.
 English Nap, a blow. (Wright's *Obsolete*.)
 English Nob, to strike or beat. (Wright's *Obsolete*.)
 Scotch Nab, a smart stroke.
 Scotch Knab, to beat.
 Scotch Knab, a severe stroke.
 English Knub, to beat, to strike with the knuckle.
 Danish Knibe, a rack, a torture.
 English Knap, a rising ground, the top of a hill.
 (Wright's *Obsolete*.)
 Scotch Noup, a round-headed eminence.
 Icelandic Nipa, a peak.
 English Nab, the summit of a mountain or rock.
 Arabic 1288 Nabi, plural Nubiy, high ground.
 Egyptian 441 Neba, palmwood.
 Telugu India Nippu, fire.
 Toda India Nebb, fire.
 Toma African Nabu, fire.
 Egyptian 440 Nabui, fire.
 Egyptian 440 Nabui, smoke.
 English Neuf, a blaze. (Wright's *Obsolete*.)
 Portuguese Nave, a primitival offering.
 Magar Nepal Gnapp, to kill.
 Hebrew Nop (נָפַ), to wave or offer. [offering.
 Exodus xxix. 26, and *wave* it for a wave
 Levit. viii. 29, Moses took the breast and
waved it.
 Numbers v. 25, and shall *wave* the offering
 before the Lord.
 Numbers viii. 11, and Aaron shall *offer*.
 Numbers viii. 21, and Aaron *offered* them.

No. 162. Moses considered under his *alias* of Baba, Babys or Bebon, as explained in Chapter VI.

Gaelic	Baobh, a wizard, a wicked person.
Hindu 414	Bhopa, a magician.
Greek	Phoibas, the priestess of Phœbus, and in general an inspired woman, soothsayer, prophetess.
Zulu Kafir	Babaza, to express astonishment.
Zulu Kafir	Babo, an interjection expressing wonder.
Greek	Babai, an exclamation of surprise.
Latin	Babæ or Papæ, oh strange! wonderful!
Gaelic	Bhobh, oh dear! strange!
Arabic 201	Babiyat, a wonderful thing.
Nki African	Bebuan, an earring.
Filham A.	Bobon, a greegree (or charm).
Spanish	Bobo, an idiot, a fool.
Cornish	Boba, a blockhead, a booby.
English	Booby, a stupid fellow, one devoid of intellect.
Gaelic	Baobhai, mad, wild.
Welsh	Bwbach, a hobgoblin.
Spanish	Pupa, a fairy, a hobgoblin.
Swahili A.	Pepo, a spirit, a sprite, an evil spirit.
German	Popanz, old Bogy.
Egyptian	Baba, Bebon or Babys, an Egyptian name of Typhon, "the devil of the Egyptians." See previous chapter.
Scotch	Bobbie, or Auld Bobbie, a familiar name given to the devil.
Tiwi African	Bebo, hell.
Melon African	Babisi, hell.
Sanscrit 565	Papa, name of a hell.
Hindu 478	Papaiya, name of a tree.
Hindu 460	Papiya, a kind of tree.
Deoria Chutia Bengal	} Popon, a tree.
Persian 201	
Zulu Kafir	Bubu, a thorny plant.
French Romn	Pipe, a kind of stick.
English	Bob, a blow.
English	Bob, to strike or beat. (<i>Wright's Obsolete.</i>)
English	Bobbe, or Bobby, to buffet, to strike. (<i>Wright's</i>
Fanti African	Bubu, to bruise. [<i>Obsolete.</i>]
Gaelic	Beubanaich, to bruise, mangle, maltreat.
Zulu Kafir	Bebeza, to slap on the mouth or face.
Zulu Kafir	Pubuza, to slap on the face or head.
Zulu Kafir	Pubu, to hit on the face or head.

Abor Miri } Bengal }	Papu, to strike.
Scotch	Pap, or Pawp, to beat or thwack.
New Zealand	Poupou, to be steep.
French Romn	Poype, a hill or mountain.
Ashanti A.	Bepau, a hill.
Fanti African	Bipo, a mountain.
Fijian	Baba, a high or steep place.
Fanti African	Buba, stone.
New Zealand	Papa, a slab of stone.
English	Bobbin, a small faggot. (<i>Wright's Obsolete.</i>)
Zulu Kafir	Bebeza, to flare as a torch in the wind.
Cornish	Pobas, to bake.
Cornish	Peba, to bake. (<i>Borlase.</i>)
Welsh	Pob, a bake, a baking.
Welsh	Pobi, to bake, to roast.
Zulu Kafir	Baba, to burn or bake.
Galla African	Bobaie, to burn.
New Zealand	Papahu, to blaze.
Latin	Popa, the priest who slew the victims and offered them up when slain.
Abor Miri B.	Papu, to kill.
Polish	Pobic, Pobje, to knock down, to kill; I knock
Icelandic	Boppa, to wave up and down. [down, I kill.
Zulu Kafir	Pepe, to wave.
New Zealand	Piupiu, to move up and down, to wave.
New Zealand	Popoa, sacred food eaten on account of the dead.

No. 162. Moses considered under his *alias* of Tebha, Tipu, Typho, Typhos, Typhœus or Typhon, as explained in Chapter VI.

Irish	Top, round.
Galla African	Dippo, round.
Egyptian 520	Tebu, a wheel.
Hindu 1439	Tauf, going round, making the circuit.
Turkish 805	Tawf, a circumambulation. [cumambulation.
Turkish 802	Tawaf, a circumambulation, a processional cir-
Hindu 1438	Tawaf, turning, encompassing, pilgrimage, making the circuit of Mecca or of some other holy place.
Arabian	Tawaf, in Arabian mythology, certain circuits or runnings round the sacred stones in the temples, which had to be repeated seven times while certain invocations were uttered. The custom was also a Hindu one. (<i>See Cooper's Archaic Dict.</i>)

Sanscrit 455	Dhavana, a spell for using magical weapons.
Sanscrit 435	Daivin, an astrologer.
French	Devin, a diviner, a soothsayer.
Latin	Divinus, Divini, a soothsayer, a diviner, a con-
Latin	Divina, a prophetess. [juror.]
Latin	Divino, to foretell things to come.
Latin	Divinus, Divina, presaging, foretelling.
French	Deviner, to divine by sorcery.
English	Divine, to foretell, to presage, to use or practice
Greek	Theophonio, to prophesy. [divination.]
	<i>Memo</i> : This word is supposed, by Greek grammarians, to be a compound ; but questions, as to whether a word is original or compound, are always difficult to decide, and in this case we may consider by the light of the Hebrew words Masa and Naba, as well as by those just quoted, that this word is an original.
Greek	Daphne, the laurel, supposed to have inspiring properties ; hence " <i>daphne-phagos</i> " as an epithet of prophets, signifying "inspired by "chewing the laurel."
Greek	Topazo, to guess, to divine.
Quichua Peru	Tapia, an evil omen.
Icelandic	Topi, the name of a Runic magical character causing madness. [mancy.]
Arabic 811	Tibb, Tabb or Tubb, magic, witchcraft, necro-
Hindu 1432	Tibb, magic.
Baga African	Tabono, an ear-ring.
Fijian	Taube, a kind of necklace or rather a thing hung at the breast by a string round the neck.
Irish	Tob, surprise.
Greek	Taphos, astonishment, amazement.
Hindu 637	Tuhfa, wonderful.
Sanscrit 414	Divya, wonderful, supernatural.
French Romn	Deve or Devee, mad, insensate.
Romany	Diviou, mad.
Wolof African	Dofe, mad.
Persian 594	Devana, insane, mad, furious.
Scotch	Daffin, derangement, frenzy.
Arabic 826	Tayf, madness.
Greek	Typhonioi, fatuous persons.
German	Toben, to rave, to be delirious.
Arabic 572	Duabus, mad, insane.
Irish	Taibhse, a vision, phantom, or apparition.
Gaelic	Taibhse, a ghost.

Greek	Tiphus, Tiphuos, the night-mare.
Arabic 826	Tayf, a phantom, spectre. " <i>Tayfun mini 'sh</i> " <i>shaytan</i> , a spectre raised by the devil."
English'	Duffy, a term for a ghost or spirit among West Indian negroes. (<i>See Slang Dict.</i>)
English	Dobby, a kind of spirit like the brownie. (<i>Wright's</i> <i>Obsolete.</i>)
Arabic 296	Tabia, <i>plural</i> Tabiauna, a familiar spirit that attends a man wherever he goes.
Sanskrit 363	Tapana, name of a burning hell.
Sanskrit 369	Tapana, a division of hell.
Egyptian	Tebba, Tipo, Typho, Typhos, Typhœus or Ty- phon, "the devil of the Egyptians," with the Greek variations of the name. (<i>See previous</i> <i>[chapter.]</i>)
Portuguese	Diabo, the devil.
Persian 595	Devi, devilishness, demoniacal.
Turkish 703	Div, a kind of monster or demon.
Persian 594	Div, or Dev, <i>plural</i> Devan, a devil, demon, ghost or hobgoblin.
Hindu 1021	Dava, a forest.
Sanskrit 404	Dava, a wood, a forest.
Sanskrit 413	Diva, a wood, a thicket.
Dselana A.	Tiv, a tree.
Egyptian 520	Tef, a kind of tree.
New Zealand	Tipau, the name of a tree.
Zulu Kafir	Dubu, name of a tree.
Kanyika A.	Dibu, a palm tree.
Nyombe A.	Diba, a palm tree.
Polish	Dab, an oak.
Polish	Debowy, oaken.
Fijian	Taiba, a kind of club.
Hindu 1026	Dabus, a club.
Hindu 1089	Dhabbus, a rod of iron used by fakirs.
Turkish 683	Debbuss, a club, a mace of arms.
Turkish 803	Topuz, a mace of arms, a club.
Greek	Typos, a blow.
Greek	Type, a blow, a wound.
German	Tappe, a slap with the hand, a blow with the foot.
English	Tip, a smart blow. (<i>Wright's Obsolete.</i>)
French	Tape, a thump, a blow.
Hindu 714	Thopi, a box or thump.
Hindu 1089	Dhappa, a slap, blow, or thump.
Welsh	Diff, a blow.
English	Duff, a blow. (<i>Wright's Obsolete.</i>)
Dutch	Dof, a push, a thrust, a shove.
Scotch	Douff, to strike forcibly.

English	Duff, to strike. (Wright's <i>Obsolete</i> .)
Dutch	Doffen, to beat.
French Romn	Tappigner, to ill-treat, to pull one about.
Hindu 736	Thapna, to strike.
Arabic 362	Tafassua, striking on the back with a stick.
Zulu Kafir	Tubeza, to break down by blows.
Zulu Kafir	Dubuza, to strike.
Fijian	Dubia, to strike with the fist.
French Romn	Dober, to beat, to strike.
French	Dauber, to beat with the fist.
Arabic 555	Dabaaa, he smote.
Galla African	Dibe, to hit.
English	Doby, to beat. (Wright's <i>Obsolete</i> .)
Singpho B.	Dupu, to strike.
Sunwar Nepal	Tup, to strike.
Vayo Nepal	Tohpo, to strike.
Bahingya N.	Tipo, Tyupo, Tipshe, or Tipine, to strike.
Zulu Kafir	Tapa, to smite or strike.
Turkish 571	Tepmek, to kick.
Sanscrit 369	Tapa, torment, pain.
Galla African	Dibbe, to torture.
Polish	Dyba, <i>plural</i> Dyby, stocks for legs, wooden hand-
Icelandic	Thufa, a mound. [cuffs.]
Icelandic	Thyfi, uneven ground.
Sokpa Tibet	Tava, a mountain.
Zulu Kafir	Taba, a hill or mountain.
Hindu 725	Tibba, a rising ground, a height.
Welsh	Tobyn, a summit, or highest point.
ManchuTartar	Tapahan, a mountain peak.
ManchuTartar	Tapanambi, to go up a high place.
French Romn	Topenne, a hillock.
Persian 308	Tappa, a high hill.
Turkish 683	Tepe, a hill or hillock.
Welsh	Tap, a projecting rock.
Gaelic	Taip, a rock.
Caribbean	Tebou, a stone.
Kolami India	Dop, a stone.
Fijian	Diva, a block of wood, as firewood.
Italian	Toppo, a billet, a log.
ManchuTartar	Taboumbi, to set on fire, to make burn.
ManchuTartar	Tabou! set fire to!
Egyptian 520	Teba, to roast.
Hebrew	Tpyn or Tapyn, <i>plural</i> Tapynym (תפנינים) the baken pieces.
	Lev. vi. 21, the baken pieces of the meat
Fijian	Tovuna, to roast, to heat at the fire. [offering]

- Fijian Tovuna, to set on fire.
 Sanscrit 416 Dipana, kindling, setting on fire, burning.
 Irish Dubhan, a burnt smell, soot.
 Sanscrit 363 Tapana, burning.
 Hebrew Tpt or Tapat (תפת), Tophet, the place of burning.
 Jeremiah vii. 31, they have built the high
 places of *Tophet*, to burn their sons and
 daughters in the fire.
 Isaiah xxx. 33, *Tophet* is ordained of old,
 . . . the pile thereof is fire and much
 wood, the breath of the Lord like a stream
 doth kindle it.
- Sanscrit 363 Tap, to burn, to consume or destroy by heat.
 Sanscrit 363 Tapa, burning, consuming by heat.
 Sanscrit 416 Dip, to burn, glow, blaze.
 Greek Typho, to burn in a slow fire.
 ManchuTartarTefembi, to burn.
 Sanscrit 404 Dava, fire, burning.
 Persian 295 Tab, burning, heat, warmth.
 KongoAfricanTubia, fire.
 LubaloAfricanTibia, fire.
 Persian 305 Tabish, fire, heat, warmth.
 Greek Typhos, smoke.
 Romany Tuv, smoke.
 Greek Typho, to smoke, to raise a smoke.
 Scotch Tove, to give forth a strong smoke.
 Icelandic Tafn, a sacrifice, a bloody prey.
 ManchuTartarTobombi, to offer, to sacrifice, as when one makes
 offerings to the spirits, to Fo, &c.
 SwahiliAfricanThabihu, an offering, a sacrifice.
 Hebrew Tbh or Tabah (טבח), to kill, to slay.
 Lamentations ii. 21, thou hast *killed* and
 not pitied.
 Genesis xliiii. 16, *slay* and make ready.
 Ps. xxxvii. 14, to *slay* such as be of upright
 conversation.
- Burmese Thap, to kill. (*Myammau* dialect.)
 Finnic Tapan, to kill.
 Sanscrit 378 Tuph, or Tup, to kill.
 Arabic 819 Tafn, death.
 Arabic 824 Tufan, sudden death, a killing at once.
 Arabic 575 Dafw, killing a wounded man.
 Arabic 575 Dafy, despatching a wounded man.
 Sanscrit 435 Daiva, an oblation to the gods.
 Hindu 630 Tapana, to pour a libation.
 Latin Daps, Dapis, a feast upon a sacrifice.

Latin	Dapes, good cheer, dainties.
Hindu 1121	Dab, the name of a sacrificial grass.
Sanskrit 374	Tip, or 384 Tep, to sprinkle.

No. 163. Aaron, Ahrn, Aharon or Haron has been already considered with No. 33 Aran, Arran, Hrn or Haran.

No. 164. Klb, Calib, Caleb or Chaleb.

English	Globe, to gather round or into a circle. (Used thus by Milton.)
Greek	Kalabis or Calabis, a wanton dance, sacred to Artemis (Diana).
Adirar African	Galb, a bracelet; <i>Beran</i> , African, the same.
Arabic 975	Kulb, a bracelet.
Persian 992	Kalboy, or Kalbo, astonished, surprised.
Arabic 1016	Kalab, madness, loss of reason.
Polish	Glupawy, silly, foolish.
Polish	Glupi, stupid
Icelandic	Glap, hallucination.
Icelandic	Glopr, an idiot.
Persian 902	Ghalev, astonished; folly, wild fancy.
English	Kelf, a fool or lubber. (Wright's <i>Obsolete</i> .)
Persian 992	Kaliv, or Kaliva, crazy, insane, mad.
English	Kelpy, an imaginary spirit of the waters in the form of a horse.
Sanskrit 226	Kalapa, a demon, imp, or goblin.
Polish	Klab, a clump of trees.
Spanish	Calaba, a large Indian tree.
Zulu Kafir	Qalaba, the name of a tree.
Sanskrit 289	Galava, the name of a tree.
Arabic 901	Ghalf, name of a tree.
Spanish	Callaf, a kind of dwarf tree.
Persian 1027	Kawalif, a kind of white thorn.
Dutch	Klyf, ivy.
English	Cluff, to cuff. (Wright's <i>Obsolete</i> .)
Greek	Kolaphos, Kolaphou, a box on the ear, a cuff.
Latin	Colaphus, Colaphi, a buffet, blow, or slap.
Dutch	Kolf, a club.
Icelandic	Kylfa, a club.
Latin	Clava, a club.
Italian	Clava, a club.
Portuguese	Clava, a club.
Spanish	Clava, a club. (J. Baretti's <i>Dict.</i> , London, 1786.)

English	Club, a thick heavy stick used for beating; in early ages a club was a principal instrument of war and death.
Swedish	Klubba, a club.
Brahui	Khalbo, to strike.
Quichua Peru	Chillpini, to box the ears.
English	Clap, to strike. (Wright's <i>Obsolete</i> .)
English	Clap, a blow. (Wright's <i>Obsolete</i> .)
English	Clip, a blow or stroke with the hand.
Scotch	Cleepie, a severe blow.
French Romn	Colp, a blow, a bruise, a contusion.
Italian	Colpo, a blow, stroke, or stripe.
Spanish	Golpe, a blow or stroke, a wound or contusion.
English	Golp, a sudden blow. (Wright's <i>Obsolete</i> .)
Danish	Klippe, a rock, a crag, a cliff.
Arabic 533	Khuluf, ascending a mountain.
Latin	Clivus, or Clivum, Clivi, any ascent, the side or pitch of a hill.
Italian	Clivo, a hill
Greek	Gelophos, Gelophou, or Celophos, Celophou, a mound of earth, a hill.
Anglo-Saxon	Glof, a cliff.
English	Cleve, or Clive, a cliff. (Wright's <i>Obsolete</i> .)
Anglo-Saxon	Cliof, or Clif, a cliff or rock.
English	Cliff, a high steep rock, a precipice.
Icelandic	Kleif, a ridge of cliffs.
Icelandic	Klif, a cliff.
German	Klippe, a steep rugged rock.
Icelandic	Klopp, a pier-like rock.
Dutch	Klip, a rock.
Welsh	Clip, an overhanging rock.
Swedish	Klippa, rock.
Thochu Tibet	Gholopi, a stone.
Persian 455	Chalipa, a cross.
Arabic 532	Khalf, a large one-headed hatchet.
Swedish	Klyfa, to cleave, to split.
Danish	Klover, to cleave, to rive asunder.
Dutch	Klieven, or Klooven, to cleave.
Anglo-Saxon	Cleafan, to cleave asunder.
English	Cleave, to part or divide by force, to open or sever the cohering parts of a body by cutting or by the application of force.
German	Klieben, Kliebe, to cleave, I cleave.

No. 165. Hosa, Hosea, Hoshea, Oshea, Osee, Ause, Yhosa, Josue, Josua or Joshua; words derived from No. 7 Aoz, Es, Uz, Us or Hus, No. 46 Aoz, Uz, Us, Hus or Huz, No. 51 Hzo, Hasu, Asau or Azay, No. 74 Aso or Esau, No. 120 Ysoh, Ishuah, Isus, Iesua or Jesua and No. 121 Ysoy, Isui, Iasui or Jasui are included with this name.

- Arabic 418 Jusa, stones forming the enclosure of the sacred precincts of Mecca, and on which sacrifices are
[offered.]
- Persian 411 Jazu, a wizard, a necromancer.
- Hindu 807 Josi, or Joshi, an astrologer.
- Arabic 476 Hazzaa, an astrologer, a palmister.
- Arabic 460 Hazi, a fortune-teller, a palmister.
- Italian Usso, a gipsy, a fortune-teller.
- Zulu Kafir Azisi, a prophet.
- Hebrew Hzh or Hazah (הזח), a seer.
2 Samuel xxiv. 11, the prophet Gad, David's
seer. [of the seers.]
2 Chron. xxxiii. 19, written among the sayings
- Hindu 61 Ahsha, the heart, liver, spleen, &c.
- Greek Ossa, a prophecy.
- Arabic 477 Hazw, divining, presaging.
- Arabic 477 Hazy, divining, auguring.
- Arabic 860 Aazh, or Aazah, enchanting.
- Arabic 860 Aizab, magic, sorcery.
- Arabic 832 Aazih, a magician, a sorcerer.
- Egyptian Uez, the name of an amulet. (*See Cooper's
Archaic Dictionary.*)
- Arabic 882 Auzat, plural Auwaz, an amulet.
- Arabic 1368 Wazah, a bracelet, necklace, or anklet.
- Goali African Esse, a bracelet.
- Igu African Ise, a bracelet.
- Isoama A. Isi, a greegree (or charm).
- Aro African Isi, a greegree.
- Abadsa A. Ese, a greegree.
- Boko African Eze, a greegree.
- Arabic 428 Jash, a kind of blue beads (worn as a charm
against the evil eye, &c.).
- Swahili A. Jassi, the ornament in the lobe of the ear.
- Hindu 234 Aweza, an earring.
- Persian 187 Aweza, an earring.
- Egyptian 372 Aasa, earrings. [spirits.]
- Sanscrit 106 Asu, life of the spiritual world, or departed
- Yagba African Esu, the devil.
- Ondo African Ezu, the devil.
- Sarar African Usawe, the devil, supposed to live in the forest.

- Pika African Wozi, hell.
- Persian 1378 Weshā, a forest, a wood.
- Persian 1378 Wishā, ivy.
- Persian 196 Eshā, a thicket or brake.
- Sanscrit 355 Jhashā, a forest or thicket.
- Arabic 427 Jizaat or Jazaat, a clump of trees.
- Hindu 803 Jawasa, a prickly bush.
- French Houssaie, a holly grove.
- French Romn Hasoy, brushwood.
- Anglo-Saxon Hose, a bramble.
- Fanti African Esawyi, a thorn.
- Arabic 859 Auzz, *plural* Aazuz, a dwarf thorny shrub.
- French Yeuse, also Houx, the holly tree or holm oak.
- Polish Wiaz, the elm. [tree.]
- English Ash, the name of a very large and well-known
- Egyptian 369 Ash, the acacia, the cedar.
- Arabic 93 Ashāa, a palm tree.
- Arabic 100 Ushayy, a small palm tree.
- Italian Eschio, the beech tree. Also a kind of oak consecrated to Jupiter.
- Memo*: We have already seen from the Polish that in the Slavonian mythology *Jessa* was a name of Jupiter.
- French Romn Hesse, the beech-tree.
- Arabic 471 Hizy, a sort of tree.
- Oloma African Osia, a tree.
- Ihewe African Osa, a tree.
- Sobo African Use, a tree.
- Ibu African Osisi, or Oshishi, a tree.
- Alege African Osi, *plural* Esi, a tree.
- Akurakura A. Ese, a tree.
- Irish Aos, a tree.
- Hebrew Az (אז), a tree. [upon a tree.]
- Joshua viii. 29, the king of Ai they hanged
Joshua x. 26, hanged them on *five* trees.
2 Chron. xxviii. 4, he sacrificed also and
burned incense in the high places, and on
the hills and under every green *tree*.
- Hebrew Azh or Azah (אזה), a tree.
Jeremiah vi. 6, hew ye down *trees*.
- Hindu 1453 Asa, a club.
- Zulu Kafir Iwisa, a kind of weapon used to strike a person on the head. (*See* under the word "Poboza").
- Fijian Wesi, a dance in which the dancers hold and brandish a spear in the right hand and a club in the left.

Persian 1411	Yasa, the bastinado.
Sangpang N.	Yosu, to strike.
Icelandic	Aesi, violently.
Swahili A.	Juzia, to compel, to have the power to compel.
Arabic 429	Jashsh, beating, cudgelling.
Arabic 417	Jass, striking, putting in fear.
Polish	Wiezy, bonds, fetters, shackles, gyves.
Cornish	Uausow, cliffs.
Welsh	Aes, a cliff.
Arabic 417	Juss, or 427 Jaza, high ground.
Arabic 428	Jushsh, a mountain.
Deoria Chu- tiaBengal }	Asu, a mountain. [and full of precipices.
Manchu Tart	Hisee, that part of a mountain which is rugged
Arabic 477	Haziz, <i>plural</i> Huzuz, a steep rugged place.
Arabic 483	Haziz, a stone.
Japanese	Ishi, a stone.
Arabic 21	Isaa, stones.
Hebrew	Az (אז), wood. Gen. xxii. 3, 6, 7, 9, clave the <i>wood</i> for the burnt offering Abraham took the <i>wood</i> behold the fire and the <i>wood</i> laid him upon the altar on the <i>wood</i> .
Arabic 422	Jaz, <i>plural</i> Jiza, Juza, or Jizaa, a thick piece of firewood, a billet or burning coal.
Arabic 422	Jiza, <i>plural</i> Juzua, the trunk of a tree.
Arabic 418	Jas or Jis, a burning coal or billet.
Swahili A.	Washa, to light, to set fire to.
Pika African	Wozi, fire.
Mahi African	Uzo, fire.
Hwida A.	Ozo, fire.
Adampe A.	Ezo, fire.
Karekari A.	Yesu, or Yasi, fire.
Cornish	Yssu, to burn. (Borlase.)
Welsh	Ys, that which is violent or consuming, a com- bustible principle.
Hebrew	As (אש), fire. [wood. Genesis xxii. 7, behold <i>the fire</i> and the Leviticus vi. 9, and <i>the fire</i> upon the altar.
Hebrew	Asa (אש), a flame. Daniel vii. 11, given to the burning <i>flame</i> .
Sanscrit 189	Osha, burning, combustion.
English	Ash, or Ashes, the earthy particles of combustible substances remaining after combustion.
Dutch	Asch, ashes.

German	Asche, ashes.
Circassian 174	Yahsheh, ashes.
Egyptian 374	Ashahu, ashes. [by fire.
Hebrew	Ash or Asah (אֶשָׁה), an offering, or sacrifice made Exodus xxx. 20, to burn <i>offering made by fire.</i> Leviticus vii. 30, bring <i>the offerings</i> of the Lord <i>made by fire.</i> Leviticus x. 13, <i>the sacrifices</i> of the Lord <i>made by fire.</i>
Hebrew	Ash or Asah (אֶשָׁה), to offer, to sacrifice. Deut. xii. 27, and thou <i>shalt offer</i> thy burnt offerings. [Lord. Exodus x. 5, that we may sacrifice unto the
Egyptian 348	As, a sacrifice.
Akurakura A.	Ose, a sacrifice.
Goali African	Esia, a sacrifice.
French Romn	Esseau, a small hatchet.
French Romn	Asseau, a hatchet.
Arabic 446	Jahz, rushing upon, with intent to kill; giving <i>the coup de grace.</i>
Polish	Juszyc, to make to bleed, to cover with blood.
Polish	Jusze, I make to bleed, &c.
Arabic 418	Jahs, killing.
Sanscrit 355	Jhash, or Jhush, to hurt, to kill.
Sanscrit 343	Jash, to hurt, wound, or kill.
Sanscrit 350	Jush, to hurt or kill.
Sanscrit 821	Yush, to hurt, wound, or kill.
Accadian	Us, blood.
Sunwar Nepal	Usi, blood.
Chourasya N.	Usu, blood.
Bahingya N.	Husi, blood.
Nowgong Naga B.	} Azu, blood.
Icelandic	Ausa, <i>preterite</i> Jos, Josu or Jusu; to sprinkle.
Sanscrit 142	Ish, or 347 Jish, to sprinkle.

As remarked at the end of the words given under this number in the previous chain of evidence, as derived from the names quoted above, a few of them are no doubt derived from superstitions connected with the Egyptian goddess As, Hes, Hesi or Isis, and as such have found their way into the gospels in the form of anecdotes concerning Jesus, in the same way as matters connected with superstitions concerning Horus have been remodelled to serve for the myth of Christ, and already referred to in this chain of evidence, under No. 155 Aor or Geras. Among

such is doubtless *Esawyi* 'a thorn,' for Aisa, Iesu or Jesus is represented as crowned with *thorns*; and the whimsical anecdote, related in Matthew xxi. 19, "And when he (Iese or Jesus) saw a "fig tree in the way he came to it and found nothing thereon but "leaves only, and he said unto it, Let no fruit grow on thee for "ever," has doubtless originated with some superstition connected with As or Isis, for in Egyptian (*see* page 354) *Ash* is the name of "the Persea, or tree of life, and the figs which grow on it"; many more such matters will doubtless occur to the intelligent reader, but having now put him on the track to observe these things, I will not burden my work any more with this subject.

No. 166. Non or Nun, father of Joshua.

Sanscrit 512	Ninaha, anything which encircles another.
Irish	Nan, or Nain, luck, fortune. (Supplement.)
Spanish	Nono, doting, weak of understanding.
English	Ninny, a fool, a simpleton.
Latin	Nona, name of one of the Three Destinies.
Quichua Peru	Nunu, a spirit.
Vei African	Nyana, the devil.
Tumbuktu A.	Nune, hell.
Wun African	Nuno, a forest.
Gaelic	Nuin, the ash-tree.
Irish	Nion, or Nuin, the ash-tree.
Fijian	Nunu, name of a tree.
Zulu Kafir	Nini, name of a tree.
New Zealand	Neinei, the name of a tree.
Chin. II. 330	Nan, the name of a tree.
Quichua Peru	Nanani, to hurt.
Quichua Peru	Nanay, pain.
Irish	Nun, punishment. (Supplement.)
Tumbuktu A.	Nune, fire.
Gbese African	Non, fire.
Koamo A.	Nien, fire.
Bagbalan A.	Nyin, fire.
Quichua Peru	Nina, fire.
Bidsogo A.	Ninye, blood.
Wun African	Nenye, blood.
Egyptian 443	Nini, to sprinkle.

This completes the second chain of evidence, which, unless the world can not distinguish chaos from order, and unless mankind imagine that language has grown up spontaneously, without either cause, order or arrangement, must conclusively prove that these superstitions of the dark ages, and the horrible cruel-

ties resulting from them, emanated from, were invented, and carried on by, the race of Shem, whose names I have here given seriatim, together with the words expressing such customs and coinciding with such names; and unless men are utterly blind to the value of consecutive reasoning and accumulative proof, and imagine that these words are mere accidental coincidences it must be conceded that these savage customs, these horrible and most atrocious practices, beginning with ignorance, superstition, and fear of the imaginary devils their own minds conjured up, and ending with sacrifices, and even human sacrifices, not only hang together like a bunch of grapes, memorials of, and witnesses to the names of their originators, but what is more important in the present stage of human existence, they prove that the imaginary sacrifice of the son of God is wholly, and solely, the result of Shemite superstitions, of which it is a mere reflex.

END OF THE THIRD VOLUME.



